



ENGLISH
TRANSLATION OF
MUSNAD
IMAM AHMAD
BIN HANBAL

Hadith No. 1 to 1380

Abu Abdullah Ahmad bin Muhammad
bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Vol.1

Translated by
Nasiruddin Al-Khattab

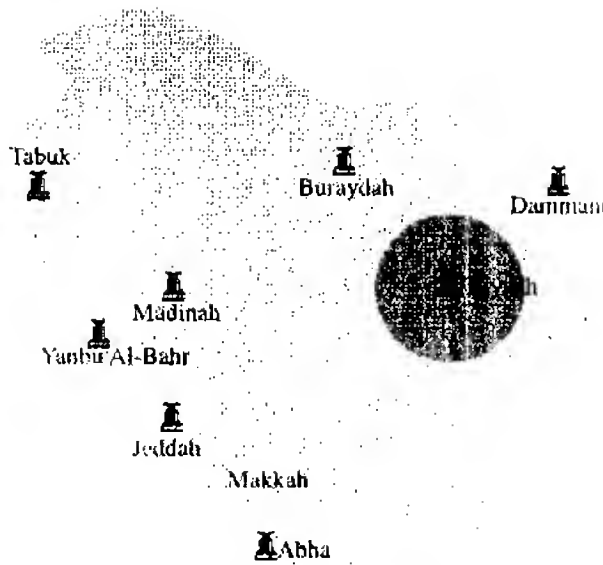
Edited by
Huda Al-Khattab



DARUSSALAM

Musnad
Imam Ahmad bin Hanbal (رحمته الله)

{ 164-241 AH - 780-855 CE }



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E N G L I S H T R A N S L A T I O N O F

Musnad
Imam Ahmad bin Hanbal (ؒ)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Volume 1. (Hadith 1 to 1380)

Ahadeeth Edited, Researched and Referenced by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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Publisher's Note



One of the noblest and the most important aims of Darussalam is to publish books of *hadeeths* (Prophetic narrations). From the very first day of its inception, Darussalam desired to publish translations of books of *hadeeths* along with translations of the meanings of the Qur'an in important languages of the world.

By the grace of Allah, Darussalam has completed twenty-five years and during these long years, we have published, by the grace of Allah, as many as fourteen hundred books. We started with *Riyadhus-Saliheen*, which we translated into English and other languages, followed by *Bulughul-Maram*. Then we published, in quick succession, English translations of the six canonical books of *hadeeths* (Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) in 38 volumes - a momentous and pioneering achievement admired by lovers of *hadeeths* worldwide. This was a unique achievement in Islamic history in that this was the first time the six canonical books of *hadeeths* were published along with their English translations.

The four Sunan books (Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) were also documented, referenced, graded and accompanied by footnotes (where necessary).

In the meantime, many a friend of mine asked me to publish the English translation of Musnad Imam Ahmad, the largest collection of *hadeeths*. In fact, I had already pledged to Allah that if I stayed longer in Saudi Arabia, I would surely undertake this work as soon as I got a chance to do it. The Musnad of Imam Ahmad is a reliable and authoritative work containing over twenty seven thousand (27,000) *hadeeths*. The execution of this project was no easy task. In fact, the project exceeded our resources but we relied on Allah and started the work.

The most important part of this work was to research, document, reference, and authenticate the Arabic text of Musnad Ahmad. To this end, we formed a committee of eminent *hadeeth* scholars in Pakistan, who prepared a methodology to fulfill the task after prolonged consultations. Of special note among these scholars are Shaikh Irshadul-Haq Athari, Hafiz Mas'ood 'Alam, and Hafiz Muhammad Sharif. Under the supervision of these distinguished scholars an eight-member committee drawn from the *hadeeth* section of the Lahore branch of Darussalam Research Centre set about researching, referencing and authenticating the text of Imam Ahmad's Musnad and finally completed this task, by the grace of Allah.

- The following are the distinctive features of this momentous work:
- The words of the Prophet have been highlighted within brackets.
- Each *hadeeth* is accompanied by a commentary determining its degree of authenticity, i.e., detailing whether it is authentic, weak, and so on.
- We have specified and referenced which narrations of the Musnad are also found in Al-Bukhari and Muslim.
- To authenticate the text further, we have compared the texts of *hadeeths* as found in Al-Mawsoo'atul-Hadeethiyyah researched and published in 45 volumes by Mu'assasatur-Risalah with those of the Maimaniyyah manuscript - the oldest manuscript, and one highly esteemed by scholars - as well as with other authoritative versions. In the course of our authentication, we identified volume and page numbers of the Maimaniyyah manuscript and specified where and in what way the Maimaniyyah manuscript differs from our version, in footnotes.

- The verses of the Qur'an occurring in the texts of *hadeeths* have been placed within decorative brackets and referenced.
- Each *hadeeth* is accompanied by words, *raji'* (refer) and *unzur* (see) followed by *hadeeth* numbers indicating where that particular *hadeeth* has already occurred and where it will occur again.
- Another distinctive mark of the Darussalam version setting it apart from other current versions is that we have identified *Ziyadat* (the additional *hadeeth* which Imam Ahmad's son, Abdullah, narrated from persons other than his father) and *Wijadat* (the *hadeeth* which Imam Ahmad collected and wrote from other sources), by means of special signs preceding the *hadeeth* number. Moreover, we have also identified the narrations jointly shared by Imam Ahmad and his teacher or some other narrator.

Those signs are:

- the sign indicating *Ziyadat*
- the sign indicating *Wijadat*
- The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.
- Points and pauses (symbols of stops or *rumooz waqf*) have been given according to the specific style of writing (*manhaj khatti*) followed by Darussalam.

The scholars who contributed to the completion of this great project are Shaikh Khalid bin Basheer, Shaikh Qari Khubaib Ahmad, Shaikh Uthman Muneeb, Shaikh Hafiz Muhammad Asif Iqbal, Shaikh Mukhtar Ahmad Ziya', Shaikh Ghulam Murtaza, Shaikh Abdur-Ra'oof, and Shaikh Muhammad Ibrahim. They deserve thanks on behalf of Darussalam and the readers in general and we ask Allah to reward them for their efforts, *Ameen*. Mention should also be made of Hafiz Abdul-Azeem Asad, the Director of the Lahore branch of Darussalam, and his team of devoted workers. Without their untiring efforts, this project could not have seen the light of day. I am indebted to all the people who contributed one way or the other to the completion of this monumental and blessed project.

The English translation of this book of *hadeeths* was, no doubt, a difficult and laborious task which was undertaken by Br. Nasir Khattab, a resident of Canada, who has been affiliated to the Darussalam Research Center for the past eighteen years. Translating *hadeeths* of the Prophet is a highly sensitive matter and no easy job, and Br. Nasir Khattab, with his extensive experience in this field, having already translated several books of *hadeeths* into English, fulfilled the task to the best of his ability. The editing was done by Sister Huda Khattab, who completed her part of the job with great diligence and devotion.

At present, in the first stage of the project, we are publishing the first three volumes of Musnad Ahmad. In the following three or four years we hope to complete, Allah willing, the entire project, numbering about 18 volumes in all. We have tried our best to translate the *hadeeths* in a simple, easy to understand language because our aim is to reach as large a number of people as possible. Our prayer is that they benefit by it and practice what they learn.

We ask Allah to make this collection of *hadeeths*, which is the most comprehensive of its kind, an invaluable asset for the *Ummah*, a means of their salvation in the Hereafter, and count it among our good deeds on the Day of Judgment. *Ameen*.

Abdul-Malik Mujahid
Servant of the Qur'an and *Sunnah*
Managing Director, Darussalam,
Riyadh, Saudi Arabia
May 2012.

بسم الله الرحمن الرحيم



الرقم :
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الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ، النبي المصطفى والرسول المحمدي محمد بن عبد الله ، الذي أحيا الله بدهوته القلوب ، وأنار لها السبيل للسالكين ، وعلى آله وصحبه الأطهار ، صلاة وسلاماً ما تعاقب الليل والنهار ، أما بعد : فإن الله عز وجل قد اختار من عباده خيرة العلماء الأفاضل ، وخصهم بنقل السنة النبوية وجعلهم سبباً في حفظها ، مصداقاً لحديث النبي ﷺ : « يكمل هذا العلم من كل خلف عدوله ، ينفون عنه تحريف الغالين ، وانتحال المبطلين ، وتأويل الجاهلين » ، فكان هذا من فضله سبحانه على هذه الأمة أن حفظ لها دينها لله الحمد على عظيم الإنعام ، وكان على رأس هؤلاء الأئمة المعقول الصحابة الأسياد ، الذين تلقوا الوحي من في رسول الله ﷺ ، وأخذوا عنه سنته كفاً من غير واسطة ولا ترجمان ، ونقلوها إلى من بعدهم من التابعين مع الحفظ والإتقان ، فنقلها التابعون إلى من بعدهم ، حتى جاء زمن التصنيف والتدوين ، فنون أئمة الحديث الجوامع والمسانيد والمفردات حرصاً على حفظ حديث رسول الله ﷺ ، فلم يدهوا منقولاً عن النبي ﷺ إلا دونوه مع العناية بمعرفة رجال الحديث ، ليعتبر المنقول بالإسناد الصحيح .

وإن من أعظم ملوثات السنة وكتب الحديث : « المسند » للإمام أحمد بن حنبل ، وقد رتبته على مسانيد الصحابة مبتدئاً بالعشرة : « عشار فيه بيان لمكاتبتهم وما يملوه لحفظ حديث رسول الله ﷺ » .

وقد أتى على مسند الإمام أحمد العلماء والمحدثون ، فقد ألف الحفاظ أبو موسى المديني كتاباً في خصائص المسند ، قال فيه : « هذا الكتاب أصل كبير ، ومرجع وثيق لأصحاب الحديث ، اتقى من حديث كبير ، ومسموعات وافرة ، فحفظه إماماً ومعتقاً ، وعند التنازع ملجأً ومستنداً » .





الرقم :
التاريخ :
للشقوقات :

ثم أخرج بسنده عن عبد الله بن أحمد بن حنبل أنه قال : قلت لأبي - رحمه الله تعالى - :
لم كرهت وضع الكتب وقد عملت المسند ؟ فقال : عملت هذا الكتاب إماماً ، إذا
اختلف الناس في سنة رسول الله ﷺ رُجع إليه .

وقال الحافظ ابن كثير في اختصار علوم الحديث : وكذلك يوجد في مسند الإمام
أحمد من الأسانيد والمتون شيء كثير مما يولّز كثيراً من أحاديث مسلم ، بل والبخاري
أيضاً ، وليست عندهما ولا عند أحدهما ، بل ولم يخرج أحدهما من أصحاب الكتب الأربعة ،
وهم أبو داود والترمذي والنسائي وابن ماجه .

وقال الشيخ أحمد شاكر معلقاً على كلام ابن كثير في الباعث الحثيث : للمسند
للإمام أحمد بن حنبل هو عندنا أعظم دواوين السنة . وفيه أحاديث صحاح كثيرة لم
تخرج في الكتب الستة ، كما قال الحافظ ابن كثير .

ولما كان مسند الإمام أحمد بهذه المكانة العالية عند علماء الحديث ، فقد قام
الإخوة في مكتبة دار السلام الدولي بترجمته إلى اللغة الإنجليزية ، وهو مشروع ذو فائدة
كبيرة في إيصال سنة النبي ﷺ للناطقين بهذه اللغة ، وبإبان الجهود التي قلم بها أئمة الإسلام
لحفظ السنة والنذور عنها .

أسأل الله عز وجل أن يبارك في الجهود ، وأن يرفع مقام السنة والسنة ، وأن
يستعملنا في طاعته وتقواه .

وصلّى الله وسلّم على نبينا محمد وعلى آله وصحبه

وزير الشؤون الإسلامية والأوقاف
والدعوة والإرشاد



صالح بن عبد العزيز بن محمد آل الشيخ

Foreword

by Shaikh Salih bin Abdul-Aziz
bin Muhammad Âl ash-Shaikh

P

raise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

Allah, may He be glorified and exalted, chose from among His slaves the best of the scholars and gave them the special mission of conveying the Prophet's *Sunnah*. He made them a means of preserving it, in confirmation of the *hadeeth* of the Prophet ﷺ:

"This knowledge will be carried and conveyed by the most upright, who will protect it against the distortions of those who go to extremes, the efforts of those who seek to fabricate lies and the misinterpretation of the ignorant."

It is by His grace to this *Ummah* (Muslim nation) that He has preserved its religion; to Him be praise for the greatness of His blessings. First and foremost among these upright scholars are the noble Companions (*Sahabah*), who learned the Revelation from the lips of the Messenger of Allah ﷺ and they learned his *Sunnah* directly from him without any

intermediary; then they conveyed it in a precise and accurate manner to those who came after them of the Followers (*Tabi'een*). Then the *Tabi'een* transmitted it to those who came after them, until there came the time of writing down and documenting, when the Imams of *hadeeth* compiled the books known as Jami's, Musnads and Sunans, out of keenness to preserve the narrations of the Messenger of Allah ﷺ. They did not omit anything that had been transmitted from the Prophet ﷺ but they recorded it, paying a great deal of attention to finding out about the narrators of the *hadeeth*, so as to distinguish and highlight those *hadeeths* that had been narrated with *Salheeh isnads* (sound chains of narrators).

One of the greatest compilations of the *sunnah* and books of *hadeeth* is the Musnad by Imam Ahmad bin Hanbal, which is organised into compilations of the *hadeeths* narrated by each Companion (*Sahabi*), starting with the 'asharah mubashsharah ("the ten who were promised Paradise"). This highlights their status and the efforts they made to preserve the *hadeeths* of the Messenger of Allah ﷺ.

The scholars and *muhaddiths* praised the Musnad of Imam Ahmad. Al-Hafiz Abu Moosa al-Madeeni wrote a book in which he highlighted the great features of the Musnad. In his book he said: "This book is an important source and trustworthy reference for the scholars of *hadeeth*, as he (Imam Ahmad) selected from the large number of *hadeeths* he came across and the plentiful reports he heard, and he put a great deal of effort into making it a prominent, leading and reliable source. When disputing an issue, it is a refuge and a source of help."

Then he (al-Madeeni) narrated a report with his chain of narrators going back to `Abdullah bin Ahmad bin Hanbal, according to which he said: "I said to my father (رحمته الله): 'Why were you reluctant to write any books, but you compiled the Musnad?' He said: 'I compiled this book to be a reference; if people differ concerning the *Sunnah* of the Messenger of Allah ﷺ, they may refer to it.'"

Al-Hafiz Ibn Katheer said in *Ikhtisar 'Uloomil-Hadeeth*: "... In the Musnad of Imam Ahmad there are a great many *isnads* and texts that are

very much at the level of the *hadeeths* of Muslim and even those of al-Bukhari too, but they are not to be found in their books or one of them, and in fact were not narrated by any of the authors of the four books, namely Abu Dawood, at-Tirmidhi, an-Nasa'i and Ibn Majah."

Shaikh Ahmad Shakir said, commenting on the words of Ibn Katheer in al-Ba'ithul-Hatheeth: "The Musnad by Imam Ahmad bin Hanbal is, in our view, the greatest compilation of *Sunnah*; it contains many Saheeh *hadeeths* that are not narrated in any of the six books, as al-Hafiz Ibn Katheer said."

As the Musnad of Imam Ahmad is held in such high esteem by the scholars of *hadeeth*, our brothers at Darussalam Publishers have undertaken to translate it into English. This is a very beneficial project that will contribute to conveying the *Sunnah* of the Prophet ﷺ to speakers of that language and highlight the great efforts made by the Imams of Islam to preserve and protect the *Sunnah*.

I ask Allah, may He be glorified and exalted, to bless these efforts and raise the banner of the *Sunnah* and of Islam, and to help us to obey and fear Him.

May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.

Minister of Islamic Affairs,
Endowments, Call and Guidance
Saudi Arabia
Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh

Brief

Biography

of Imam Ahmad bin Hanbal (رحمته الله)

Author of al-Musnad (164-241 AH)

Name and lineage

He is the Shaikhul-Islam, one of the prominent scholars, Ahmad bin Muhammad bin Hanbal ash-Shaibani. He was originally from Baghdad. His grandfather Hanbal was one of the supporters of the Abbasid cause, and was the governor of Sarkhas during the Umayyad period. His father Muhammad was a soldier. His tribe was Shaiban, which was known for courage and chivalry. Imam Ahmad was descended from a pure Arabic lineage that coincided with the lineage of the Prophet ﷺ in Nizar bin Ma'dd bin 'Adnan, from (the clan of) Bakr bin Wa'il. His mother was Safiyyah bint Maimoonah, who was also from the tribe of Shaiban, from the clan of Banu 'Amir.

Imam Ahmad was born and raised in Baghdad. He was born in Rabe'ul-Awwal 164 AH. His father Muhammad died young at the age of thirty, and Imam Ahmad was raised as an orphan, which is the reason why he learned to be self-reliant from childhood.

His study of *hadeeth* and his shaikhs

When he finished his primary education (the *kuttab*) and reached the age of fourteen, he began to attend study circles at a higher level of education (in the *deewan*). Then he began to focus on studying *hadeeth* in

179 AH. First of all he studied with Imam Abu Yoosuf al-Qadi. He missed out on studying with Ibnul-Mubarak when he came to Baghdad (he did not meet him because Ibnul-Mubarak had already departed on a campaign against the Byzantines). And he remained close to Hushaim bin Basheer until the latter died (183 AH). In this study circle he also heard of the death of Imam Malik. Then he went to Koofah where he became famous as an authority on reports narrated from Hushaim. He memorised all the books of Wakee', and was held in high esteem by Imam Wakee'. He left for Basrah in 186 AH, where he wrote down three hundred thousand *hadeeths* from Bahz bin Asad (d.197 AH) and 'Affan (d.220 AH). The narrator said: I think he said: and Rawh bin 'Ubadah (d.205 AH). He travelled to the Hijaz in 191 AH and returned to Basrah in 194 AH, where he attended the circle of Sa'eed al-Qattan. Then he went to Wasit, where he learned from Imam Yazeed bin Haroon. He returned to Makkah in 197 AH, where he led a study circle in Masjid al-Khaif and issued many fatwas there when Ibn 'Uyainah was still alive.

His narration of *hadeeth* and *fatwas*

By the time he reached his forties, in 204 AH, he was a prominent figure in the fields of *hadeeth* and *fatwas*, and people began to travel to learn from him. His last journey was in 209 AH, after which he did not leave Baghdad until the time of the *mihnah* (testing) came.

His testing (*mihnah*) concerning the issue of whether the Qur'an was created

Imam Ahmad continued to narrate *hadeeth* and issue *fatwas* until 218 AH, when the caliph al-Ma'moon declared his view that the Qur'an was created and issued orders that the scholars be tested concerning their opinions on this issue. But Imam Ahmad remained steadfast in his view that the Qur'an is the words of Allah and was not created. He was taken to al-Ma'moon in chains, but when he reached ar-Raqqah, news came of the death of al-Ma'moon (218 AH). He was succeeded by the caliph al-Mu'tasim, and Imam Ahmad remained in prison in Baghdad until the death

of al-Mu'tasim in 227 AH. al-Mu'tasim was succeeded by al-Wathiq, who revived the practice of testing scholars with regard to the issue of whether the Qur'an was created. Imam Ahmad isolated himself from people and stayed in his house, not going out to pray or for any other purpose, until al-Wathiq died (232 AH). Two years after al-Mutawakkil became caliph, he issued orders that the testing of scholars be stopped, and he began asking the scholars of *hadeeth* to come to Samarra' to hold study circles in which they would teach *hadeeth*. Imam Ahmad came to Samarra' in 235 AH, but al-Mutawakkil ordered him to go back to Baghdad.

Imam Ahmad had stopped teaching *hadeeth* since al-Wathiq became caliph (225 AH approx.); he did not narrate any *hadeeth* except to his two sons. During this period he was free to narrate this great book, al-Musnad, to his two sons, Salih and 'Abdullah, and his paternal cousin Hanbal bin Ishaq, between the years 225-227 AH. It is known that no one heard the Musnad in its entirety except these three.

In 227 AH, al-Mutawakkil summoned Imam Ahmad to Samarra' again, but the Imam realised that he would be detained there (i.e., he would be forced to remain in the city). He was distressed by that, but as he had no choice but to go to him, he refused to buy a house or to teach *hadeeth*; he had made a promise to Allah that he would not narrate any *hadeeth* in complete form until he met Him, and he did not make an exception from this promise even for his two sons. He began to wish for death; he would say, clenching his fist: "If my soul were in my hands, I would have released it," then he would open his fist. This does not mean that he gave up completely on discussing issues of knowledge; rather he spent the rest of his life discussing *fiqh*, reports and the biographies of narrators, until his death. (Quoted from Tahqeeq al-Musnad, Introduction, P38-45).

Among the things he said when he was being tested during the *mihnah* was: "If the scholar remains silent on the grounds of dissimulation (*taqiyyah*), and the ignorant do not know, when will the truth be manifested?"

Imam ash-Shafi'i said: Ahmad bin Hanbal was a leading scholar in many fields: in *hadeeth*, in *fiqh*, in Qur'an, in asceticism, in piety and in knowledge of the *Sunnah*."

'Abdul-Malik al-Maimooni used to say: "My eyes never saw anyone better than Ahmad bin Hanbal, and I have never seen anyone among the scholars of *hadeeth* who shows more respect for the sacred limits of Allah and the *Sunnah* of His Prophet, if (a report) is proven to be saheeh. And I have never seen anyone more keen to follow (the *Sunnah*) than him."

Al-Marwadhi said: "I said to Ahmad: 'How are you this morning?' He said: 'How would anyone be whose Lord is demanding that he carry out the obligatory duties, and his Prophet is demanding that he follow the *Sunnah*, and the two angels are demanding that he mend his ways, and his nafs is demanding that he follow its whims and desires, and Iblees is demanding that he commit immoral actions, and the angel of death is watching and waiting to take his soul, and his dependents are demanding that he spend on their maintenance?'"

His methodology in issuing *fatwas*

As he (رحمته الله) said: "There is no choice but the *Sunnah* and following it. And analogy should only be based on comparing something to an established principle (a precedent from the time of the Prophet ﷺ). But to come to the principle and demolish it and then say this is by analogy - on what basis are you making your analogy?" In other words, he (رحمته الله) would reject the idea of analogy and object to it if it was not based on a sound proven precedent.

His respect for the scholars of *hadeeth* is reflected in the following quotation from him: "Whoever holds the scholars of *hadeeth* in high esteem, the Messenger of Allah (ﷺ) will hold him in high esteem; whoever looks down on them will have no value in the eyes of the Messenger of Allah (ﷺ), because the scholars of *hadeeth* are the most knowledgeable about the way of the Messenger of Allah (ﷺ)." From the comments of His Excellency Dr. 'Abdullah bin 'Abdul-Muhsin at-Turki in *Tahqeeq al-Musnad*, p. 17-18.

Ibnul-Qayyim described the main foundation on which Imam Ahmad based his *fatwas*: The texts (Qur'an and *Sunnah*), then the *fatwas* of the *Sahabah*, then selecting one of the views of the *Sahabah* if they differed, then following a *mursal* or *da'eef hadeeth* (which in his view were valid and were categories of *hasan hadeeths*). Then if he did not find any text concerning the issue, or any opinion of the *Sahabah* or one of them, or any *mursal* or *da'eef* report, he would resort to the fifth option, which is analogy, and he would use it when necessary.

His shaikhs and those who learned from him

His shaikhs numbered two hundred and eighty-odd, as was stated by adh-Dhahabi. He listed sixty-six people who learned from him, and he referred to others when he said: And a great many others besides them (Siyar, 11/181). Then he mentioned his senior students who wrote down from him numerous *fatwas* on various issues in many volumes, of whom there were approximately fifty, including al-Marwadhi, al-Athram, Ibn Hani', al-Kawsaj, Abu Talib, his son Salih bin Ahmad and his brother, their cousin Hanbal, Abu Dawood as-Sijistani and Isma'eel bin 'Umar as-Sijzi al-Hafiz. Abu Bakr al-Khallal narrated what these scholars had recorded of the opinions and *fatwas* of Ahmad, and wrote about one hundred of Ahmad's companions. (as-Siyar by adh-Dhahabi).

His death

He was ill for nine days, as al-Marwadhi said, and he died in the morning on 12 Rabee'ul-Awwal 241 AH in Baghdad, where he was buried. He was seventy-seven years old. His funeral was attended by many, as 'Abdul-Wahhab al-Warraaq said: "We have never heard of a gathering like it, in the Jahiliyyah or in Islam. The best estimate is one million mourners, and we estimate that the number of women around the graves was sixty thousand." It is through gatherings like this that truth is established, as Imam ad-Daraqutni narrated from Sahl bin Ziyad, who said: I heard 'Abdullah bin Ahmad say: "I heard my father say: 'Say to the followers of innovation: the judge between us and you is the day of funerals.'"

Eulogies and testimony of the scholars concerning him

An-Nawawi narrated in *Tahdheebul-Asma' wal-Lughat*, as did adh-Dhahabi in *Siyar A'lamun-Nubala'*, from Qutaibah bin Sa'eed that he said: "When Ath-Thawri died, piety died; when ash-Shafi'i died, proper adherence to the *Sunnah* died; when Ahmad died, innovation (*bid'ah*) emerged."

Ibn Ma'een said: "The people wanted us to be like Ahmad bin Hanbal. No, by Allah! We are not as strong as Ahmad and we are not strong enough to follow the way of Ahmad." Ahmad bin Hanbal baina mihnati-d-Deen wa mihnati-d-Dunya, Ahmad ar-Roomi, p. 15.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

رَبِّ يَسِّرْ وَأَعِزِّ يَا كَرِيمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

مُسْنَدُ أَبِي بَكْرٍ الصَّدِيقِ ﷺ [٢/١]

Musnad Abu Bakr Siddeeq ﷺ [1/2]

1. It was narrated that Qais said: Abu Bakr ﷺ stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. We heard the Messenger of Allah say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all."

Comments: [Its *isnad* is *saheeh*]

١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنِي أَبِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ بْنِ هِلَالٍ بْنِ أَسَدٍ، مِنْ كِتَابِهِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ - يَغْنِي ابْنُ أَبِي خَالِدٍ - عَنْ قَيْسٍ، قَالَ: قَامَ أَبُو بَكْرٍ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ (المائدة: ١٠٥)، وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ، أَوْشَكَ أَنْ يَعْظُمَ اللَّهُ بِعِقَابِهِ».

[انظر: ١٦، ٢٩، ٣٠، ٥٣]

تخريج: إسناده صحيح.

2. It was narrated that 'Ali said: If I heard a *hadeeth* from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu

٢- حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ أَشْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ، عَنْ عَلِيٍّ ﷺ قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ

Bakr told me - and Abu Bakr told the truth - that he heard the Prophet) say: "There is no man who commits a sin, then does *wudoo*' and does it well - Mis'ar said: and prays; Sufyan said: then prays - two *rak'ahs* and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him."

Comments: [Its *isnad* is *salieeh*]

بِمَا شَاءَ مِنْهُ، وَإِذَا حَدَّثَنِي عَنْهُ غَيْرِي
اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ، وَإِنْ أَبَا
بَكْرٍ ﷺ حَدَّثَنِي - وَصَدَّقَ أَبُو بَكْرٍ - : أَنَّهُ
سَمِعَ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا
فَيَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ - قَالَ مِسْعَرٌ:
وَيُصَلِّي، وَقَالَ سُفْيَانُ - : ثُمَّ يُصَلِّي رَكَعَتَيْنِ،
فَيَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ إِلَّا غُفِرَ لَهُ». [انظر:

[٥٦، ٤٨، ٤٧]

تخريج: إسناده صحيح.

3. It was narrated that al-Bara' bin 'Azib said: Abu Bakr ﷺ bought a saddle from 'Azib for thirteen dirhams, then Abu Bakr said to 'Azib: Tell al-Bara' to carry it to my house. He said: No, not until you tell us what happened when the Messenger of Allah ﷺ went out and you were with him. Abu Bakr said: We started our journey at the beginning of the night and we hastened for one day and one night, until it was midday. I looked into the distance to see whether there was anywhere to seek shade, and I saw a rock, so I went to it and it had a little shade. I smoothed the ground for the Messenger of Allah ﷺ and spread a garment of camel hair for him, and said: Lie down and rest, O Messenger of Allah. So he lay down, and I went out to see if I could spot anyone looking for us. Then I saw a shepherd and I said: Who do you belong to, O boy? He said: To a man of Quraish. He

٣- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ - يَعْنِي
الْعَقَرِيَّ - قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: اشْتَرَى
أَبُو بَكْرٍ مِنْ عَازِبٍ سَرَجًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا.
قَالَ: فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مُرِ الْبَرَاءَ
فَلْيَحْمِلْهُ إِلَى مَنْزِلِي. فَقَالَ: لَا، حَتَّى تُحَدِّثَنَا
كَيْفَ صَنَعْتَ حِينَ خَرَجَ رَسُولُ اللَّهِ ﷺ،
وَأَنْتَ مَعَهُ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: خَرَجْنَا
فَأَدْلَجْنَا، فَأَحْضَنَّا يَوْمَنَا وَلَيْلَتَنَا، حَتَّى
أَظْهَرْنَا، وَقَامَ قَائِمُ الظَّهِيرَةِ، فَضَرَبْتُ
بِصَرِي: هَلْ أَرَى ظِلًّا نَأْوِي إِلَيْهِ؟ فَإِذَا أَنَا
بِصَخْرَةٍ، فَأَهْوَيْتُ إِلَيْهَا، فَإِذَا بَقِيَّةُ ظِلِّهَا،
فَسَوَّيْتُهُ لِرَسُولِ اللَّهِ ﷺ، وَفَرَشْتُ لَهُ فَرْوَةً،
وَقُلْتُ: اضْطَجِعْ يَا رَسُولَ اللَّهِ، فَاضْطَجَعَ،
ثُمَّ خَرَجْتُ أَنْظُرُ: هَلْ أَرَى أَحَدًا مِنَ
الطَّلَبِ؟ فَإِذَا أَنَا (٣/١) بِرَاعِي غَنَمٍ، فَقُلْتُ:
لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلٍ مِنْ
قُرَيْشٍ... فَسَمَّاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي

mentioned his name and I recognised it. I said: Is there any milk in your sheep? He said: Yes. I said: Will you milk some for me? He said: Yes. I told him to do that, so he caught a sheep, then I told him to brush the dust from its teat, then to brush the dust off his hands. I had a small vessel with me on the neck of which was a cloth. He milked a little bit of milk for me and I poured it into the vessel until it cooled down. Then I came to the Messenger of Allah ﷺ. When I reached him, he had already woken up. I said: Drink, O Messenger of Allah. He drank until I was pleased, then I said: Is it time to move on? So we moved on and the people were coming after us but none of them caught up with us except Suraqah bin Malik bin Ju'shum, who was riding a horse of his. I said: O Messenger of Allah, someone has caught up with us. He said: "Do not be afraid, for Allah is with us." When he got close to us, and there was no more between us and him then the length of a spear or two or three spears, I said: O Messenger of Allah, this pursuer has caught up with us; and I wept. He said: "Why are you weeping?" I said: I am not weeping for myself; rather I am weeping for you. The Messenger of Allah ﷺ prayed against him [the pursuer] and said: "O Allah, protect us from him by whatever means You will." Then his horse's legs sank into the solid ground up to its

عَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ. قَالَ: فَأَمَرْتُهُ فَأَعْتَقَلَ شَاةً مِنْهَا، ثُمَّ أَمَرْتُهُ فَتَقَضَّ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ فَتَقَضَّ كَفَّيْهِ مِنَ الْغُبَارِ، وَمَعِيَ إِدَاوَةٌ عَلَى فَمِهَا خِرْقَةٌ، فَحَلَبَ لِي كُتْبَةً مِنَ اللَّبَنِ، فَصَبَيْتُ عَلَى الْقَدَحِ حَتَّى بَرَدَ أَسْفَلُهُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَاقَيْتُهُ وَقَدْ اسْتَيْقَظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: هَلْ أَنَى الرَّحِيلُ. قَالَ: فَارْتَحَلْنَا، وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ إِلَّا سُرَاقَةُ بْنُ مَالِكِ بْنِ جُشُومٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الطَّلَبُ قَدْ لَحِقَنَا. فَقَالَ: «لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا» حَتَّى إِذَا دَنَا مِنَّا فَكَانَ بَيْنَنَا وَبَيْنَهُ قَدْرُ رُمْحٍ أَوْ رُمْحَيْنِ أَوْ ثَلَاثَةٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الطَّلَبُ قَدْ لَحِقَنَا. وَبَكَيْتُ، قَالَ: «لِمَ تَبْكِي؟» قَالَ: قُلْتُ: أَمَا وَاللَّهِ مَا عَلَى نَفْسِي أَبْكِي، وَلَكِنْ أَبْكِي عَلَيْكَ. قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اللَّهُمَّ اكْفِنَاهُ بِمَا شِئْتَ». فَسَاحَتْ قَوَائِمُ فَرَسِهِ إِلَى بَطْنِهَا فِي أَرْضٍ صَلْدٍ، وَوَقَبَ عَنْهَا، وَقَالَ: يَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ، فَادْعُ اللَّهَ أَنْ يُنَجِّبَنِي مِمَّا أَنَا فِيهِ، فَوَاللَّهِ لَأَعْمِيَنَّ عَلَى مَنْ وَرَائِي مِنَ الطَّلَبِ، وَهَذِهِ كِتَاتِي فَخُذْ مِنْهَا سَهْمًا، فَإِنَّكَ سَتَمُرُّ بِإِبِلِي وَعَنَمِي فِي مَوْضِعٍ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ

belly, and he fell off it. He said: O Muhammad, I know that this is because of you; pray to Allah to save me from my predicament, and by Allah I shall divert away from you any one who is behind me of those who are seeking you. Here is my quiver, take one arrow. You are going to pass by some camels and sheep of mine in such and such a place, take whatever you need from them. The Messenger of Allah ﷺ said: "I have no need of it." The Messenger of Allah ﷺ prayed for him and he was released, and he went back to his companions. The Messenger of Allah ﷺ and I continued on our way until we came to Madinah, where the people met him. They came out on the road and on the roofs, and a lot of servants and children crowded the road saying: *Allahu Akbar*, the Messenger of Allah ﷺ has come, Muhammad has come. The people disputed as to who he would stay with. The Messenger of Allah ﷺ said: "Tonight I will stay with Banun-Najjar, the maternal uncles of 'Abdul-Muttalib, to honour them thereby." The next morning, he went where he was instructed. Al-Bara' bin 'Azib said: The first of the Muhajireen to come to us was Mus'ab bin 'Umair, the brother of Banu 'Abdud-Dar. Then Ibn Umm Maktoom, the blind man and brother of Banu Fihir, came to us. Then 'Umar bin al-Khattab ؓ came to us with twenty riders and we said: What happened to the

ﷺ: «لَا حَاجَةَ لِي فِيهَا» قَالَ: وَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، فَأُطْلِقَ، فَرَجَعَ إِلَى أَصْحَابِهِ. وَمَضَى رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ حَتَّى قَدِمْنَا الْمَدِينَةَ، فَتَلَقَّاهُ النَّاسُ، فَخَرَجُوا فِي الطَّرِيقِ، وَعَلَى الْأَجَاجِيرِ، فَاشْتَدَّ الْخَدَمُ وَالصَّبِيَّانُ فِي الطَّرِيقِ يَقُولُونَ: اللَّهُ أَكْبَرُ، جَاءَ رَسُولُ اللَّهِ ﷺ، جَاءَ مُحَمَّدٌ. قَالَ: وَتَنَازَعَ الْقَوْمُ أَيُّهُمْ يَنْزِلُ عَلَيْهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزِلُ اللَّيْلَةَ عَلَى بَنِي النَّجَّارِ، أَخْوَالِ عَبْدِ الْمُطَّلِبِ، لِأَكْرَمِهِمْ بِذَلِكَ» فَلَمَّا أَصْبَحَ غَدَا حَيْثُ أُمِرَ. قَالَ الْبَرَاءُ بْنُ عَازِبٍ: أَوَّلُ مَنْ كَانَ قَدِمَ عَلَيْنَا مِنَ الْمُهَاجِرِينَ مُضْعَبُ بْنُ عَمِيرٍ أَخُو بَنِي عَبْدِ الدَّارِ، ثُمَّ قَدِمَ عَلَيْنَا ابْنُ أُمِّ مَكْتُومِ الْأَعْمَى أَخُو بَنِي فَهْرٍ، ثُمَّ قَدِمَ عَلَيْنَا عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ رَاكِبًا، فَقُلْنَا: مَا فَعَلَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: هُوَ عَلَى أَثَرِي، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ. قَالَ الْبَرَاءُ: وَلَمْ يَقْدَمْ رَسُولُ اللَّهِ ﷺ حَتَّى قَرَأْتُ سُورًا مِنَ الْمُفْصَلِ. قَالَ إِسْرَائِيلُ: وَكَانَ الْبَرَاءُ مِنَ الْأَنْصَارِ مِنْ بَنِي حَارِثَةَ.

[انظر: ٥٠]

تخریج: إسناده صحيح. خ: (٣٦١٥) م: (٢٠٠٩).

Messenger of Allah ﷺ? He said: He is behind me. Then the Messenger of Allah ﷺ came and Abu Bakr was with him. Al-Bara' said: the Messenger of Allah ﷺ did not come until I had read some soorahs from *al-Mufasssal* [*Al-Mufasssal* is that portion of the Qur'an which goes from Qaf to an-Nas]. Isra'eel said: al-Bara' was one of the Ansar from Banu Harithah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3615) and Muslim (2009)].

4. It was narrated from Abu Bakr ؓ that the Prophet ﷺ sent him with Soorat Bara'ah (*at-Tawbah*) to the people of Makkah, to say that no *mushrik* should perform *Hajj* after this year and no one should circumambulate the Ka'bah naked, and no one would enter Paradise except a Muslim; whoever had a covenant with the Messenger of Allah ﷺ for a specific time, it would last until the stated time, and Allah is free from (all) obligations to the *Mushrikoon* and so is His Messenger (cf. 9:3). He went around doing that for three days, then [the Prophet ﷺ] said to 'Ali: "Go and catch up with him; send Abu Bakr back to me and you convey it." So he did that. And when Abu Bakr came to the Prophet ﷺ, he wept and said: O Messenger of Allah, is there something the matter with me? He said: "There is nothing but good, but I was instructed that no one should convey it except me or a man from my family."

Comments: [Its *isnad* is *da'eef*]

٤- حَدَّثَنَا وَكِيعٌ قَالَ : قَالَ إِسْرَائِيلُ : قَالَ أَبُو إِسْحَاقَ : عَنْ زَيْدِ بْنِ يَنْعَبٍ ، عَنْ أَبِي بَكْرٍ : أَنَّ النَّبِيَّ ﷺ بَعَثَهُ بِبِرَاءَةٍ لِأَهْلِ مَكَّةَ : لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ ، وَلَا يَطُوفُ بِالْبَيْتِ غُرَبَانٌ ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ ، مَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ ﷺ مِدَّةٌ ، فَأَجَلُهُ إِلَى مِدَّتِهِ ، وَاللَّهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ . قَالَ : فَسَارَ بِهَا ثَلَاثًا ، ثُمَّ قَالَ لِعَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ : « الْحَقُّ قَرَدٌ عَلَيَّ أَبَا بَكْرٍ ، وَبَلَغَهَا أَنْتَ » قَالَ : فَفَعَلَ ، قَالَ : فَلَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ أَبُو بَكْرٍ بَكَى ، قَالَ : يَا رَسُولَ اللَّهِ ، حَدَّثَ فِيَّ شَيْءٌ ؟ قَالَ : « مَا حَدَّثَ فِيكَ إِلَّا خَيْرٌ ، وَلَكِنْ أُمِرْتُ أَنْ لَا يُبَلِّغُهُ إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي » .

تخريج : إسناده ضعيف لعلل ، وسيأتي في مسند علي مختصراً برقم : (٥٩٤) وهو المحفوظ .

5. It was narrated that Awsat said: Abu Bakr addressed us and said: The Messenger of Allah ﷺ stood last year where I am standing. Abu Bakr wept, then he said: Ask Allah to keep you safe and sound, for no one is given anything better, after certainty of faith, than well-being. And you should be truthful, for that goes with righteousness and they lead to Paradise. And beware of lying, for that goes with immorality and they lead to Hell. Do not envy one another, do not bear grudges against one another, do not sever ties with one another, do not turn away from one another; be brothers as Allah has commanded you."

Comments: [A saheeh isnad]

6. Rifa'ah bin Rafi' said: I heard Abu Bakr as-Siddeeq say on the minbar of the Messenger of Allah ﷺ: I heard the Messenger of Allah ﷺ say, and Abu Bakr wept when he remembered the Messenger of Allah ﷺ, then he recovered and said: I heard the Messenger of Allah ﷺ say, in this hot weather last year: "Ask Allah for forgiveness, well-being and certainty of faith in the Hereafter and in this world."

Comments: [Its isnad is hasan]

٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ أَوْسَطَ قَالَ: خَطَبَنَا أَبُو بَكْرٍ، فَقَالَ: قَامَ رَسُولُ اللَّهِ ﷺ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُو بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهَ الْمُعَافَاةَ - أَوْ قَالَ: الْعَافِيَةَ - فَلَمْ يَزَلْ يَزِيدُ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ - أَوْ الْمُعَافَاةِ - عَلَيْكُمْ بِالصَّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَقَاطَعُوا، وَلَا تَذَابَرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ. [انظر: ١٧، ٣٤، ٤٤]

تخريج: إسناده صحيح.

٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا زُهَيْرٌ - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ عَقِيلٍ - عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الْأَنْصَارِيِّ، عَنْ أَبِيهِ رِفَاعَةَ بْنِ رَافِعٍ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصَّدِيقَ ﷺ يَقُولُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَبَكَى أَبُو بَكْرٍ حِينَ ذَكَرَ رَسُولَ اللَّهِ ﷺ، ثُمَّ سُرِّي عَنْهُ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي هَذَا الْقَيْظِ عَامَ الْأَوَّلِ: «سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، وَالْيَقِينَ فِي الْآخِرَةِ وَالْأُولَى».

تخريج: إسناده حسن.

7. It was narrated from Abu Bakr as-Siddeeq ؓ that the Prophet ﷺ said: "The *siwak* is cleansing to the mouth and pleasing to the Lord."

Comments: [Saheeh lighairihi (because of corroborating reports)]

٧- حَدَّثَنَا أَبُو تَامِلٍ قَالَ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ ابْنِ أَبِي عَتِيقٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «السَّوَّكُ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ» [انظر: ٦٢]

تخريج: صحيح لغيره، وهذا سند رجاله ثقات، إلا أن فيه انقطاعاً، والد ابن أبي عتيق لم يسمع من أبي بكر.

8. It was narrated from Abu Bakr as-Siddeeq ؓ that he said to the Messenger of Allah ﷺ: Teach me a *du'a* that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins but You; grant me forgiveness from You and have mercy on me for You are the Oft Forgiving, Most Merciful."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (834) and Muslim (2705)]

٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ (١/ ٤) أَبِي بَكْرٍ الصَّدِيقِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». [انظر: ٢٨] وَقَالَ يُونُسُ: كَثِيرًا. حَدَّثَنَا حَسَنُ الْأَشْيَبِ عَنْ ابْنِ لَهِيْعَةَ قَالَ: كَثِيرًا.

تخريج: إسناده صحيح، خ: (٨٣٤) م: (٢٧٠٥)

9. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr ؓ seeking their inheritance from the Messenger of Allah ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah ﷺ say: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from these

٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ ؓ، يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا حَبِيتَانِ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ، وَمَسْهُمَهُ مِنْ خَيْبَرٍ، فَقَالَ لَهُمُ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُوْرَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ» وَإِنِّي

properties." By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4035) and Muslim (1759)]

10. Abu Hurairah said: I heard Abu Bakr as-Siddeeq on this *minbar* saying: I heard the Messenger of Allah ﷺ on this day last year - then Abu Bakr wept, then he said: I heard the Messenger of Allah ﷺ say: "You will not be given anything, after the word of sincerity (i.e., the *Shahadah*), like well-being, so ask Allah for well-being."

Comments: *Saheeh lighairihi* (*saheeh* because of corroborating evidence)]

وَاللَّهِ، لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ. [انظر: ٢٥، ٥٥، ٥٨]
تخريج: إسناده صحيح، خ: (٤٠٣٥) م: (١٧٥٩)

١٠- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي قَالَ: حَدَّثَنَا حَيَوَةُ بْنُ شَرِيحٍ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ الْحَارِثِ يَقُولُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصَّدِيقَ ﷺ عَلَى هَذَا الْمِثْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ مِنْ عَامِ الْأَوَّلِ، ثُمَّ اسْتَعْبَرَ أَبُو بَكْرٍ وَبَكَى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ تُؤْتُوا شَيْئًا بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلَ الْعَافِيَةِ، فَاسْأَلُوا اللَّهَ الْعَافِيَةَ».

تخريج: حديث صحيح لغيره، عبد الملك بن الحارث مترجم في التاريخ الكبير للبخاري: ٥/ ٤٠٩، والجرح والتعديل: ٥/ ٣٤٦، وذكره ابن حبان في الثقات: ٥/ ١١٧ وقد توبع.

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet ﷺ when he was in the cave - on one occasion he said: when we were in the cave -: If one of them looks at his feet, he will see us beneath his feet.

He said: "O Abu Bakr, what do you think of two, of whom Allah is the third?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3653) and Muslim (2381)]

12. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "The Dajjal will

١١- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ أَبَا بَكْرٍ حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ وَهُوَ فِي الْغَارِ وَقَالَ مَرَّةً: وَنَحْنُ فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ. قَالَ: فَقَالَ: «يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ تَالِهُمَا».

تخريج: إسناده صحيح، خ: (٣٦٥٣) م: (٢٣٨١)

١٢- حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ

emerge from a land in the east called Khurasan and he will be followed by peoples whose faces are like hammered shields."

Comments: [Its *isnad* is *saheeh*]

عَمْرُو بْنُ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَالَ يَخْرُجُ مِنْ أَرْضٍ بِالشَّرْقِ يُقَالُ لَهَا: خُرَّاسَانُ، يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ» [انظر: ٣٢]

تخريج: إسناده صحيح.

13. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "No miser, cheater, traitor or person who mistreats his slaves will enter Paradise. The first to knock at the gates of Paradise will be the slaves, if they fulfil their duties towards Allah and towards their masters properly."

Comments: [Its *isnad* is *da'eef* because of the weakness of Sadaqah bin Moosa and Farqad As-Sabakhi]

١٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى صَاحِبُ الدَّقِيقِ عَنْ فَرْقَدٍ، عَنْ ثُرَّةِ بْنِ شَرَّاحِيلَ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ، وَلَا خَبٌّ، وَلَا خَائِنٌ، وَلَا سَيِّئُ الْمَلَكَةِ، وَأَوَّلُ مَنْ يَفْرَعُ بَابَ الْجَنَّةِ الْمَمْلُوكُونَ، إِذَا أَحْسَنُوا فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ، وَفِيمَا بَيْنَهُمْ وَبَيْنَ مَوَالِيهِمْ» [انظر: ٣١، ٣٢]

تخريج: إسناده ضعيف لضعف صدقة بن موسى وفرقد السبخي.

14. It was narrated that Abut-Tufail said: When the Messenger of Allah ﷺ died, Fatimah sent word to Abu Bakr saying: Are you the heir of the Messenger of Allah ﷺ or are his family? He said: No; rather his family (are his heirs). She said: Where is the share of the Messenger of Allah ﷺ? Abu Bakr said: I heard the Messenger of Allah ﷺ say: "If Allah grants some wealth to a Prophet, then takes his soul, He grants it to the one who took charge after him." So I have decided to give the benefit of it to

١٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ - وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ أُرْسِلَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ: أَنْتَ وَرِثْتَ رَسُولَ اللَّهِ ﷺ، أَمْ أَهْلُهُ؟ قَالَ: فَقَالَ: لَا، بَلْ أَهْلُهُ. قَالَتْ: فَأَيْنَ سَهْمُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَطْعَمَ نَبِيًّا طُعْمَةً، ثُمَّ قَبَضَهُ جَعَلَهُ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ»

the Muslims. She said: That is fine, and you know best what you heard from the Messenger of Allah ﷺ. Muhaqalah

Comments: [Its *isnad* is *hasan*]

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah ﷺ got up and prayed *Fajr*, then he sat until the forenoon, then the Messenger of Allah ﷺ smiled. Then he sat where he was until he had prayed *Zuhr*, 'Asr and *Maghrib*, and he did not speak until he had prayed 'Isha'. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah ﷺ what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam ؑ when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Inran above the 'Alameen (mankind and jinn) (of their times)" [Al 'Imran 3:33].

فَرَأَيْتُ أَنْ أُرَدَّهُ عَلَى الْمُسْلِمِينَ. قَالَتْ: فَأَنْتَ، وَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَغْلَمُ.

تخريج: إسناده حسن.

١٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الطَّلَقَانِيُّ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ شَمِيلٍ الْمَازِنِيُّ قَالَ: حَدَّثَنِي أَبُو نَعَامَةَ، قَالَ: حَدَّثَنِي أَبُو هُنَيْدَةَ الْبَرَاءُ بْنُ نَوْفَلٍ عَنْ وَالَانَ الْعَدَوِيِّ، عَنْ حُذَيْفَةَ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ؓ، قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَصَلَّى الْعَدَاةَ، ثُمَّ جَلَسَ حَتَّى إِذَا كَانَ مِنَ الضُّحَى ضَحِكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ جَلَسَ مَكَانَهُ حَتَّى صَلَّى الْأُولَى وَالْعَصْرَ وَالْمَغْرِبَ، كُلَّ ذَلِكَ لَا يَتَكَلَّمُ، حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ قَامَ إِلَى أَهْلِهِ. فَقَالَ النَّاسُ لِأَبِي بَكْرٍ: أَلَا تَسْأَلُ رَسُولَ اللَّهِ ﷺ مَا شَأْنُهُ؟ صَنَعَ الْيَوْمَ شَيْئًا لَمْ يَصْنَعْهُ قَطُّ، قَالَ: فَسَأَلَهُ، فَقَالَ: «نَعَمْ، عَرِضَ عَلَيَّ مَا هُوَ كَائِنٌ مِنْ أَمْرِ الدُّنْيَا، وَأَمْرِ الْآخِرَةِ، فَجُمِعَ الْأَوَّلُونَ وَالْآخِرُونَ بِصَعِيدٍ وَاحِدٍ، فَفَطَعَ النَّاسُ بِذَلِكَ، حَتَّى انْطَلَقُوا إِلَى آدَمَ عَلَيْهِ السَّلَامُ، وَالْعَرَقُ يَكَادُ يُلْجِمُهُمْ، فَقَالُوا: يَا آدَمُ، أَنْتَ أَبُو الْبَشَرِ، وَأَنْتَ اضْطَفَاكَ اللَّهُ عَزَّ وَجَلَّ، اسْتَغْفِرْ لَنَا إِلَى رَبِّكَ، قَالَ: قَدْ لَقِيتُ مِثْلَ الَّذِي لَقِيتُمْ، انْطَلِقُوا إِلَى أَبِيكُمْ بَعْدَ أَبِيكُمْ، إِلَى نُوحٍ ؑ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَمَالَ إِبْرَاهِيمَ وَمَالَ عِزْمَانَ عَلَى الْعَالَمِينَ ؑ (آل

Then they will go to Nooh عليه السلام and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem عليه السلام for Allah, may He be glorified and exalted, took him as a close friend (*khaleel*). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa عليه السلام, for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa عليه السلام will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibreel عليه السلام will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibreel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intercession will be accepted. So he will raise

عمران: (٣٣) قَالَ: فَيَنْطَلِقُونَ إِلَى نُوحٍ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: اشفع لنا إلى ربك، فأنت اضطفاك الله واستجاب لك في دعائك، ولم يدع على الأرض من الكافرين دياراً، فيقول: ليس ذاكم عندي، انطلقوا إلى إبراهيم عليه السلام، فإن الله عز وجل اتخذ خليلاً، فينتلقون إلى إبراهيم، فيقول: ليس ذاكم عندي، ولكن انطلقوا إلى موسى عليه السلام، فإن الله عز وجل كلمه تكليماً، فيقول موسى عليه السلام: (٥/١) ليس ذاكم عندي، ولكن انطلقوا إلى عيسى ابن مريم، فإنه يبرئ الأكمه والأبرص ويعطي الموتى، فيقول عيسى: ليس ذاكم عندي، ولكن انطلقوا إلى سيد ولد آدم، فإنه أول من تنشق عنه الأرض يوم القيامة، انطلقوا إلى محمد صلى الله عليه وسلم، فيشفع لكم إلى ربكم عز وجل. قال: فينتلق، فيأتي جبريل عليه السلام ربه، فيقول الله عز وجل: ائذن له، وبشره بالجنة. قال: فينتلق به جبريل فيختر ساجداً قدر جمعة، ويقول الله عز وجل: ارفع رأسك يا محمد، وقل يسمع، واشفع تشفع، قال: فيرفع رأسه، فإذا نظر إلى ربه عز وجل، خر ساجداً قدر جمعة أخرى، فيقول الله عز وجل: ارفع رأسك، وقل يسمع، واشفع تشفع، قال: فيذهب ليقيم ساجداً، فيأخذ جبريل عليه السلام بضبعه فيفتح الله عز وجل عليه من الدعاء

his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intercession will be accepted. He will start to fall down in prostration again, but Jibreel (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: "O Lord, You created me as the leader of the sons of Adam, and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San'a' and Ailah (Eilat)." Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.

شَيْئًا لَمْ يَفْتَحْهُ عَلَى بَشَرٍ قَطُّ، فَيَقُولُ: أَيُّ رَبِّ، خَلَقْتَنِي سَيِّدَ وَلَدِ آدَمَ، وَلَا فَخْرَ، وَأَوَّلُ مَنْ تَنَشَّقُ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرَ، حَتَّى إِنَّهُ لَيَرِدُ عَلَيَّ الْحَوْضَ أَكْثَرُ مِمَّا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، ثُمَّ يُقَالُ: ادْعُوا الصَّادِقِينَ فَيَشْفَعُونَ، ثُمَّ يُقَالُ: ادْعُوا الْأَنْبيَاءَ، قَالَ: فَيَجِيءُ النَّبِيُّ وَمَعَهُ الْمَصَابَةُ، وَالنَّبِيُّ وَمَعَهُ الْخُمْسَةُ وَالسُّتَّةُ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ، ثُمَّ يُقَالُ: ادْعُوا الشُّهَدَاءَ فَيَشْفَعُونَ لِمَنْ أَرَادُوا، قَالَ: فَإِذَا فَعَلَتِ الشُّهَدَاءُ ذَلِكَ، قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَرْحَمُ الرَّاحِمِينَ، أَدْخِلُوا جَنَّتِي مَنْ كَانَ لَا يُشْرِكُ بِي شَيْئًا، قَالَ: فَيَدْخُلُونَ الْجَنَّةَ. قَالَ: ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: انظُرُوا فِي النَّارِ: هَلْ تَلْقَوْنَ مِنْ أَحَدٍ عَمِلَ خَيْرًا قَطُّ؟ قَالَ: فَيَجِدُونَ فِي النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي كُنْتُ أَسَامِعُ النَّاسَ فِي النَّبْعِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَسْمِعُوا لِعَبْدِي كَأَسْمَاحِهِ إِلَى عِبِيدِي. ثُمَّ يُخْرِجُونَ مِنَ النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي قَدْ أَمَرْتُ وَلَدِي: إِذَا مِتُّ فَأَخْرِقُونِي بِالنَّارِ، ثُمَّ اطْحَنُونِي حَتَّى إِذَا كُنْتُ مِثْلَ الْكُحْلِ، فَأَذْهَبُوا بِي إِلَى الْبَحْرِ، فَأَذْرُونِي فِي الرِّيحِ، فَوَاللَّهِ لَا يَقْدِرُ عَلَيَّ رَبُّ الْعَالَمِينَ أَبَدًا، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ مَخَافَتِكَ، قَالَ: فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انظُرْ

So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easy-going with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet ﷺ) said: "That is what I was smiling at, at the time of the forenoon."

Comments: [Its *isnad* is *hasan*].

16. Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite

إِلَى مُلْكٍ أَكْثَمَ مَلِكٍ، فَإِنَّ لَكَ مِثْلَهُ وَعَشْرَةَ
أَمْثَالِهِ، قَالَ: فَيَقُولُ: لِمَ تَسْخَرُ بِي وَأَنْتَ
الْمَلِكُ؟ قَالَ: وَذَاكَ الَّذِي ضَحَّيْتُ مِنْهُ مِنَ
الضُّحَى.

تخريج: إسناده حسن.

١٦ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا
زُهَيْرٌ - يَعْنِي ابْنَ مُعَاوِيَةَ - قَالَ: حَدَّثَنَا

this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance..." [al-Ma'idah 5:105], but you do not interpret it properly. I heard the Messenger of Allah ﷺ say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all." He [Qais] said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith.

Comments: [Its isnaad is saheeh]

إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: حَدَّثَنَا قَيْسٌ، قَالَ: قَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ، وَأَثْنَى عَلَيْهِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ إِلَى آخِرِ الْآيَةِ. (المائدة: ١٠٥) وَإِنَّكُمْ تَضَعُونَهَا عَلَى غَيْرِ مَوْضِعِهَا، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ، لَا يُغَيِّرُوهُ، أَوْشَكَ اللَّهُ أَنْ يَعْمَهُمْ بِعِقَابِهِ». [راجع: ١]

قَالَ: وَسَمِعْتُ أَبَا بَكْرٍ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنَّا كُفْرًا وَالْكَذِبُ، فَإِنَّ الْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ.

تخريج: إسناده صحيح.

17. It was narrated from Awsat bin Isma'eel al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: The Messenger of Allah ﷺ stood last year in this place where I am standing. Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it comes immorality and they both lead to Hell. Ask Allah to keep you safe and sound, for no one is given anything, after certain faith (yaqeen) that is better than being kept safe and sound." Then he said: "Do not sever ties with one another, do not turn your backs on one another, do not bear

١٧- حَدَّثَنَا هَاشِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ خُمَيْرٍ، قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ - رَجُلًا مِنْ حَمِيرٍ - يُحَدِّثُ عَنْ أَوْسَطَ بْنِ إِسْمَاعِيلَ بْنِ أَوْسَطَ الْبَجَلِيِّ، يُحَدِّثُ عَنْ أَبِي بَكْرٍ: أَنَّهُ سَمِعَهُ حِينَ تُوُفِّي رَسُولُ اللَّهِ ﷺ، قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ عَامَ الْأَوَّلِ مَقَامِي هَذَا - ثُمَّ بَكَى - ثُمَّ قَالَ: «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَسَلُّوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يُوْتِ رَجُلٌ بَعْدَ الْيَقِينِ شَيْئًا خَيْرًا مِنَ الْمُعَافَاةِ» ثُمَّ قَالَ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [راجع: ٥]

grudges against one another, do not envy one another, and be, O slaves of Allah, brothers."

Comments: [Its *isnad* is *saheeh*]

18. It was narrated that Humaid bin 'Abdur-Rahman said: When the Messenger of Allah ﷺ died, Abu Bakr was in some other area of Madinah. He came and uncovered his face and kissed him, and said: May my father and mother be sacrificed for you; how good you look in life and in death. Muhammad ﷺ has died, by the Lord of the Ka'bah... Then Abu Bakr and 'Umar came together to the people. Abu Bakr spoke and did not omit anything that was revealed concerning the Ansar or that the Messenger of Allah ﷺ had said concerning them but he mentioned it. And he said: You know that the Messenger of Allah ﷺ said: "If the people were to walk in one direction and the Ansar were to walk in another, I would walk in the direction of the Ansar." I know, O Sa'd, that the Messenger of Allah ﷺ said, when you were sitting here: "Quraish are to be in charge of this affair (Islam), so the righteous people are but followers of the righteous of (Quraish), and the wrongdoers among the people are but followers of the wrongdoers of (Quraish)." Sa'd said to him: You have spoken the truth: we are advisers and you are leaders.

Comments: [*Saheeh lighayrihi* (*saheeh* because of corroborating evidence)]

تخريج: إسناده صحيح.

١٨ - حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ فِي طَائِفَةٍ مِنَ الْمَدِينَةِ. قَالَ: فَجَاءَ فَكَشَفَ عَنْ وَجْهِهِ فَقَبَّلَهُ، وَقَالَ: يَذَى لَكَ أَبِي وَأُمِّي، مَا أَطْيَيْكَ حَيًّا وَمَيِّتًا، مَاتَ مُحَمَّدٌ ﷺ وَرَبُّ الْكَعْبَةِ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَأَنْطَلَقَ أَبُو بَكْرٍ وَعُمَرُ يَتَقَاوَدَانِ حَتَّى أَتَوْهُمَا، فَتَكَلَّمَ أَبُو بَكْرٍ، وَلَمْ يَتْرُكْ شَيْئًا أَنْزَلَ فِي الْأَنْصَارِ وَلَا ذَكَرَهُ رَسُولُ اللَّهِ ﷺ مِنْ شَأْنِهِمْ، إِلَّا وَذَكَرَهُ، وَقَالَ: وَلَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ وَادِيًا، سَلَكَتُ وَادِيِ الْأَنْصَارِ». وَلَقَدْ عَلِمْتُ يَا سَعْدُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَأَنْتَ قَاعِدٌ: «قُرَيْشٌ وَلِأَهْلِ هَذَا الْأَمْرِ، فَبَرُّ النَّاسِ تَبِعَ لِبَرِّهِمْ، وَفَاجِرُهُمْ تَبِعَ لِفَاجِرِهِمْ». قَالَ: فَقَالَ لَهُ سَعْدُ: صَدَقْتَ نَحْنُ الْوُزَرَاءُ، وَأَنْتُمْ الْأَمْرَاءُ.

تخريج: صحيح لغيره، لشواهد وهو مرسل، فإن حميد بن عبدالرحمن الحميري تابعي ولم يدرك أبا بكر ولا عمر، ولم يصرح هنا بذكر من حدثه.

19. It was narrated that Talhah bin 'Abdullah bin 'Abdur-Rahman bin Abi Bakr as-Siddeeq said: I heard my father say that his father heard Abu Bakr saying: I said to the Messenger of Allah ﷺ: O Messenger of Allah, are we striving for something that has already been decided or is it something to be decided as events unfold? He said: "Rather it is for something that has already been decided." I said: So why should we strive, O Messenger of Allah? He said: "Each person will be enabled to do that for which he has been created."

Comments: [*Hasan lighairihi* (hasan because of corroborating evidence)]

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard 'Uthman bin 'Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet ﷺ, when the Prophet ﷺ died, grieved so much that some of them were almost unaware of what was going on around them. 'Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, 'Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. 'Umar went to Abu Bakr and said to him: Do you think it is right that I passed by 'Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph

١٩- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ: أَنَّ أَبَاهُ سَمِعَ (٦/١) أَبَا بَكْرٍ وَهُوَ يَقُولُ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَنْعَمَلْ عَلَى مَا فُرِعَ مِنْهُ، أَوْ عَلَى أَمْرٍ مُؤْتَتَبٍ؟ قَالَ: «بَلْ عَلَى أَمْرٍ قَدْ فُرِعَ مِنْهُ» قَالَ: قُلْتُ: فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الراوي عن طلحة بن عبيدالله.

٢٠- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنَ الْأَنْصَارِ مِنْ أَهْلِ الْفَيْهِ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ - رَحِمَهُ اللَّهُ - يُحَدِّثُ: أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حِينَ تُوُفِيَ النَّبِيُّ ﷺ حَزَنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ يُوشِوسُ - قَالَ عُثْمَانُ: وَكُنْتُ مِنْهُمْ - فَبَيْنَا أَنَا جَالِسٌ فِي ظِلِّ أُطَمٍ مِنَ الْأَطَامِ مَرَّ عَلَيَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ أَشْعُرْ أَنَّهُ مَرٌّ وَلَا سَلَامٌ، فَاَنْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ: مَا يُعْجِبُكَ أَنِّي مَرَرْتُ عَلَى عُثْمَانَ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلَامَ؟ وَأَقْبَلَ هُوَ وَأَبُو بَكْرٍ فِي وَلَايَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، حَتَّى سَلَّمَا عَلَيَّ جَمِيعًا، ثُمَّ قَالَ أَبُو بَكْرٍ: جَاءَنِي أَخُوكَ عُمَرُ، فَذَكَرَ أَنَّهُ مَرَّ عَلَيْكَ، فَسَلَّمْ فَلَمْ تَرُدَّ

and they both greeted me. Then Abu Bakr said: Your brother 'Umar came to me and told me that he passed by you and greeted you but you did not return his greeting; what made you do that? I said: I did not do that. 'Umar said: Yes, by Allah, you did that, but you have too much pride, O Banu Umayyah. I said: By Allah, I did not realise that you had passed me or greeted me. Abu Bakr said: 'Uthman is telling the truth; is something bothering you? I said: Yes. He said: What is it? 'Uthman said: Allah, may He be glorified and exalted, has caused His Prophet ﷺ to die before we could ask him how we can save ourselves. Abu Bakr said: I asked him about that. ['Uthman] said: I went to him and said: May my father and mother be sacrificed for you, you were more deserving to ask it. Abu Bakr said: I said: O Messenger of Allah, what is salvation? The Messenger of Allah ﷺ said: "Whoever accepts this word from me that I asked my uncle to say but he rejected it, it is salvation for him."

Comments: [A *marfoo'* hadeeth which is *salheeh* because of other similar reports]

21. It was narrated that Yazeed bin Abi Sufyan said: Abu Bakr said, when he sent me to Syria: O Yazeed, you have relatives and you may give them precedence in allocating positions of authority; that is the most serious thing I fear for you, because the Messenger of Allah ﷺ said: "Whoever is

عَلَيْهِ السَّلَامُ، فَمَا الَّذِي حَمَلَكَ عَلَى ذَلِكَ؟ قَالَ: قُلْتُ: مَا فَعَلْتُ، فَقَالَ عُمَرُ: بَلَى وَاللَّهِ لَقَدْ فَعَلْتَ، وَلَكِنَّهَا عُيِّتُكُمْ يَا بَنِي أُمَيَّةَ، قَالَ: قُلْتُ: وَاللَّهِ مَا شَعَرْتُ أَنَّكَ مَرَرْتَ بِي وَلَا سَلَّمْتَ، قَالَ أَبُو بَكْرٍ: صَدَقَ عُثْمَانُ، وَقَدْ شَغَلَكَ عَنْ ذَلِكَ أَمْرٌ؟ فَقُلْتُ: أَجَلُ، قَالَ: مَا هُوَ؟ فَقَالَ عُثْمَانُ ؓ: تَوَفَّى اللَّهُ عَزَّ وَجَلَّ نَبِيَّهٖ ﷺ قَبْلَ أَنْ نَسْأَلَهُ عَنْ نَجَاةٍ هَذَا الْأَمْرِ، قَالَ أَبُو بَكْرٍ: قَدْ سَأَلْتُهُ عَنْ ذَلِكَ، قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ لَهُ: يَا أَبِي وَأُمِّي، أَنْتَ أَحَقُّ بِهَا، قَالَ أَبُو بَكْرٍ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا نَجَاةُ هَذَا الْأَمْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِّي فَرَدَّهَا عَلَيَّ فِيهِ لَهٗ نَجَاةٌ». [انظر: ٢٤]

تخريج: المرفوع منه صحيح بشواهده، رجاله ثقات رجال الشيخين غير الرجال الذي روى عنه الزهري.

٢١- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ قُرَيْشٍ عَنْ رَجَاءِ بْنِ حَيَوَةَ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ يَزِيدَ بْنِ أَبِي سُفْيَانَ، قَالَ: قَالَ أَبُو بَكْرٍ ﷺ حِينَ بَعَثَنِي إِلَى الشَّامِ: يَا يَزِيدُ، إِنَّ لَكَ قَرَابَةً عَسَيْتَ أَنْ تُؤَيِّرَهُمْ بِالْإِمَارَةِ، وَذَلِكَ أَكْبَرُ

appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or *nafl* prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him."

مَا أَخَافُ عَلَيْكَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمَرَ عَلَيْهِمْ أَحَدًا مُحَابَاةً فَعَلِيهِ لَعْنَةُ اللَّهِ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَذْلًا حَتَّى يُدْخِلَهُ جَهَنَّمَ، وَمَنْ أَعْطَى أَحَدًا حِمَى اللَّهِ فَقَدْ انْتَهَكَ فِي حِمَى اللَّهِ شَيْئًا بِغَيْرِ حَقِّهِ، فَعَلِيهِ لَعْنَةُ اللَّهِ، أَوْ قَالَ: تَبَرَّأْتُ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ».

تخريج: إسناده ضعيف لجهالة الشيخ من قريش.

Comments: [Its *isnad* is *da'eef* because an old man of Quraish (in the *isnad*) is unknown]

22. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "I have been granted seventy thousand who will enter Paradise without being brought to account; their faces will be like the moon on the night when it is full and their hearts will be as the heart of one man. I asked my Lord, may He be glorified and exalted, for more and He gave me more, with each one another seventy thousand." Abu Bakr as-Siddeeq said: I thought that that referred to the people living in towns and included some of those living on the edge of the wilderness.

٢٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ الْأَخْصَنِ عَنْ رَجُلٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، وَقُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، فَاسْتَزِدْتُ رَبِّي عَزَّ وَجَلَّ، فَزَادَنِي مَعَ كُلِّ وَاحِدٍ سَبْعِينَ أَلْفًا» قَالَ أَبُو بَكْرٍ ﷺ: «فَرَأَيْتُ أَنَّ ذَلِكَ آتٍ عَلَى أَهْلِ الْقُرَى، وَمُصِيبٌ مِنْ حَاقَاتِ الْبَوَادِي».

تخريج: إسناده ضعيف لجهالة الرجل الراوي عن أبي بكر، والمسعودي اختلط.

Comments: [Its *isnad* is *da'eef* because a narrator is unknown]

23. It was narrated that Ibn 'Umar said: I heard Abu Bakr say: The Messenger of Allah ﷺ said: "Whoever does an evil deed will be requited for it in this world."

Comments: [A *saheeh hadeeth* because of its *isnads* and other similar reports]

٢٣- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ زِيَادِ الْجَصَّاصِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمرَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ فِي الدُّنْيَا». [انظر: ٦٨، ٦٩، ٧٠، ٧١]

تخريج: صحيح بطرقه وشواهده، وهذا إسناد ضعيف لضعف زياد الجصاص وعلي بن زيد.

24. 'Uthman bin 'Affan narrated that when the Messenger of Allah ﷺ died, some of the Companions of the Prophet ﷺ grieved for him so much that they were almost unaware of what was going on around them. 'Uthman said: I was one of them... and he narrated a *hadeeth* similar to that of Abul-Yaman from Shu'aib.

Comments:[*Salteeh* because of other similar reports]

25. 'Urwah bin az-Zubair narrated that 'A'ishah, the wife of the Prophet ﷺ, told him that Fatimah, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr, after the death of the Messenger of Allah ﷺ, to give her her share of inheritance from that which the Messenger of Allah ﷺ had left behind, of the *fai'* that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah ﷺ said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." Fatimah (رضي الله عنها) got angry and kept away from Abu Bakr رضي الله عنه, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah ﷺ, and she used to ask Abu Bakr for her share of that which the Messenger of Allah ﷺ had left behind of Khaibar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not

٢٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي رَجُلٌ مِنَ الْأَنْصَارِ غَيْرِ مُتَّهِمٍ: أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانٍ يُحَدِّثُ: أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حِينَ تُوْفِّي رَسُولُ اللَّهِ ﷺ حَزَنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ أَنْ يُوشِيَسَ. قَالَ عُثْمَانُ: فَكُنْتُ مِنْهُمْ... فَذَكَرَ مَعْنَى حَدِيثِ أَبِي الْيَمَانِ عَنْ شُعَيْبٍ. [راجع: ٢٠]

تخريج: المرفوع منه صحيح بشواهده، رجاله ثقات غير الرجل الذي روى عنه الزهري.

٢٥- حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ أَنْ يُقْسِمَ لَهَا مِيرَاثَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةٌ» فَغَضِبَتْ فَاطِمَةُ، عَائِهَا السَّلَامُ، فَهَجَرَتْ أَبَا بَكْرٍ رضي الله عنه، فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوْفِّيَتْ، قَالَ: وَعَاشَتْ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ. قَالَ: وَكَانَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْرٍ وَفَدَاكَ، وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ نَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَى أَنْ تَرَكَتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَرْيَعُ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ

stop doing something that the Messenger of Allah ﷺ used to do; rather I will continue to do it. I am afraid that if I give up something that he did, I will go astray. As for his charitable endowment in Madinah, 'Umar gave it to 'Ali and 'Abbas, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the charitable endowment of the Messenger of Allah ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

Comments:[Its *isnad* is *saheeh*, al-Bukhari (3092) and Muslim (1759)]

26. It was narrated from 'A'ishah that she recited this line of poetry when Abu Bakr was dying:

A white man by whose face rain may be sought, a refuge for orphans and protection for widows.

Abu Bakr said: By Allah, that refers to the Messenger of Allah ﷺ.

Comments:[Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَغَلَبَهُ عَلَيْهِمَا
عَلِيٌّ وَأَمَّا خَيْرٌ وَفَدَكَ فَأَمْسَكَهُمَا عُمَرُ ﷺ،
وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ (٧/١)
كَانَتَا لِحَقُوقِهِ الَّتِي تَعْرُوهُ، وَنَوَائِيهِ، وَأَمْرُهُمَا
إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهُمَا عَلَى ذَلِكَ
النِّزْمِ. [راجع: ٩]

تخريج: إسناده صحيح، خ: (٣٠٩٢)، م: (١٧٥٩).

٢٦- حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَعَفَّانُ قَالَا:
حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنِ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا تَمَثَّلَتْ
بِهَذَا النَّبِيِّ وَأَبُو بَكْرٍ ﷺ يَقْضِي:
وَأَبْيَضَ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ
رَبِيعُ الْيَتَامَى عِصْمَةُ لِلْأَرَامِلِ
فَقَالَ أَبُو بَكْرٍ ﷺ: ذَاكَ وَاللَّهِ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف علي بن زيد وهو ابن جدعان.

27. Ibn Juraij said: My father told me that the Companions of the Prophet ﷺ did not know where to bury the Prophet ﷺ until Abu Bakr said: I heard the Messenger of Allah ﷺ say: "A Prophet is not to be buried except where he died." So they removed his bed and dug a grave for him beneath his bed.

٢٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ
جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ أَصْحَابَ النَّبِيِّ
لَمْ يَدْرُوا أَيْنَ يَقْبَرُونَ النَّبِيَّ ﷺ، حَتَّى قَالَ
أَبُو بَكْرٍ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«لَنْ يُقْبَرَ نَبِيٌّ إِلَّا حَيْثُ يَمُوتُ». فَأَخْرَجُوا
فِرَاشَهُ، وَحَفَرُوا لَهُ تَحْتَ فِرَاشِهِ.

Comments:[A *qawi* (strong) *hadeeth* because of other *isnads*; this *isnad* is *da'eef* because it is *munqati'* (interrupted)]

28. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah ﷺ: Teach me a *du'a'* that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful."

Comments:[Its *isnad* is *saheeh*, al-Bukhari (834) and Muslim (2705)]

29. It was narrated that Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your own selves..." [al-Ma'idah 5:105] until he reached the end of the verse. But if the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all. But I heard the Messenger of Allah ﷺ say: "If the people..." And on another occasion he said: We heard the Messenger of Allah...

Comments: [Its *isnad* is *saheeh*]

30. It was narrated that Abu Bakr as-Siddeeq said: O people, you recite this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and

تخريج: حديث قوي بطرقه، وهذا إسناد ضعيف لانقطاعه، وابن جريج: هو عبد الملك ابن عبدالعزيز بن جريج، ووالده لم يدرك أبابكر، على لين فيه.

٢٨- حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَّمَنِي دُعَاءَ أَذْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». [راجع: ٨]

تخريج: إسناده صحيح، خ: (٨٣٤) م: (٢٧٠٥)

٢٩- حَدَّثَنَا حَمَّادُ بْنُ أَسَامَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: حَتَّى أَتَى عَلَى آخِرِ الْآيَةِ (المائدة: ١٠٥) أَلَا وَإِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ لَمْ يَأْخُذُوا عَلَى بَدْيِهِ، أَوْشَكَ اللَّهُ أَنْ يَعْزِمَهُمْ بِعِقَابِهِ، أَلَا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ...» وَقَالَ مَرَّةً أُخْرَى: وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ... [راجع: ١]

تخريج: إسناده صحيح.

٣٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ ﷺ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: (المائدة:

all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah ﷺ say: "If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all."

Comments:[Its *isnad* is *saheeh*]

31. It was narrated from Farqad as-Sabakhi and 'Affan said: Hammam told us: Farqad told us from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "No one who mistreats his slaves will enter Paradise."

Comments:[Its *isnad* is *da'eef* (weak) because of the weakness of Farqad as-Sabakhi]

32. It was narrated from Farqad as-Sabakhi from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "No one will enter Paradise who is treacherous, miserly, reminds people of his favours or mistreats his slaves. The first to enter Paradise will be the slave, if he obeys Allah and obeys his master."

Comments:[Its *isnad* is *da'eef* like the previous *hadeeth*]

33. It was narrated from 'Amr bin Huraith that Abu Bakr as-Siddeeq recovered from a sickness and went out to the people. He apologised for something and said: We did not intend anything but good. Then he said: The Messenger of Allah ﷺ told us: "The Dajjal will emerge

(١٠٥) وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ، فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ».

[راجع: ١]

تخريج: إسناده صحيح.

٣١- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ فَرْقَدِ السَّبَخِيِّ. وَعَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا فَرْقَدٌ عَنْ مُرَّةِ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصَّدِّيقِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ». [راجع: ١٣]

تخريج: إسناده ضعيف لضعف فرقد السبخي.

٣٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ مُرَّةِ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصَّدِّيقِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ حَبٌّ، وَلَا بَخِيلٌ، وَلَا مَتَّانٌ، وَلَا سَيِّئُ الْمَلَكَةِ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ الْمَمْلُوكُ إِذَا أَطَاعَ اللَّهَ وَأَطَاعَ سَيِّدَهُ».

تخريج: إسناده ضعيف كسابقه.

٣٣- حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُوَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ: أَنَّ أَبَا بَكْرٍ الصَّدِّيقَ ﷺ أَفَاقَ مِنْ مَرَضَةٍ لَهُ، فَخَرَجَ إِلَى النَّاسِ فَأَعْتَذَرَ بِشَيْءٍ، وَقَالَ: مَا أَرَدْنَا إِلَّا الْخَيْرَ، ثُمَّ قَالَ:

from a land in the East called Khurasan and he will be followed by people with faces like hammered shields."

Comments: [Its isnad is saheeh]

34. It was narrated that Yazeed bin Khumair said: I heard Sulaim bin 'Amir, a man from Homs who met the Companions of the Messenger of Allah ﷺ, say - on one occasion he said: I heard Awsat al-Bajali narrate from Abu Bakr as-Siddeeq رضي الله عنه, he said: I heard him addressing the people - and on another occasion he said: when he was appointed as caliph - he said: The Messenger of Allah ﷺ stood last year where I am standing. Abu Bakr wept and said: "I ask Allah for pardon and well-being, for people are never given anything, after certainty of faith, that is better than well being. You should be truthful, for it leads to Paradise, and beware of lying, for it goes with immorality, and they lead to Hell. Do not sever ties with one another, do not hate one another, do not envy one another, do not turn your backs on one another; be brothers, as Allah, may He be glorified and exalted, has enjoined you."

Comments: [Its isnad is saheeh]

35. It was narrated from 'Asim from Zirr from 'Abdullah that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allah said: "Whoever would like to recite the Qur'an fresh as it was revealed,

حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَالَ يَخْرُجُ مِنْ أَرْضٍ بِالشَّرْقِ يُقَالُ لَهَا: خُرَاسَانُ، يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ». [راجع: ١٢]

تخريج: إسناده صحيح.

٣٤- حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ - رَجُلًا مِنْ أَهْلِ جِمَصَ وَكَانَ قَدْ أُدْرِكَ أَصْحَابَ النَّبِيِّ ﷺ وَقَالَ مَرَّةً: قَالَ: - سَمِعْتُ أَوْسَطَ الْبَجَلِيِّ عَنْ أَبِي بَكْرٍ الصَّدِيقِ رضي الله عنه قَالَ: سَمِعْتُهُ يَخُطُبُ النَّاسَ - وَقَالَ مَرَّةً: حِينَ اسْتُخْلِفَ - فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَامَ الْأَوَّلِ مَقَامِي هَذَا - وَبَكَى أَبُو بَكْرٍ رضي الله عنه فَقَالَ: «أَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ النَّاسَ لَمْ يُعْطُوا بَعْدَ الْيَقِينِ شَيْئًا خَيْرًا مِنَ الْعَافِيَةِ، وَعَلَيْكُمْ بِالصَّدْقِ فَإِنَّهُ فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَلَا تَقَاطَعُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ٥]

تخريج: إسناده صحيح.

٣٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ - يَعْنِي ابْنَ عِيَّاشٍ - عَنْ عَاصِمٍ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ أَبَا بَكْرٍ وَعُمَرُ بَشَّرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يَتْرَأَ

let him recite it according to the recitation of Ibn Umm 'Abd."

Comments:[Its *isnad* is *hasan*]

36. 'Umar bin al-Khattab narrated that the Prophet ﷺ said... a similar report, in which he said: crisp or fresh.

Comments: [Its *isnad* is *saheeh*]

37. It was narrated from Muhammad bin Jubair bin Mut'im that 'Uthman said: I wish that I had asked the Messenger of Allah ﷺ what would save us from what the *Shaitan* whispers into our hearts. Abu Bakr said: I asked him about that and he said: "What can save you from that is to say what I told my uncle to say but he did not say it."

Comments: [Saheeh *lighairihi* and its *isnad* is *da'eef* because it is interrupted]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، محمد بن جبير بن مطعم لم يسمع من عثمان، وأبو الحويرث مختلف فيه.

38. It was narrated from al-Hasan that Abu Bakr ؓ addressed the people and said: The Messenger of Allah ﷺ said: "O people, the people are not given anything better in this world than certainty of faith and well-being, so ask Allah, may He be glorified and exalted, for them."

Comments: [Saheeh *lighairihi* and its *isnad* is *da'eef* because it is interrupted]

الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدِ. [انظر: ٤٢٥٥]

تخریج: إسناده حسن.

٣٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ وَزَيْدُ ابْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. قَالَ: غَضًّا أَوْ رَطْبًا. [انظر: ١٧٥]

تخریج: إسناده صحيح.

٣٧- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَسَعِيدُ بْنُ سَلَمَةَ (٨/١) ابْنُ أَبِي الْحُسَّامِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَبِي الْحُوَيْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ عُثْمَانَ ؓ قَالَ: تَمَنَيْتُ أَنْ أَكُونَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ: مَاذَا يُنْجِيَنَا مِمَّا يُلْقِي الشَّيْطَانُ فِي أَنْفُسِنَا؟ فَقَالَ أَبُو بَكْرٍ: قَدْ سَأَلْتَهُ عَنْ ذَلِكَ، فَقَالَ: «يُنْجِيكُمْ مِنْ ذَلِكَ أَنْ تَقُولُوا مَا أَمَرْتُ بِهِ عَمِّي أَنْ يَقُولَهُ فَلَمْ يَقُلْهُ». [راجع: ٢٠]

٣٨- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنِ الْحَسَنِ: أَنَّ أَبَا بَكْرٍ ؓ خَطَبَ النَّاسَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ إِنَّ النَّاسَ، لَمْ يُعْطُوا فِي الدُّنْيَا خَيْرًا مِنَ الْيَقِينِ وَالْمُعَافَاةِ، فَسَلُّوهُمَا لِلَّهِ عَزَّ وَجَلَّ». [راجع: ٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، الحسن البصري لم يدرك أبا بكر.

39. It was narrated that Ibn 'Abbas said: When they wanted to dig a grave for the Messenger of Allah ﷺ, Abu 'Ubaidah bin al-Jarrah used to dig graves in the manner of the people of Makkah and Abu Talhah Zaid bin Sahl used to dig graves for the people of Madinah, and he would make a niche in the side of the grave. Al-'Abbas called two men and said to one of them, Go to Abu 'Ubaidah; and to the other he said, Go to Abu Talhah. O Allah, choose for Your Messenger. The one who had been sent to Abu Talhah found him, so he came and dug a grave with a niche in its side for the Messenger of Allah ﷺ.

Comments: [Saheeh bishawahidihi]

تخريج: حديث صحيح بشواهد، وهذا إسناده ضعيف لضعف حسين بن عبد الله.

40. 'Uqbah bin al-Harith said: I went out with Abu Bakr ؓ following 'Asr prayer a few days after the death of the Prophet ﷺ, and 'Ali ؓ was walking beside him. He passed by al-Hasan bin 'Ali who was playing with some boys. Abu Bakr ؓ carried him on his shoulder, saying: May my father be sacrificed for him, the one who looks like the Prophet ﷺ and does not look like 'Ali. He said: And 'Ali smiled.

Comments: [Its isnad is saheeh, al-Bukhari (3542)]

41. It was narrated from Jabir from 'Abdur-Rahman bin Abza that Abu Bakr ؓ said: I was sitting with the Prophet ﷺ when Ma'iz bin Malik came and confessed (to

٣٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَرَادُوا أَنْ يَخْفِرُوا لِرَسُولِ اللَّهِ ﷺ، وَكَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ يَضْرَحُ كَخْفَرِ أَهْلِ مَكَّةَ، وَكَانَ أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلٍ يَخْفِرُ لِأَهْلِ الْمَدِينَةِ فَكَانَ يَلْحَدُ، فَدَعَا الْعَبَّاسُ رَجُلَيْنِ، فَقَالَ لِأَحَدِهِمَا: اذْهَبْ إِلَى أَبِي عُبَيْدَةَ، وَلِلْآخَرِ: اذْهَبْ إِلَى أَبِي طَلْحَةَ، اللَّهُمَّ جِرْ لِرَسُولِكَ. قَالَ: فَوَجَدَ صَاحِبُ أَبِي طَلْحَةَ أَبَا طَلْحَةَ فَجَاءَ بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ. [انظر: ٢٣٥٧]

٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَخْبَرَنِي عُقْبَةُ بْنُ الْحَارِثِ، قَالَ: خَرَجْتُ مَعَ أَبِي بَكْرٍ ؓ مِنْ صَلَاةِ الْعَصْرِ بَعْدَ وَقَاةِ النَّبِيِّ ﷺ بَلْبَالٍ، وَعَلَيَّ عَلَيْهِ السَّلَامُ يَمْشِي إِلَى جَنْبِهِ، فَمَرَّ بِحَسَنِ بْنِ عَلِيٍّ يَلْعَبُ مَعَ غُلَمَانٍ، فَاحْتَمَلَهُ عَلَى رَقَبَتِهِ وَهُوَ يَقُولُ: وَآ يَا بِي شِبْهُ النَّبِيِّ لَيْسَ شَيْبَاهَا بِعَلِيٍّ. قَالَ: وَعَلَيَّ يَضْحَكُ.

تخريج: إسناده صحيح، خ: (٣٥٤٢)

٤١ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ غَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَنْبَرِيٍّ، عَنْ أَبِي بَكْرٍ ؓ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ

adultery) in his presence once, and he sent him away. Then he came and admitted it in his presence a second time and he sent him away. Then he came and admitted it in his presence a third time and he sent him away. I said to him: If you confess a fourth time, he will stone you. Then he admitted it the fourth time, so he detained him and asked about him, and they said: We do not know anything but good about him. Then he ordered that he be stoned.

Comments:[*Saheeh lighairihi*, but this *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi].

42. It was narrated that Rafi' at-Ta'i, Abu Bakr's companion during the campaign of as-Salasil, said: I asked him about how they came to swear allegiance to Abu Bakr ؓ and he said - when telling him about what the Ansar said and what Abu Bakr ؓ said to them and what 'Umar bin al-Khattab ؓ said to the Ansar when he reminded them that he had led them in prayer on the instructions of the Messenger of Allah ﷺ when he was sick: They swore allegiance to me because of that and I accepted it from them, but I was concerned that there would be turmoil that would lead to apostasy.

Comments: [Its *isnad* is *jayyid*]

43. It was narrated from Wahshi bin Harb that Abu Bakr ؓ appointed Khalid bin al-Waleed as commander to fight the apostates and he said: I heard the Messenger of Allah ﷺ say: "What a good

رَجُلٌ جَالِسًا، فَجَاءَ مَا عَزُ بْنُ مَالِكٍ فَاعْتَرَفَ عِنْدَهُ مَرَّةً فَرَدَّهُ، ثُمَّ جَاءَ فَاعْتَرَفَ عِنْدَهُ الثَّانِيَةَ فَرَدَّهُ، ثُمَّ جَاءَ فَاعْتَرَفَ الثَّالِثَةَ فَرَدَّهُ، فَقُلْتُ لَهُ: إِنَّكَ إِنْ اعْتَرَفْتَ الرَّابِعَةَ رَجَمَكَ، قَالَ: فَاعْتَرَفْتُ الرَّابِعَةَ، فَحَبَسَهُ، ثُمَّ سَأَلَ عَنْهُ، فَقَالُوا: مَا نَعْلَمُ إِلَّا خَيْرًا قَالَ: فَأَمَرَ بِرَجْمِهِ.

تخریج: صحيح لغيره، وهذا إسناده ضعيف لضعف جابر الجعفي.

٤٢- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ سَعِيدٍ بْنُ ذِي عَضْوَانَ الْعَنْسِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ اللَّخْمِيِّ، عَنْ زَافِعِ الطَّائِيِّ رَفِيقِ أَبِي بَكْرٍ فِي غَزْوَةِ السَّلَاسِلِ، قَالَ: وَسَأَلْتُهُ عَمَّا قِيلَ مِنْ بَيْعَتِهِمْ، فَقَالَ - وَهُوَ يُحَدِّثُهُ عَمَّا تَكَلَّمْتُ بِهِ الْأَنْصَارُ وَمَا كَلَّمَهُمْ بِهِ، وَمَا كَلَّمُ بِهِ عُمَرُ بْنُ الْخَطَّابِ الْأَنْصَارَ، وَمَا ذَكَرَهُمْ بِهِ مِنْ إِمَامَتِي إِيَّاهُمْ بِأَمْرِ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ - فَبَايَعُونِي لِذَلِكَ، وَقَبِلْتُهَا مِنْهُمْ وَتَخَوَّفْتُ أَنْ تَكُونَ فِتْنَةً، وَتَكُونَ بَعْدَهَا رِدَّةً.

تخریج: إسناده جيد.

٤٣- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي وَحْشِيُّ بْنُ حَرْبٍ وَحْشِيُّ بْنُ حَرْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ وَحْشِيِّ بْنِ حَرْبٍ: أَنَّ أَبَا بَكْرٍ ﷺ عَقَدَ لِحَالِدِ بْنِ الْوَلِيدِ عَلَى قِتَالِ أَهْلِ

slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites."

Comments: [A *hadeeth saheeh* because of corroborating evidence; this is a *da'eef isnad*]

44. Mu'awiyah bin Salih narrated from Sulaim bin 'Amir al-Kala'i, that Awsat bin 'Amr said: I came to Madinah one year after the death of the Messenger of Allah ﷺ and I found Abu Bakr addressing the people. He said: The Messenger of Allah ﷺ stood before us last year... and he wept and struggled to speak three times, then he said: O people, ask Allah for well-being, for no one is given, after certainty of faith, anything like well being and nothing worse than doubt after disbelief. You should be truthful, for it guides to righteousness and they lead to Paradise. Beware of lying, for it guides to immorality and they both lead to Hell.

Comments: [Its *isnad* is *hasan*]

45. Muhammad bin Muyassar Abu Sa'd as-Saghani al-Makfoof narrated: Hisham bin 'Urwah narrated to us from his father that 'A'ishah said: When Abu Bakr was dying, he said: What day is it? They said: Monday. He said: If I die tonight, do not wait until

الرَّدَّةَ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَنْعَمَ عَبْدُ اللَّهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ، وَسَيَفُتُّ مِنْ شُيُوفِ اللَّهِ سَلَّهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ».

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف، حرب بن وحشي لم يرو عنه غير ابنه وحشي، فهو مجهول في الرواية وإن كان معروفاً في النسب.

٤٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ صَالِحٍ - عَنْ سُلَيْمِ بْنِ عَامِرٍ الْكَلَّاعِيِّ، عَنْ أَوْسَطَ بْنِ عَمْرٍو قَالَ: قَدِمْتُ الْمَدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِسَنَةٍ، فَأَلْفَيْتُ أَبَا بَكْرٍ يَخْطُبُ النَّاسَ، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ غَامَ الْأَوَّلِ، فَخَنَقْتُهُ الْعَبْرَةَ ثَلَاثَ مَرَارٍ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، سَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ مِثْلَ يَقِينٍ بَعْدَ مُعَافَاةٍ، وَلَا أَشَدَّ مِنْ رِيَّةٍ بَعْدَ كُفْرٍ، وَعَلَيْكُمْ بِالصُّدُقِ، فَإِنَّهُ يَهْدِي إِلَى الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّهُ يَهْدِي إِلَى الْفُجُورِ، وَهُمَا فِي النَّارِ».

[راجع: ٥]

تخريج: إسناده حسن.

٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدٍ الصَّاعَانِيُّ الْمَكْفُوفُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أَبَا بَكْرٍ ﷺ لَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ: أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمُ الْإِثْنَيْنِ. قَالَ: فَإِنْ مِتُّ مِنْ لَيْلَتِي،

tomorrow to bury me, for the dearest of days and nights to me is that which is closest to the Messenger of Allah ﷺ.

فَلَا تَنْتَظِرُوا بِي الْغَدَ، فَإِنَّ أَحَبَّ الْأَيَّامِ وَاللَّيَالِي إِلَيَّ أَقْرَبُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخریج: إسناده ضعيف لضعف محمد بن میسر.

Comments:[Its *isnad* is weak because of the weakness of Muhammad bin Muyassar].

46. It was narrated that Abu 'Ubaidah said: Abu Bakr ؓ stood up, one year after the death of the Messenger of Allah ﷺ, and said: The Messenger of Allah ﷺ stood where I am standing last year and said: "Ask Allah for well being, for no one is given anything better than well-being. And you should be truthful and righteous, for they lead to Paradise. Beware of lying and immorality, for they lead to Hell."

٤٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: حَدَّثَنَا عَمْرُو ابْنُ مُرَّةٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِعَامٍ، فَقَالَ: قَامَ رَسُولُ ﷺ اللَّهُ مَقَامِي عَامَ الْأَوَّلِ، فَقَالَ: «سَلُوا اللَّهَ الْعَافِيَةَ، فَإِنَّهُ لَمْ يُعْطَ عَبْدٌ شَيْئًا أَفْضَلَ مِنَ الْعَافِيَةِ، وَعَلَيْكُمْ بِالصُّدْقِ وَالْبِرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْفُجُورَ، فَإِنَّهُمَا فِي النَّارِ». [راجع: ٥]

Comments:[*Sahceh lighairihi*. This *isnad* is weak because it is interrupted]

تخریج: صحيح لغيره، وهذا إسناده ضعيف لانقطاعه، أبو عبيدة لم يدرك أبا بكر.

47. 'Ali ؓ said: If I heard something from the Messenger of Allah ﷺ, Allah would benefit me thereby as He willed. Abu Bakr told me - and Abu Bakr spoke the truth - he said: The Messenger of Allah ﷺ said: "There is no Muslim who commits a sin then does *wudoo'* and prays two *rak'ahs* then asks Allah for forgiveness for that sin, but He will forgive him." And he recited these two verses: "And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful" [an-Nisa' 4:110]

٤٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ الْمُفِيرَةِ قَالَ: سَمِعْتُ (٩/١) عَلِيَّ بْنَ رَبِيعَةَ مِنْ بَنِي أَسَدٍ، يُحَدِّثُ عَنْ أَسْمَاءَ أَوْ ابْنِ أَسْمَاءَ مِنْ بَنِي فَزَارَةَ، قَالَ: قَالَ عَلِيٌّ ؓ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا نَفَعَنِي اللَّهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي مِنْهُ، وَحَدَّثَنِي أَبُو بَكْرٍ، وَصَدَّقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِدَلِكِ الذَّنْبِ، إِلَّا غَفَرَ لَهُ» وَفَرَأَ هَاتَيْنِ الْآيَتَيْنِ: «وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا

"And those who, when they have committed *Fahishah* (illegal sexual

intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know" [Al 'Imran 3:135]

Comments: [Its *isnad* is *saheeh*]

48. Shu'bah said: I heard 'Uthman from the family of Abu 'Aqeel ath-Thaqafi say - -but he said: Shu'bah said: And he recited one of these two verses: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:110] or "And those who, when they have committed *Fahishah* (illegal sexual intercourse)..." [Al 'Imran 3:135].

Comments: [Its *isnad* is *saheeh*]

49. 'Umar said: Abu Bakr addressed us and said: The Messenger of Allah ﷺ stood among us last year and said: "Nothing is shared out among the people that is better than well-being after certainty of faith. Verily, truthfulness and righteousness lead to Paradise and verily lying and immorality lead to Hell."

Comments: [Saheeh lighairihi. Its *isnad* is *da'eef* because it is interrupted]

تخریج: صحيح لغيره، وإسناده ضعيف لانقطاعه، حميد بن عبدالرحمن لم يدرك عمر بن الخطاب.

50. Al-Bara' said: When the Messenger of Allah ﷺ came from Makkah to Madinah, the Messenger of Allah ﷺ got thirsty. They passed by a herd of sheep. Abu Bakr as-Siddeeq said: I took a cup and

رَجِيمًا ﴿النساء : ١١٠﴾ ، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاجِرَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾ (آل عمران : ١٣٥) [راجع : ٢] تخریج: إسناده صحيح.

٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي عَقِيلٍ الثَّقَفِيَّ ... إِلَّا أَنَّهُ قَالَ: قَالَ شُعْبَةُ: وَقَرَأَ إِحْدَى هَاتَيْنِ الْآيَتَيْنِ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء : ١٢٣)، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاجِرَةً﴾ (آل عمران : ١٣٥). [راجع : ٢] تخریج: إسناده صحيح.

٤٩- حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانٍ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ عُمَرَ قَالَ: إِنَّ أَبَا بَكْرٍ ﷺ خَطَبَنَا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِيْنَا عَامَ أَوَّلِ، فَقَالَ: «أَلَا إِنَّهُ لَمْ يُقَسِّمْ بَيْنَ النَّاسِ شَيْءًا أَفْضَلَ مِنَ الْمَعَافَاةِ بَعْدَ الْيَقِينِ، أَلَا إِنَّ الصَّدْقَ وَالْبِرَّ فِي الْجَنَّةِ، أَلَا إِنَّ الْكُذِبَ وَالْفُجُورَ فِي النَّارِ». [راجع : ٥]

٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَطِشَ رَسُولُ اللَّهِ ﷺ، فَمَرُّوا بِرَاعِي

milked a cupful of milk for the Messenger of Allah ﷺ. I brought it to him and he drank until I was pleased.

Comments:[Its *isnad* is *saheeh*, al-Bukhari (3908) and Muslim (2009)]

51. Abu Hurairah said: Abu Bakr said: O Messenger of Allah, teach me something that I may say in the morning and in the evening and when I go to bed. He said: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen - or he said: O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth - Lord and Sovereign of all things, I bear witness that there is no god but You; I seek refuge in You from the evil of my own self and the evil of the *Shaitan* and the *shirk* to which he calls people."

Comments: [Its *isnad* is *saheeh*]

52. It was narrated that Ya'la bin 'Ata' said: I heard 'Amr bin 'Asim bin 'Abdullah... a similar report.

Comments: [Its *isnad* is *saheeh*]

53. It was narrated from Abu Bakr as-Siddeeq that he delivered a *khutbah* and said: O people, you recite this verse but you quote it inappropriately: "O you who believe! Take care of your own-selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that

غَنَمَ، قَالَ أَبُو بَكْرٍ الصَّدِيقُ: فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُتْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهِ، فَشَرِبَ حَتَّى رَضِيتُ. [راجع: ٣]

تخريج: إسناده صحيح، خ: (٣٩٠٨) م: (٢٠٠٩)

٥١- حَدَّثَنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَخَذْتُ مَضْجِعِي. قَالَ: «قُلِ: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ - أَوْ قَالَ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ - رَبِّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّكِهِ». [انظر: ٥٢، ٦٣]

تخريج: إسناده صحيح.

٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ بْنِ عَبْدِ اللَّهِ... فَذَكَرَ مَعْنَاهُ. [راجع: ٥١]

تخريج: إسناده صحيح، وهو مكرر ما قبله.

٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصَّدِيقِ، أَنَّهُ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرءُونَ هَذِهِ الْآيَةَ، وَتَضَعُونَهَا عَلَى غَيْرِ مَا وَضَعَهَا اللَّهُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا

Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah ﷺ say: "If the people see evil and do not denounce it, soon Allah will send His punishment upon them all."

Comments: [Its *isnad* is *saheeh*]

54. It was narrated that Abu Barzah al-Aslami said: A man spoke harshly to Abu Bakr as-Siddeeq ؓ. Abu Barzah said: Shall I strike his neck? He [Abu Bakr] rebuked him and said: That is not for any one after the Messenger of Allah ﷺ.

Comments: [Its *isnad* is *saheeh*]

55. It was narrated from 'Urwah bin az-Zubair that 'A'ishah the wife of the Prophet ﷺ told him: Fatimah the daughter of the Messenger of Allah ﷺ sent word to Abu Bakr as-Siddeeq ؓ, asking for her inheritance from the Messenger of Allah ﷺ, of the *fai'* that Allah had granted to him in Madinah and Fadak, and what was left of the *khumus* of Khaibar. Abu Bakr said: The Messenger of Allah ﷺ said: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth." By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the

يَضْرُكُم مِّنْ ضَلٍّ إِذَا اهْتَدَيْتُمْ» (المائدة: ١٠٥) سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ بَيْنَهُمْ، فَلَمْ يُنْكِرُوهُ، يُوْشِكُ أَنْ يُعْصِمَهُمُ اللَّهُ بِعِقَابٍ». [راجع: ١] تخريج: إسناده صحيح.

٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ قَالَ: سَمِعْتُ أَبَا سَوَّارٍ الْقَاضِي يَقُولُ: عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: أَغْلَظَ رَجُلٌ لِأَبِي بَكْرٍ الصَّدِيقِ، قَالَ: فَقَالَ أَبُو بَرْزَةَ: أَلَا أَضْرِبُ عُنُقَهُ؟ فَانْتَهَرَهُ وَقَالَ: مَا هِيَ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ. تخريج: إسناده صحيح.

٥٥- حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصَّدِيقِ ؓ، تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَاكَ، وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ» وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا أَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو

time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did. So Abu Bakr refused to give anything of it to Fatimah, and Fatimah was upset with Abu Bakr because of that. Abu Bakr said: By the One in Whose hand is my soul, the relatives of the Messenger of Allah ﷺ are dearer to me than my own relatives. As for the dispute between me and you concerning this wealth, I did not deviate from the truth concerning them and I will not leave anything that I saw the Messenger of Allah ﷺ do but I will do it the way he did it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4240) and Muslim (1759)]

56. It was narrated that Asma' bin [sic] al-Hakam al-Fazari said: I heard 'Ali say: If I heard a *hadeeth* from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu Bakr told me - and Abu Bakr told the truth - that he heard the Prophet ﷺ say: "There is no believer who commits a sin, then does *wudoo'* and does it well and prays two *rak'ahs* and asks Allah, may He be glorified and exalted, for forgiveness but Allah will forgive him." Then he recited the verse: "And those who, when they have committed *Fahishah* (illegal sexual intercourse) or wronged themselves..." [Al 'Imran 3:135].

Comments: [Its *isnad* is *saheeh*]

بَكَرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا، فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، وَقَالَ أَبُو بَكْرٍ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ (١٠/١) أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَإِنِّي لَمْ أَلْ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. [راجع: ٩]

تخريج: إسناده صحيح، خ: (٤٢٤٠) م: (١٧٥٩)

٥٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي زُرْعَةَ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ أَسْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي مِنْهُ، وَإِذَا حَدَّثَنِي غَيْرِي اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَحَدَّثَنِي أَبُو بَكْرٍ، وَصَدَّقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ فَيُحْسِنُ الطُّهُورَ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ فَيَسْتَغْفِرُ اللَّهَ، إِلَّا غَفَرَ اللَّهُ لَهُ» ثُمَّ تَلَا: «وَالَّذِينَ إِذَا فَعَلُوا فَاجِسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ» (آل عمران: ١٣٥). [راجع: ٢]

تخريج: إسناده صحيح.

57. It was narrated that Zaid bin Thabit said: Abu Bakr رضي الله عنه sent for me when many of the people of al-Yamamah were killed. Abu Bakr said: O Zaid bin Thabit, you are a wise young man and we trust you; you used to write down the Revelation for the Messenger of Allah ﷺ. Seek out the Qur'an and collect it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4986)]

58. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr, seeking their inheritance from the Messenger of Allah ﷺ. At that time they were seeking his land in Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah ﷺ say: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad ﷺ may take their provision from this wealth." By Allah, I will not leave anything that I saw the Messenger of Allah ﷺ do with it but I will do it too.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4035) and Muslim (1759)]

59. It was narrated that Ibn Abi Mulaikah said: It was said to Abu Bakr: O *khaleefah* (caliph) of Allah. He said: I am the *khaleefah* (lit. successor) of the Messenger of Allah ﷺ and I am pleased with that.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٥٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ رضي الله عنه مَقْتَلِ أَهْلِ الْيَمَامَةِ، فَقَالَ أَبُو بَكْرٍ: يَا زَيْدُ بْنُ ثَابِتٍ، إِنَّكَ غُلَامٌ شَابٌّ عَاقِلٌ لَا تَنهَمُكَ، فَذُكُنتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَسْجِعِ الْقُرْآنَ فَاجْمَعُهُ. [انظر: ٧٦]

تخريج: إسناده صحيح، خ: (٤٩٨٦).

٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يُلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ، وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُورَثُ، مَا تَرَكَنا صَدَقَةٌ، وَإِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ» وَإِنِّي وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ. [راجع: ٩]

تخريج: إسناده صحيح، خ: (٤٠٣٥)، م: (١٧٥٩)

٥٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا نَافِعٌ - يَعْنِي ابْنَ عُمَرَ - عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. فَقَالَ: أَنَا خَلِيفَةُ رَسُولِ اللَّهِ ﷺ، وَأَنَا رَاضٍ بِهِ. [انظر: ٦٤]

تخريج: إسناده ضعيف لانقطاعه، فإن ابن أبي مليكة لم يدرك أبا بكر.

60. It was narrated from Abu Salamah that Fatimah said to Abu Bakr: Who will inherit from you if you die? He said: My children and my wife. She said: Then why can't we inherit from the Prophet ﷺ? He said: I heard the Prophet ﷺ say: "The Prophet is not to be inherited from." But I will sponsor those whom the Messenger of Allah ﷺ used to sponsor and I will spend on those on whom the Messenger of Allah ﷺ used to spend.

Comments: [Saheeh lighairihi; Abu Salamah did not meet Abu Bakr]

61. It was narrated from Abu Barzah al-Aslami that he said: We were with Abu Bakr as-Siddeeq when he was conducting some business of caliphate and he got very angry with one of the Muslims. When I saw that I said: O *khaleefah* of the Messenger of Allah, shall I strike his neck? When I mentioned killing him, he changed the subject completely. When we parted, Abu Bakr as-Siddeeq sent word to me after that and said: O Abu Barzah, what did you say? I said: I have forgotten what I said; remind me. He said: Don't you remember what you said? I said: No, by Allah. He said: Do you remember, when you saw me get angry with that man, you said: Shall I strike his neck, O *khaleefah* of the Messenger of Allah? Don't you remember that? Would you really have done that? I said: Yes, by

٦٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ: أَنَّ فَاطِمَةَ قَالَتْ لِأَبِي بَكْرٍ: مَنْ يَرِثُكَ إِذَا مِتُّ؟ قَالَ: وَلَدِي وَأَهْلِي. قَالَتْ: فَمَا لَنَا لَا نَرِثُ النَّبِيَّ ﷺ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ النَّبِيَّ لَا يُوْرَثُ» وَلَكِنِّي أَغُولُ مَنْ كَانَ رَسُولَ اللَّهِ ﷺ يَعُولُ، وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولَ اللَّهِ ﷺ يُنْفِقُ. [انظر: ٧٩]

تخریج: حديث صحيح لغيره، وأبو سلمة لم يدرك أبا بكر، لكن سباني الحديث موصولاً برقم: (٧٩).

٦١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفٍ بْنِ الشَّخِيرِ، أَنَّهُ حَدَّثَهُمْ: عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ أَبِي بَكْرٍ الصَّدِيقِ فِي عَمَلِهِ، فَغَضِبَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، فَاشْتَدَّ غَضَبُهُ عَلَيْهِ جِدًّا، فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَضْرِبُ عُنُقَهُ؟ فَلَمَّا ذَكَرْتُ الْقَتْلَ صَرَفَ عَنِ ذَلِكَ الْحَدِيثِ أَجْمَعَ إِلَى غَيْرِ ذَلِكَ مِنَ التَّحْوِ، فَلَمَّا تَفَرَّقْنَا أَرْسَلَ إِلَيَّ بَعْدَ ذَلِكَ أَبُو بَكْرٍ الصَّدِيقُ، فَقَالَ: يَا أَبَا بَرْزَةَ، مَا قُلْتُ؟ قَالَ: وَنَسِيتُ الَّذِي قُلْتُ، قُلْتُ: ذَكَّرْنِيهِ. قَالَ: أَمَا تَذْكُرُ مَا قُلْتُ؟ قَالَ: قُلْتُ: لَا وَاللَّهِ. قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى الرَّجُلِ فَقُلْتُ: أَضْرِبُ عُنُقَهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ أَمَا تَذْكُرُ ذَلِكَ؟ أَوْ كُنْتُ فَاعِلًا ذَلِكَ؟ قَالَ: قُلْتُ: نَعَمْ

Allah. If you order me to do it now, I will do it. He said: Woe to you! By Allah, that is not for anyone after Muhammad ﷺ.

Comments: [Its *isnad* is *qawi*]

62. Abu Bakr as-Siddeeq ﷺ said: The Messenger of Allah ﷺ said: "The *siwak* is purifying for the mouth and pleasing to the Lord."

Comments: [Saheeh lighairihi]

وَاللَّهِ، وَالْآنَ إِنَّ أَمْرَتِي فَعَلْتُ. قَالَ: وَيَحْكَ-
أَوْ: وَيَلْكَ- إِنَّ تِلْكَ وَاللَّهِ مَا هِيَ لِأَحَدٍ بَعْدَ
مُحَمَّدٍ ﷺ. [راجع: ٥٤]

تخريج: إسناده قوى.

٦٢- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ
سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَتِيقٍ عَنْ أَبِيهِ
قَالَ: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ ﷺ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «السَّوَّاءُ مَطْهَرَةٌ لِلْفَمِ،
مَرْضَاةٌ لِلرَّبِّ». [راجع: ٧]

تخريج: صحيح لغيره، وهذا إسناده فيه انقطاع، والد ابن أبي عتيق لم يسمع من أبي بكر.

63. Abu Hurairah ﷺ said: Abu Bakr said: O Messenger of Allah, tell me something I may say in the morning and in the evening. He said: "Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge in You from the evil of my own self and the evil of the *Shaitan* and the *shirk* to which he calls.'" And he told him to say it in the morning and in the evening and when going to bed.

Comments: [Its *isnad* is *saheeh*]

٦٣- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ
يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عُمَرَو بْنَ عَاصِمٍ
ابْنَ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قُلْ لِي شَيْئًا
أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أُمْسَيْتُ، قَالَ: «قُلِ:
اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ
نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَمْرُهُ أَنْ
يَقُولَهُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى، وَإِذَا أَخَذَ
مَضْجَعَهُ. [راجع: ٥١]

تخريج: إسناده صحيح.

64. It was narrated that 'Abdullah bin Abi Mulaikah said: It was said to Abu Bakr: O *khaleefah* of Allah. He said: Rather [I am] the *khaleefah* (lit. successor) of Muhammad ﷺ, and I am pleased with that.

٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا نَافِعُ بْنُ
عُمَرَ الْجُمَحِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ:
قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. قَالَ: فَقَالَ: بَلْ
خَلِيفَةُ مُحَمَّدٍ ﷺ، وَأَنَا أَرْضَى بِهِ. [راجع: ٥٩]

Comments: [Its *isnad* is *da'eef* because it is interrupted]

65. It was narrated that Ibn Abi Mulaikah said: The halter fell from the hand of Abu Bakr as-Siddeeq ؓ. He struck the foreleg of his she-camel to make her kneel down, and they said to him: Why did you not tell us to pass it to you? He said: My beloved the Messenger of Allah ﷺ instructed me not to ask the people for anything.

Comments: [Hasan *lighairihi*; this *isnad* is *da'eef*]

66. It was narrated from Abu 'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah ﷺ and said: The Messenger of Allah ﷺ stood among us last year and said: "The son of Adam has not been given anything better than well-being, so ask Allah for well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

Comments: [Saheeh *lighairihi*; this *isnad* is *da'eef* because it is interrupted]

67. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I have been commanded to fight the people until they say *La ilaha illallah*, and if they say it then their blood and wealth are safe from me, except in cases dictated

تخريج: إسناده ضعيف لانقطاعه، فإن ابن أبي مليكة لم يدرك أبا بكر.

٦٥- حَدَّثَنَا مُوسَى بْنُ ذَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُؤَمِّلِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَانَ رُبَّمَا سَقَطَ الْخِطَامُ مِنْ يَدِ أَبِي بَكْرٍ الصَّدِيقِ ؓ، قَالَ: فَيَضْرِبُ بِذِرَاعِ نَاقَتِهِ فَيَسِيحُهَا فَيَأْخُذُهَا، قَالَ: فَقَالُوا لَهُ: أَفَلَا أَمَرْتَنَا نَتَأَوَّلُكَ؟ فَقَالَ: إِنَّ جَبِي رَسُولَ اللَّهِ ﷺ أَمَرَنِي أَنْ لَا أَشْأَلَ النَّاسَ شَيْئًا.

تخريج: حسن لغيره، وهذا إسناده ضعيف، عبد الله بن المؤمل ضعيف، وابن أبي مليكة لم يدرك أبا بكر.

٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ - عَنْ أَبِي بَكْرٍ - قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِعَامٍ، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ عَامَ أَوَّلٍ، فَقَالَ: «إِنَّ ابْنَ آدَمَ لَمْ يُعْطَ شَيْئًا أَفْضَلَ مِنَ الْعَافِيَةِ، فَاسْأَلُوا اللَّهَ الْعَافِيَةَ، وَعَلَيْكُمْ بِالصَّدَقِ وَالْبِرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْفُجُورَ فَإِنَّهُمَا فِي النَّارِ». [راجع: ٥]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لانقطاعه، أبو عبيدة لم يدرك أبا بكر.

٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَرْتُ أَنْ أَقَاتِلَ

by *sharee'ah*, and their reckoning is with Allah." When some people apostatized, 'Umar said to Abu Bakr: Will you fight them when you heard the Messenger of Allah ﷺ say such and such? Abu Bakr ؓ said: By Allah, I will not separate prayer and *zakah*, and I shall certainly fight anyone who separates them. So we fought them alongside him and we realised that that was the right thing to do.

Comments: [A *saheeh hadeeth*, al-Bukhari (6924) and Muslim (20)]

النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ. قَالَ: فَلَمَّا كَانَتْ الرَّدَّةُ قَالَ عُمَرُ لِأَبِي بَكْرٍ: تُقَاتِلُهُمْ، وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قَالَ: فَقَالَ أَبُو بَكْرٍ ؓ: وَاللَّهِ لَا أَفَرِّقُ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، وَلَا قَاتِلِينَ مَنْ فَرَّقَ بَيْنَهُمَا. قَالَ: فَقَاتَلْنَا مَعَهُ، فَرَأَيْنَا ذَلِكَ رَشَدًا.

[انظر: ١١٧، ٢٣٩، ٢٣٥]

تخريج: حديث صحيح، خ: (٦٩٢٤) م: (٢٠)، سفيان حسين وثقوه إلا في رواية عن الزهري، وقد توبع.

68. It was narrated that Abu Bakr bin Abi Zuhair said: I was told that Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]? Will we be punished for every bad deed we do? There Messenger of Allah ﷺ said: "May Allah forgive you, O Abu Bakr, do you not fall sick? Do you not get exhausted? Do you not feel sad? Don't calamities befall you?" He said: Of course. He said: "That is the recompense you are given."

Comments: [Saheeh bituruqihi wa shawahidihi]

٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَبِي بَكْرٍ بْنِ أَبِي زُهَيْرٍ، قَالَ: أَخْبَرْتُ أَنَّ أَبَا بَكْرٍ قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ: ﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء: ١٢٣) فَكُلُّ سُوءٍ عَمَلْنَا جُزِينَا بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكْرٍ، أَلَسْتَ تَمْرَضُ؟ أَلَسْتَ تَنْصَبُ؟ أَلَسْتَ تَعْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّوْءَاءُ؟» قَالَ: بَلَى، قَالَ: «فَهُوَ مَا تُجْزَوْنَ بِهِ». [انظر: ٦٩، ٧٠، ٧١]

تخريج: حديث صحيح بطرقه وشواهده، وهذا إسناد ضعيف لانقطاعه بين أبي بكر بن أبي زهير وبين أبي بكر الصديق، ثم إن أبا بكر بن أبي زهير مستور.

69. Ibn Abi Khalid told us, from Abu Bakr bin Abi Zuhair - I think he said: Abu Bakr said: O

٦٩- حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي زُهَيْرٍ، أَطْنَهُ قَالَ

Messenger of Allah, how could we be in a good state after this verse? He said: "May Allah have mercy on you, O Abu Bakr. Do you not fall sick? Do you not feel sad? Don't calamities befall you? Do you not...?" He said: Of course. He said: "That is for that."

Comments: [Saheeh although this *isnad* is *da'eef* like the previous one]

70. It was narrated that Abu Bakr ath-Thaqafi said: Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]?... and he narrated the same *hadeeth*.

Comments: [Saheeh although this *isnad* is *da'eef* like the previous one]

71. It was narrated that Abu Bakr bin Abi Zuhair ath-Thaqafi said: When the verse "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123] was revealed, Abu Bakr said: O Messenger of Allah, will we receive recompense for every bad deed we do? The Messenger of Allah said: "May Allah have mercy on you, O Abu Bakr. Do you not become exhausted? Do you not feel sad? Don't calamities befall you? This is the recompense that you receive."

Comments: [Saheeh although this *isnad* is *da'eef* like the previous one]

أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ؟ قَالَ: «يَرْحَمُكَ اللَّهُ يَا أَبَا بَكْرٍ، أَلَسْتَ تَمْرَضُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّوْاءُ؟ أَلَسْتَ...؟» قَالَ: بَلَى، قَالَ: «فَإِنَّ ذَاكَ بِذَاكَ». [راجع: ٦٨]

تخريج: صحيح، وإسناده ضعيف كسابقه.

٧٠- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي بَكْرٍ الثَّقَفِيِّ قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء: ١٢٣) .. فَذَكَرَ الْحَدِيثَ. [راجع: ٦٨]

تخريج: صحيح، وإسناده ضعيف كسابقه.

٧١- حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ، قَالَ: لَمَّا نَزَلَتْ: ﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء: ١٢٣) قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّا لَنُجَازِي بِكُلِّ سُوءٍ نَعْمَلُهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُكَ اللَّهُ يَا أَبَا بَكْرٍ، أَلَسْتَ تَنْصَبُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّوْاءُ؟ فَهَذَا مَا تُجْزَوْنَ بِهِ». [راجع: ٦٨]

تخريج: صحيح، وإسناده ضعيف كسابقه.

72. It was narrated from Anas bin Malik that Abu Bakr wrote to them saying: These are the types of charity (zakah) that the Messenger of Allah ﷺ made obligatory upon the Muslims and which Allah, may He be glorified and exalted, enjoined upon the Messenger of Allah ﷺ. Whoever among the Muslims is asked to pay it in the proper manner, let him give it; whoever is asked for more than that, let him not give it. For less than twenty-five camels, for each five, one sheep (should be given). If the number reaches twenty-five, then one she-camel in its second year (should be given), up to thirty-five. If there is no she-camel in its second year, then a he-camel in its third year (may be given). If the number reaches thirty-six, then a she-camel in its third year (should be given), up to forty-five. If the number reaches forty-six, then a she-camel in its fourth year that has been bred to a stallion camel should be given, up to sixty. If the number reaches sixty-one, then a she-camel in its fifth year (should be given), up to seventy-five. If the number reaches seventy-six, then two she-camels in their second year (should be given), up to ninety. If the number reaches ninety-one, then two she-camels in their fourth year that have been bred to a stallion camel should be given, up to one hundred and twenty. If the number is more than one hundred and twenty, then for every forty

٧٢- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخَذْتُ هَذَا الْكِتَابَ مِنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُمْ: إِنَّ هَذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ، الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا رَسُولَ اللَّهِ ﷺ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَ ذَلِكَ فَلَا يُعْطِهَا، فِيمَا دُونَ خُمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَفِي كُلِّ خُمْسٍ ذَوْبٌ شَاةٌ، فَإِذَا بَلَغَتْ خُمْسًا وَعِشْرِينَ فَفِيهَا ابْنَةُ مَخَاضٍ إِلَى خُمْسٍ وَثَلَاثِينَ، فَإِنْ لَمْ تَكُنْ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خُمْسٍ (١٢/١) وَارْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَارْبَعِينَ فَفِيهَا حِقَّةٌ طَرَوْقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خُمْسٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا ابْنَةُ لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا جِجَّتَانِ طَرَوْقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ حَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ

camels, a she-camel in its third year should be given and for every fifty a she-camel in its fourth year. If the ages of the camels for *zakah* differ, if what is due is a she-camel in its fifth year but he does not own such a camel, but he has a she-camel in its fourth year, then that will be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its fourth year and he only has a she-camel in its fifth year, it should be accepted from him and the *zakah*-collector should give him back twenty dirhams or two sheep. If what is due from him is a she-camel in its fourth year, but he does not have such a camel and he has a she-camel in its third year, then it should be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its second year, but he only has a he-camel in its third year, then it should be accepted from him and nothing should be added to it. If he has only four camels, no *zakah* is due unless the owner wants to give it. With regard to *zakah* on sheep in the pasture, if there are forty sheep, then one sheep is due as *zakah*, up to one hundred and twenty sheep. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every

المُصَدَّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحَقِّ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدَّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ وَعِنْدَهُ ابْنَةُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ، فَبِهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ فَبِهَا شَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ وَاحِدَةً، فَبِهَا ثَلَاثُ شِبَاهٍ إِلَى ثَلَاثِ مِائَةٍ، فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاةٌ، وَلَا تُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا تَبْسُ إِلَّا أَنْ يَشَاءَ الْمُتَصَدَّقُ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشِيَّةِ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي الرِّقَّةِ رُبْعُ الْعُشْرِ، فَإِذَا لَمْ يَكُنِ الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً

hundred sheep, one sheep is due. No toothless or defective sheep should be taken as *zakah* and neither should a ram, unless the one who is giving allows that. Separate flocks should not be put together and flocks should not be divided so as to avoid or reduce *zakah*. If there are two partners [and the *zakah*-collector comes and takes *zakah*], they should settle the matter between them on a fair basis. If a man's flock is grazing, if it is one less than forty, then no *zakah* is due on it unless the owner wants to give it. On silver the *zakah* is one quarter of one tenth; if the wealth is only one hundred and ninety dirhams, then no *zakah* is due on it unless the owner wants to give it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1448)]

73. 'Abdur-Razzaq said: The people of Makkah say: Ibn Juraij learned the prayer from 'Ata' and 'Ata' learned it from Ibn az-Zubair and Ibn az-Zubair learned it from Abu Bakr and Abu Bakr learned it from the Prophet ﷺ. I have never seen anyone who prays better than Ibn Juraij.

Comments: [This is a report praising Ibn Juraij and is not a *hadeeth*; this was stated by Ahmad Shakir]

74. It was narrated from Salim from Ibn 'Umar that 'Umar said: Hafsa bint 'Umar became the widow of Khunais or Hudhaifah bin Hudhafah - 'Abdur-Razzaq was not certain. He was one of the

دُرْهِمٍ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

[انظر: ١٤٤٨، ١٤٥٠، ١٤٥١، ١٤٥٣،

١٤٥٥، ٢٣٨٧، ٣١٠٦، ٦٩٥٥]

تخریج: إسناده صحيح، خ: (١٤٤٨).

٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَهْلُ مَكَّةَ يَقُولُونَ: أَخَذَ ابْنُ جُرَيْجٍ الصَّلَاةَ مِنْ عَطَاءٍ، وَأَخَذَهَا عَطَاءٌ مِنْ ابْنِ الزُّبَيْرِ، وَأَخَذَهَا ابْنُ الزُّبَيْرِ مِنْ أَبِي بَكْرٍ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِيِّ ﷺ، مَا رَأَيْتُ أَحَدًا أَحْسَنَ صَلَاةً مِنْ ابْنِ جُرَيْجٍ.

تخریج: هذا أثر وليس حديثاً. وهو في الثناء على صلاة ابن جريج وأنه يحسن أدائها على ما أخذ عملاً عن عطاء. قاله أحمد شاكر.

٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: تَأَيَّمْتُ حَفْصَةَ بِنْتُ عُمَرَ مِنْ حُنَيْسِ بْنِ حُذَافَةَ أَوْ حُذَيْفَةَ - شَكَّ عَبْدُ الرَّزَّاقِ -

Companions of the Prophet ﷺ who were present at Badr, and he died in Madinah. I met 'Uthman bin 'Affan and offered Hafsah to him in marriage. I said: If you wish, I will marry Hafsah to you. He said: I will think about it. A few days passed, then he met me and said: I do not want to get married at present. 'Umar said: Then I met Abu Bakr and I said: If you wish, I will marry Hafsah the daughter of 'Umar to you. He did not give any response to me, and I was more upset with him than with 'Uthman. A few days passed, then the Messenger of Allah ﷺ proposed marriage to her and he gave her in marriage to him. Abu Bakr met me and said: Perhaps you felt upset with me when you offered Hafsah to me in marriage and I did not give you any response? I said: Yes. He said: Nothing prevented me from giving you an answer when you offered her to me in marriage except that I heard the Messenger of Allah ﷺ mention her and I did not want to disclose the private matters of the Messenger of Allah ﷺ. If he had not married her, I would have married her.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5129)]

75. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "No one who mistreats his slaves will enter Paradise." A man said: O Messenger of Allah, didn't you tell us that this *ummah* is the greatest in numbers of

وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْرًا، فَتَوَفَّيَ بِالْمَدِينَةِ، قَالَ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَّضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَتَنْكِحُكَ حَفْصَةَ، قَالَ: سَأَنْظُرُ فِي ذَلِكَ، فَلَبِثْتُ لَيَالِي، فَلَقَيْتَنِي، فَقَالَ: مَا أُرِيدُ أَنْ أَتَزَوَّجَ يَوْمِي هَذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَتَنْكِحُكَ حَفْصَةَ ابْنَةَ عُمَرَ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ أَوْجَدُ عَلَيْهِ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِي، فَخَطَبَهَا إِلَيَّ رَسُولُ اللَّهِ ﷺ، فَأَتَكَحْتُهَا إِتَاهُ، فَلَقَيْتَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَّضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْتَنِعْنِي أَنْ أَرْجِعَ إِلَيْكَ شَيْئًا حِينَ عَرَّضْتَهَا عَلَيَّ إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا، وَلَمْ أَكُنْ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا نَكَحْتُهَا. [انظر:

[٥١٤٥، ٥١٢٢، ٤٠٠٥]

تخريج: إسناده صحيح، خ: (٥١٢٩)

٧٥- حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ مُسْلِمٍ أَبَا سَلَمَةَ، عَنْ قَرْقَدٍ السَّبَخِيِّ، عَنْ مَرْثَةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكََةِ» فَقَالَ رَجُلٌ: يَا

slaves and orphans? He said: "Yes, so treat them kindly as you treat your children and feed them from what you eat." They said: What could benefit us in this world, O Messenger of Allah? He said: "A good horse which you keep ready for fighting for the sake of Allah and a slave to take care of you. If he prays (becomes Muslim), then he is your brother, if he prays, then he is your brother."

رَسُولَ اللَّهِ، أَلَيْسَ أَخْبَرْتَنَا أَنَّ هَذِهِ الْأُمَّةَ أَكْثَرُ الْأُمَمِ مَمْلُوكِينَ وَأَيْتَامًا؟ قَالَ: «بَلَى، فَأَكْرَمُوهُمْ كَرَامَةَ أَوْلَادِكُمْ، وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ» قَالُوا: فَمَا يَنْفَعُنَا فِي الدُّنْيَا يَا رَسُولَ اللَّهِ؟ قَالَ: «فَرَسٌ صَالِحٌ تَرْبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ (١٣/١) اللَّهِ، وَمَمْلُوكٌ يَكْفِيكَ، فَإِذَا صَلَّى فَهُوَ أَخُوكَ، فَإِذَا صَلَّى فَهُوَ أَخُوكَ».

تخریج: إسناده ضعيف لضعف فرقد السبخي.

Comments: [Its isnad is *da'eef* because of the weakness of Farqad as-Sabakhi]

76. Ibn as-Sabbaq said that Zaid bin Thabit told him that Abu Bakr sent for him to tell him that a large number of people at al-Yamamah had been killed. He found 'Umar with him and Abu Bakr said: 'Umar has come to me and told me that casualties were heavy at al-Yamamah among the Muslims who knew the Qur'an by heart, and I am afraid that more heavy casualties may take place among the Muslims who know the Qur'an by heart on other battlefields and a large part of the Qur'an may be lost. I [Umar] think that you [Abu Bakr] should issue instructions that the Qur'an be collected. I said to 'Umar: How can I do anything that the Messenger of Allah ﷺ did not do? He said: By Allah, it is a good thing. And he kept urging me to do that until Allah opened my heart to it and I came around to 'Umar's point of view. Zaid said: And 'Umar was sitting with him,

٧٦- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ أَبَا بَكْرٍ أَرْسَلَ إِلَيْهِ مَقْتَلِ أَهْلِ الْيَمَامَةِ، فَإِذَا عُمَرُ عِنْدَهُ، فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ بِأَهْلِ الْيَمَامَةِ مِنْ قُرَاءِ الْقُرْآنِ مِنَ الْمُسْلِمِينَ، وَأَنَا أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقُرَاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ قُرْآنٌ كَثِيرٌ لَا يُوعَى، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، فَقُلْتُ لِعُمَرَ: وَكَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: هُوَ وَاللَّهُ خَيْرٌ، فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ بِذَلِكَ صَدْرِي، وَرَأَيْتُ فِيهِ الَّذِي رَأَى عُمَرُ، قَالَ زَيْدٌ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ. فَقَالَ أَبُو بَكْرٍ: إِنَّكَ شَابٌ عَاقِلٌ لَا تَنْهَمُكَ، وَقَدْ كُنْتُ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَاجْمَعُهُ. قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ

not speaking. Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah ﷺ, so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an. I said: How can you do anything that the Messenger of Allah ﷺ did not do?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4986)]

77. It was narrated that Ibn 'Abbas said: When the Messenger of Allah ﷺ died and Abu Bakr was appointed as caliph, al-'Abbas disputed with 'Ali concerning some things that the Messenger of Allah ﷺ had left behind. Abu Bakr said: It is something that the Messenger of Allah ﷺ left the way it is and I am not going to introduce any changes to it. When 'Umar was appointed as caliph, they referred the dispute to him and he said: It is something that Abu Bakr did not change and I am not going to change it. When 'Uthman was appointed as caliph, they referred the dispute to him and 'Uthman remained quiet and lowered his head. Ibn 'Abbas said: I was afraid that he ('Uthman) would take it back so I struck al-'Abbas between his shoulders and said: O my father, I insist that you give it to 'Ali. So he gave it to him.

Comments: [Its *isnad* is *saheeh*]

مَا كَانَ بِأَثْقَلٍ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ، فَقُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ [راجع: ٥٧]

تخریج: إسناده صحيح، خ: (٤٩٨٦)

٧٧- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ عُمَيْرِ مَوْلَى الْعَبَّاسِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ، خَاصَمَ الْعَبَّاسُ عَلِيًّا فِي أَشْيَاءَ تَرَكَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: شَيْءٌ تَرَكَهُ رَسُولُ اللَّهِ ﷺ، فَلَمْ يُحَرِّكْهُ فَلَا أُحَرِّكْهُ. فَلَمَّا اسْتُخْلِفَ عُمَرُ اخْتَصَمَا إِلَيْهِ، فَقَالَ: شَيْءٌ لَمْ يُحَرِّكْهُ أَبُو بَكْرٍ فَلَسْتُ أُحَرِّكْهُ، قَالَ: فَلَمَّا اسْتُخْلِفَ عُثْمَانُ اخْتَصَمَا إِلَيْهِ، قَالَ: فَأَسْكَتَ عُثْمَانُ وَتَكَمَّسَ رَأْسَهُ، قَالَ ابْنُ عَبَّاسٍ: فَخَشِيتُ أَنْ يَأْخُذَهُ، فَضَرَبْتُ بِيَدِي بَيْنَ كَتِفَيْ الْعَبَّاسِ، فَقُلْتُ: يَا أَبَتِ، أَقْسَمْتُ عَلَيْكَ إِلَّا سَلَّمْتَهُ لِعَلِيِّ، قَالَ: فَسَلَّمَهُ لَهُ.

تخریج: إسناده صحيح.

78. It was narrated that 'Asim bin Kulaib said: An old man of Quraish, from Banu Taim, told me: So and so, and So and so told me - and he listed six or seven, all of whom were from Quraish, one of whom was 'Abdullah bin az-Zubair, - and said: Whilst we were sitting with 'Umar, 'Ali and al-'Abbas came in, and they had been raising their voices. 'Umar said: Stop, O 'Abbas! I know what you are going to say. You are going to say: He (the Prophet ﷺ) is the son of my brother and I should have half of the wealth. And I know what you are going to say, O 'Ali. You are going to say: His daughter is married to me and she should have half of the wealth. This is what the Messenger of Allah ﷺ had, and we saw how he managed it. Then Abu Bakr took charge of it after him, and he dealt with it in the same way as the Messenger of Allah ﷺ had dealt with it. Then I took charge after Abu Bakr and I swear by Allah that I will strive my best to deal with it as the Messenger of Allah ﷺ and Abu Bakr dealt with it. Then he said: Abu Bakr told me and he swore by Allah that he was telling the truth, that he heard the Prophet say: "The Prophet is not to be inherited from; rather his estate is to go to the poor and needy Muslims." And Abu Bakr told me and swore by Allah that he was telling the truth, that the Prophet said: 'No Prophet dies until he has been led in prayer by one of his ummah.' This is what was in the possession of the

٧٨- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ قُرَيْشٍ مِنْ بَنِي تَيْمٍ قَالَ: حَدَّثَنِي فُلَانٌ وَفُلَانٌ وَفُلَانٌ، فَقَدْ سِئْتُ أَوْ سَبْعَةُ كُلُّهُمْ مِنْ قُرَيْشٍ، فِيهِمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إِذْ دَخَلَ عَلِيٌّ وَالْعَبَّاسُ، قَدْ ارْتَفَعَتْ أَصْوَاتُهُمَا، فَقَالَ عُمَرُ: مَا يَا عَبَّاسُ، قَدْ عَلِمْتُ مَا تَقُولُ، تَقُولُ: ابْنُ أَخِي، وَلِي شَطْرُ الْمَالِ، وَقَدْ عَلِمْتُ مَا تَقُولُ يَا عَلِيٌّ، تَقُولُ: ابْنَتُهُ تَحْتِي، وَلَهَا شَطْرُ الْمَالِ، وَهَذَا مَا كَانَ فِي يَدَي رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَوَلَّيَهُ أَبُو بَكْرٍ مِنْ بَعْدِهِ، فَعَمِلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، ثُمَّ وَلَّيْتُهُ مِنْ بَعْدِ أَبِي بَكْرٍ، فَأَخْلَفَ بِاللَّهِ لَا أَجْهَدَنَّ أَنْ أَعْمَلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ وَعَمَلِ أَبِي بَكْرٍ. ثُمَّ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ - وَخَلَفَ بِاللَّهِ إِنَّهُ لَصَادِقٌ - أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ النَّبِيَّ لَا يُوْرَثُ، وَإِنَّمَا مِيرَاثُهُ فِي فَقَرَاءِ الْمُسْلِمِينَ وَالْمَسَاكِينِ» وَحَدَّثَنِي أَبُو بَكْرٍ - وَخَلَفَ بِاللَّهِ إِنَّهُ صَادِقٌ - أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّبِيَّ لَا يَمُوتُ حَتَّى يَوْمَهُ بَعْضُ أُمَّتِهِ». وَهَذَا مَا كَانَ فِي يَدَي رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَإِنْ شِئْتُمَا أُعْطِيْتُكُمَا لِتَعْمَلَا فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، وَعَمَلِ أَبِي بَكْرٍ حَتَّى أَدْفَعُهُ إِلَيْكُمَا، قَالَ: فَخَلَوْا ثُمَّ جَاءَا، فَقَالَ الْعَبَّاسُ: أَدْفَعُهُ إِلَيَّ عَلِيٌّ، فَإِنِّي قَدْ طِئْتُ نَفْسًا بِهِ لَهُ.

Messenger of Allah ﷺ and we saw how he dealt with it. If you wish, I will give it to you to manage it in the same way as the Messenger of Allah ﷺ and Abu Bakr did, so that I can put it under your control. They discussed it privately, then they came and al-'Abbas said: Give it to 'Ali, for I am happy for him to take control of it.

Comments: [Saheeh lighairihi]

79. It was narrated from Abu Hurairah that Fatimah (ؓ) came to Abu Bakr and 'Umar to ask for her inheritance from the Messenger of Allah ﷺ. They said: We heard the Messenger of Allah ﷺ say: "I am not to be inherited from."

Comments: [Its isnaad is hasan]

80. It was narrated that Qais bin Abi Hazim said: I was sitting with Abu Bakr as-Siddeeq, the successor of the Messenger of Allah ﷺ, one month after the death of the Prophet ﷺ and he was telling a story, then the call went out among the people, "As-salatu jami'ah (prayer is about to begin)," and it was the first time that this call of "as-salatu jami'ah" went out to the people. The people gathered and he ascended the minbar, which was something that was made for him to deliver speeches, and it was the first speech he gave in Islam. He praised and glorified Allah, then he said: O people, I wish that someone else could have taken care of this for me, for if you compare my way to the way of your Prophet ﷺ, I

تخريج: صحيح لغيره دون قوله: «إن النبي لا يموت حتى يؤمه بعض أمته» وهذا إسناد ضعيف لجهالة الشيخ من قریش.

٧٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ فَاطِمَةَ ؓ جَاءَتْ أَبَا بَكْرٍ وَعُمَرَ، تَطْلُبُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَا: إِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَا أُوْرَثُ». [راجع: ٦٠]

تخريج: إسناده حسن.

٨٠- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَيْسَى - يَعْنِي ابْنَ الْمُسَيَّبِ - عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: إِنِّي لَجَالِسٌ عِنْدَ أَبِي بَكْرٍ الصَّدِيقِ خَلِيفَةِ رَسُولِ اللَّهِ ﷺ، بَعْدَ وَفَاةِ النَّبِيِّ ﷺ (١٤) بِشَهْرٍ، فَذَكَرَ قِصَّةً، فَتَوَدِدُ فِي النَّاسِ: أَنْ الصَّلَاةَ جَامِعَةً، وَهِيَ أَوَّلُ صَلَاةٍ فِي الْمُسْلِمِينَ تُودِي بِهَا: أَنْ الصَّلَاةَ جَامِعَةً، فَاجْتَمَعَ النَّاسُ، فَصَعِدَ الْمِنْبَرَ، شَيْئًا صُنِعَ لَهُ كَانَ يَخْطُبُ عَلَيْهِ، وَهِيَ أَوَّلُ خُطْبَةٍ خَطَبَهَا فِي الْإِسْلَامِ، قَالَ: فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، وَلَوِ دِدْتُ أَنَّ هَذَا كَفَايِهِ غَيْرِي، وَلَئِنْ أَخَذْتُمُونِي بِسُنَّةِ نَبِيِّكُمْ مَا أُطِيقُهَا، إِنْ كَانَ لَمَعْصُومًا مِنَ الشَّيْطَانِ وَإِنْ كَانَ لَيَنْزِلُ عَلَيْهِ الْوَحْيُ مِنَ السَّمَاءِ.

cannot be like him, for he was protected from the *shaitan* and the revelation used to come to him from heaven. تخریج: إسناده ضعيف لضعف عيسى بن المسيب.

Comments: [Its *isnad* is *da'eef* because of the weakness of Eesa bin al-Musayyab]

81. It was narrated that Mujahid said: Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ commanded me to say, in the morning, in the evening and when I went to bed at night: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord and Sovereign of all things. I bear witness that there is no god but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger. I seek refuge in You from the evil of my own self and the evil of the *shaitan* and the *shirk* to which he calls, and lest I wrong myself or wrong another Muslim."

Comments: [*Hasan lighairihi*, and its *isnad* is weak]

٨١ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُولَ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ، وَإِذَا أَخَذْتُ مَضْجَعِي مِنَ اللَّيْلِ: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ».

تخریج: حسن لغيره، وهذا إسناده ضعيف، لثيضعيف، ومجاهد لم يدرك أبابكر.

أَخْرَجَ مُسْنَدُ أَبِي بَكْرٍ الصِّدِّيقِ ؓ

End of Musnad Abu Bakr as-Siddeeq ؓ

مُسْنَدُ عُمَرَ بْنِ الْخَطَّابِ

Musnad 'Umar bin Al-Khattab

82. It was narrated that Harithah said: Some people from Syria came to 'Umar and said: We have acquired wealth and horses and slaves, and we want to pay *zakah* on them as a purification. He said: I shall do what my two predecessors did. He consulted the Companions of Muhammad ﷺ, among whom was 'Ali, and 'Ali said: It is good, provided it does not become a regular tax that is taken from them after you are gone.

Comments: [Its *isnad* is *sahceh*]

٨٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَهْلِ الشَّامِ إِلَى عُمَرَ، فَقَالُوا: إِنَّا قَدْ أَصَبْنَا أَمْوَالًا وَخَيْلًا وَرَقِيقًا نُحِبُّ أَنْ يَكُونَ لَنَا فِيهَا زَكَاةٌ وَطَهْرٌ. قَالَ: مَا فَعَلَهُ صَاحِبَايَ قَبْلِي فَأَفْعَلُهُ. وَاسْتَشَارَ أَصْحَابَ مُحَمَّدٍ ﷺ، وَفِيهِمْ عَلِيٌّ، فَقَالَ عَلِيٌّ: هُوَ حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَأَيْتَهُ يُؤْخَذُونَ بِهَا مِنْ بَعْدِكَ. [انظر: ٢١٨]

تخريج: إسناده صحيح.

83. It was narrated from Abu Wa'il that as-Subayy bin Ma'bad was a Bedouin Taghlibi Christian who became Muslim. He asked: Which deed is best? He was told: *Jihad* for the sake of Allah, may He be glorified and exalted. He wanted to go for *jihad*, but it was said to him: Have you done *Hajj*? He said no. So it was said to him: Go for *Hajj* and '*Umrah*, then go for *jihad*. So he set out and when he was in al-Hawa'it, he entered *ihram* for both *Hajj* and '*Umrah* together. Zaid bin Soohan and Salman bin Rabee'ah saw him and said: He is more astray than his camel, or he is no more guided than his camel. He went

٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ أَبِي وَائِلٍ: أَنَّ الصَّبِيَّ بْنَ مَعْبِدٍ كَانَ نَضْرَانِيًّا تَغْلِبِيًّا أَعْرَابِيًّا فَأَسْلَمَ، فَسَأَلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقِيلَ لَهُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: حَاجَجْتَ؟ فَقَالَ: لَا. فَقِيلَ: حُجَّ وَاعْتَمِرْ، ثُمَّ جَاهِدْ. فَاذْهَبْ حَتَّى إِذَا كَانَ بِالْحَوَائِطِ أَهْلٌ بِهِمَا جَمِيعًا، فَرَأَهُ زَيْدُ بْنُ صُوحَانَ وَسَلَمَانُ بْنُ رَبِيعَةَ، فَقَالَا: لَهُوَ أَضَلُّ مِنْ جَمَلِهِ، أَوْ: مَا هُوَ بِأَهْدَى مِنْ نَاقَتِهِ. فَاذْهَبْ إِلَى عُمَرَ ﷺ، فَأَخْبِرْهُ بِقَوْلِهِمَا، فَقَالَ: هَدَيْتَ لِسْنَهُ نَبِيَّكَ ﷺ. قَالَ الْحَكَمُ: قُلْتُ لِأَبِي وَائِلٍ: حَدَّثَكَ الصَّبِيُّ؟

to 'Umar and told him what they had said. He said: You have been guided to the *Sunnah* of your Prophet ﷺ. Al-Hakam said: I said to Abu Wa'il: Did as-Subayy tell you that? He said: Yes.

Comments: [Its *isnad* is *saheeh*]

84. 'Amr bin Maimoon said: 'Umar led us in praying *Fajr* in Jam', then he stood up and said: The *mushrikoon* used not to depart until the sun rose, but the Messenger of Allah ﷺ differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

85. 'Asim bin Kulaib said: My father said: I told Ibn 'Abbas and he said: What is so amazing about that? When 'Umar called the prominent shaikhs among the Companions of Muhammad ﷺ, he would call me with them and say: Do not speak until they have spoken. He called us one day or one night and said: The Messenger of Allah ﷺ said about *Lailatal-Qadr* what you know, so seek it in the odd numbered nights of the last ten nights; on which odd-numbered night do you think it is?

Comments: [Its *isnad* is *qawi*]

86. Shu'bah said: I heard 'Asim bin 'Amr al-Bajali narrate from one of those who asked 'Umar bin

فَقَالَ: نَعَمْ. [انظر: ١٦٩، ٢٢٧، ٢٥٤، ٢٧٩، ٢٥٦]

تخريج: إسناده صحيح.

٨٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عُمَرَو بْنَ مَيْمُونٍ قَالَ: صَلَّى بِنَا عُمَرُ بِجَمْعِ الصُّبْحِ، ثُمَّ وَقَفَ وَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَالَفَهُمْ. ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ٢٠٠، ٢٧٥، ٢٩٥، ٣٥٨، ٣٨٥]

تخريج: إسناده صحيح، خ: (١٦٨٤)

٨٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: قَالَ أَبِي: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَعْجَبَكَ مِنْ ذَلِكَ؟ كَانَ عُمَرُ ﷺ إِذَا دَعَا الْأَشْيَاحَ مِنْ أَصْحَابِ مُحَمَّدٍ دَعَانِي مَعَهُمْ، فَقَالَ: لَا تَكَلِّمْ حَتَّى يَتَكَلَّمُوا، قَالَ: فَدَعَانَا ذَاتَ يَوْمٍ - أَوْ ذَاتَ لَيْلَةٍ - فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي لَيْلَةِ الْقَدْرِ مَا قَدْ عَلِمْتُمْ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَتَرَا، فَبَيَّ أَيُّ الْوَتَرِ تَرَوْنَهَا؟ [انظر: ٢٩٨]

تخريج: إسناده قوي.

٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَاصِمَ بْنَ عَمْرِو الْبَجَلِيِّ

al-Khattab: We have come to you to ask you about three things: A man's *nafl* prayer in his house, *ghusl* in the case of *janabah*, and what it is appropriate for a man to do with his wife when she is menstruating. He said: Are you magicians? You have asked me about something that no one has asked me about since I asked the Messenger of Allah ﷺ about it, and he said: "A man's *nafl* prayer in his house is light, so whoever wishes, let him illuminate his house." And he said with regard to *ghusl* in the case of *janabah*: "Let him wash his private parts, then do *wudoo'*, then pour water over his head three times." And he said concerning the menstruating woman: "The [husband may enjoy] whatever is above the *izar* (waist wrapper)."

Comments: [Its *isnad* is *da'eef* because the man from whom 'Asim bin 'Amr narrated it is unknown]

87. It was narrated from Ibn 'Umar that he said: I saw Sa'd bin Abi Waqqas wiping over his *khuffain* in Iraq when he did *wudoo'* and I objected to that. When we met with 'Umar bin al-Khattab, he said to me: Ask your father about what you objected to me doing of wiping over my *khuffain*. I mentioned that to him and he said: If Sa'd tells you something, do not object to it, for the Messenger of Allah ﷺ used to wipe over his *khuffain*.

Comments: [Its *isnad* is *hasan*]

يُحَدِّثُ عَنْ رَجُلٍ مِنَ الْقَوْمِ الَّذِينَ سَأَلُوا عُمَرَ ابْنَ الْخَطَّابِ، فَقَالُوا لَهُ: إِنَّمَا أَتَيْنَاكَ نَسْأَلُكَ عَنْ ثَلَاثٍ: عَنْ صَلَاةِ الرَّجُلِ فِي بَيْتِهِ تَطَوُّعًا، وَعَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، وَعَنِ الرَّجُلِ مَا يَصْلُحُ لَهُ مِنْ أَمْرَاتِهِ إِذَا كَانَتْ حَائِضًا. فَقَالَ: أَشَحَارَ أَنْتُمْ؟ لَقَدْ سَأَلْتُمُونِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ مُنْذُ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «صَلَاةُ الرَّجُلِ فِي بَيْتِهِ تَطَوُّعًا نُورٌ، فَمَنْ شَاءَ نَوَّرَ بَيْتَهُ» وَقَالَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ: «يَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا» وَقَالَ فِي الْحَائِضِ: «لَهُ مَا فَوْقَ الْإِزَارِ».

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عنه عاصم. وقوله: «يغسل فرجه ثم يتوضأ... له ما فوق الإزار» صحيح بالشواهد.

٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَمَسْحُ عَلَى خُفَيْهِ بِالْعِرَاقِ حِينَ يَتَوَضَّأُ، فَأَنْكَرْتُ ذَلِكَ عَلَيْهِ، قَالَ: فَلَمَّا اجْتَمَعْنَا عِنْدَ عُمَرَ بْنِ (١٥/١) الْخَطَّابِ، قَالَ لِي: سَلْ أَبَاكَ عَمَّا أَنْكَرْتَ عَلَيَّ مِنْ مَسْحِ الْخُفَّيْنِ. قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِذَا حَدَّثَكَ سَعْدٌ بِشَيْءٍ فَلَا تَرُدُّ عَلَيْهِ، فَإِنَّ رَسُولَ اللَّهِ كَانَ يَمَسْحُ عَلَى الْخُفَّيْنِ. [انظر: ٢٣٧]

تخريج: إسناده حسن.

88. It was narrated from 'Abdullah bin 'Umar, from Sa'd bin Abi Waqqas that the Messenger of Allah ﷺ used to wipe over his *khuffain*. 'Abdullah bin 'Umar asked 'Umar about that and he said: Yes, if Sa'd narrates something to you from the Messenger of Allah ﷺ, do not ask anyone else about it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (202)]

٨٨- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ عُمَرُو بْنِ الْحَارِثِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ، فَقَالَ: نَعَمْ إِذَا حَدَّثَكَ سَعْدٌ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئًا فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ.

تخريج: إسناده صحيح، خ: (٢٠٢)

89. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab delivered a *khutbah* on Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr. He said: I saw a dream that I can only interpret as meaning that my death is near; I saw as if a rooster pecked me twice, and I was told that it was a red rooster. I told this dream to Asma' bint 'Umais, the wife of Abu Bakr ؓ, and she said: You will be killed by a Persian man. The people are asking me to appoint a successor, but Allah will not cause His religion and His caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam.

٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْعَطْفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، ثُمَّ قَالَ: رَأَيْتُ رُؤْيَا لَا أَرَاهَا إِلَّا لِحُضُورِ أَجَلِي؛ رَأَيْتُ كَأَنَّ دِيكَمَا تَقْرَبَانِي تَقْرَبَيْنِ، قَالَ: وَذَكَرَ لِي أَنَّهُ دِيكَ أَحْمَرُ، فَقَضَضْتُهَا عَلَى أَشْمَاءَ بِنْتِ عُمَيْسٍ امْرَأَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَتْ: يَفْتُلُكَ رَجُلٌ مِنَ الْعَجَمِ. قَالَ: وَإِنَّ النَّاسَ يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعْ دِينَهُ وَخِلَافَتَهُ الَّتِي بَعَثَ بِهَا نَبِيَّهُ ﷺ، وَإِنْ يَعْجَلُ بِي أَمْرٌ فَإِنَّ الشُّرَى فِي هَؤُلَاءِ السَّنَةِ الَّذِينَ مَاتَ نَبِيُّ اللَّهِ ﷺ وَهُمْ عَنْهُمْ رَاضٍ، فَمَنْ بَايَعْتُمْ مِنْهُمْ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، وَإِنِّي أَعْلَمُ أَنَّ أَنَا سَأَ سَيَطْعُونَنِي فِي هَذَا الْأَمْرِ، أَنَا قَاتِلُهُمْ بِيَدِي

They are the enemies of Allah and misguided *kafirs*. By Allah, I am not leaving behind anything that my Lord instructed me to do and I came to the position of caliphate on that basis that is more important to me than *kalalah*. By Allah, the Prophet of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of *kalalah*, until he poked me in the chest with his finger and said: "Is not *ayatas-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of Sooratan-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read it will be able to make decisions concerning it. I call upon Allah to bear witness over the governors of the regions, for I only sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out from the mosque to al-Baqee'. Whoever must eat them, let him cook them to death."

He said: He addressed the people on Friday and was attacked on Wednesday.

Comments: [Its *isnad* is *saheeh*, Muslim (567)]

هَذِهِ عَلَى الْإِسْلَامِ، أُولَئِكَ أَغْدَاءُ اللَّهِ الْكُفَّارُ الضَّلَالُ. وَإِنَّمِ اللَّهُ، مَا أَتْرَكَ فِيمَا عَهْدَ إِلَيَّ رَبِّي فَاسْتَخْلَفَنِي شَيْئًا أَهَمَّ إِلَيَّ مِنَ الْكَالَالَةِ، وَإِنَّمِ اللَّهُ، مَا أَغْلَظَ لِي نَبِيُّ اللَّهِ ﷺ فِي شَيْءٍ مُنْذُ صَحِبْتُهُ أَشَدَّ مَا أَغْلَظَ لِي فِي شَأْنِ الْكَالَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «تَكْفِيكَ آيَةُ الصَّنِيفِ، الَّتِي نَزَلَتْ فِي آخِرِ سُورَةِ النَّسَاءِ» وَإِنِّي إِنْ أَعِشُ فَسَأُفْضِي فِيهَا بِقَضَاءٍ يَعْلَمُهُ مَنْ يَقْرَأُ وَمَنْ لَا يَقْرَأُ. وَإِنِّي أَشْهَدُ اللَّهَ عَلَى أُمَرَاءِ الْأَمْصَارِ أَنِّي إِنَّمَا بَعَثْتُهُمْ لِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَيُيَسِّتُوا لَهُمْ سُنَّةَ نَبِيِّهِمْ ﷺ، وَيَرْفَعُوا إِلَيَّ مَا عُمِيَ عَلَيْهِمْ. ثُمَّ إِنَّكُمْ أَتَيْتُمُ النَّاسَ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَيْشَتَيْنِ: هَذَا الثُّومُ وَالْبَصَلُ، وَإِنَّمِ اللَّهُ، لَقَدْ كُنْتُ أَرَى نَبِيَّ اللَّهِ ﷺ يَجِدُ رِيحَهُمَا مِنَ الرَّجُلِ فَيَأْمُرُ بِهِ، فَيُؤْخَذُ بِهِ فَيُخْرَجُ بِهِ مِنَ الْمَسْجِدِ حَتَّى يُؤْتَى بِهِ الْبَقِيعَ، فَمَنْ أَكَلَهُمَا لَا بُدَّ فَلْيُمِيتْهُمَا طَبَخًا. قَالَ: فَخَطَبَ النَّاسَ يَوْمَ الْجُمُعَةِ، وَأَصِيبَ يَوْمِ الْأَرْبَعَاءِ. [انظر: ١٧٩، ١٨٦، ٣٤١]

تخريج: إسناده صحيح، م: (٥٦٧)

90. It was narrated that 'Abdullah bin 'Umar said: az-Zubair, al-Miqdad bin al-Aswad and I went out to our property in Khaibar to take care of it. When we got there, we dispersed, each man going to his property. I was attacked under cover of night when I was sleeping on my bed and my arms were dislocated at the elbows. In the morning, my two companions were called and they came and asked me: Who did this to you? I said: I do not know. They treated my arms then they brought me to 'Umar who said: This is the work of some Jews. Then he stood and addressed the people, and said: O people, the Messenger of Allah ﷺ made a deal with the Jews of Khaibar on the basis that we could expel them whenever we want. They have attacked 'Abdullah bin 'Umar and dislocated his arms, as you heard about their attack on the Ansari before him. We do not doubt that they are the ones who did it, as we have no other enemy but them. Whoever has property in Khaibar, let him go there, for I am going to expel the Jews. Then he expelled them.

Comments: [Its *isnad* is *hasan*, al-Bukhari (2730)]

91. It was narrated from Abu Hurairah that whilst 'Umar bin al-Khattab was delivering the *khutbah* on Friday, a man came and 'Umar said: Why are you coming late to the prayer? The man said: As soon as I heard the call, I did *wudoo'*. He said: Did you not also hear that the

٩٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: خَرَجْتُ أَنَا وَالرُّبَيْزُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ إِلَى أَمْوَالِنَا بِخَيْبَرَ نَتَعَاهَدُهَا، فَلَمَّا قَدِمْنَاهَا تَفَرَّقْنَا فِي أَمْوَالِنَا، قَالَ: فَعُدِّي عَلَى تَحْتِ اللَّيْلِ، وَأَنَا نَائِمٌ عَلَى فِرَاشِي، فَقُدِعَتْ يَدَايَ مِنْ مِرْفَقَيَّ، فَلَمَّا أَصْبَحْتُ اسْتُضْرِخَ عَلَيَّ صَاحِبَايَ، فَأَتَيْانِي، فَسَأَلَانِي عَمَّنْ صَنَعَ هَذَا بِكَ؟ قُلْتُ: لَا أَذْرِي، قَالَ: فَأُضْلَحَا مِنْ يَدَيَّ، ثُمَّ قَدِمُوا بِي عَلَى عُمَرَ، فَقَالَ: هَذَا عَمَلُ يَهُودَ. ثُمَّ قَامَ فِي النَّاسِ خَطِيْبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامِلَ يَهُودَ خَيْرَ عَلَى أَنَا نُخْرِجُهُمْ إِذَا شِئْنَا، وَقَدْ عَدُّوا عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَدَعُوا يَدَيْهِ كَمَا بَلَعْتُمْ، مَعَ عَذَابِهِمْ عَلَى الْأَنْصَارِيِّ قَبْلَهُ، لَا نَشُكُّ أَنَّهُمْ أَصْحَابُهُمْ، لَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، فَمَنْ كَانَ لَهُ مَالٌ بِخَيْبَرَ فَلْيَلْحَقْ بِهِ، فَإِنِّي مُخْرِجٌ يَهُودَ. فَأَخْرَجَهُمْ.

تخريج: إسناده حسن، خ: (٢٧٣٠)

٩١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ، فَقَالَ عُمَرُ: لِمَ تَخْتَسِرُونَ عَنِ الصَّلَاةِ؟

Messenger of Allah ﷺ said: "Before one of you goes to *Jumu'ah*, let him do *ghusl*"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (882) and Muslim (845)]

قَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّدَاءَ
فَتَوَضَّأْتُ. فَقَالَ: أَيْضًا أَوْلَمْ تَسْمَعُوا أَنَّ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى
الْجُمُعَةِ فَلْيَغْتَسِلْ؟» [انظر: ٣١٩، ٣٢٠]

تخريج: إسناده صحيح، خ: (٨٨٢) م: (٨٤٥)

92. It was narrated that Abu 'Uthman said: A letter came to us from 'Umar when we were in Azerbaijan (in which it said): O 'Utbah bin Farqad, beware of luxury, the clothing of the *mushrikeen* and wearing silk, for the Messenger of Allah ﷺ forbade us to wear silk and said, "Except this much," and the Messenger of Allah ﷺ held up two fingers to us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5829) and Muslim (2069)]

٩٢- (١٦/١) حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ:
حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ
أَبِي عُثْمَانَ قَالَ: جَاءَنَا كِتَابُ عُمَرَ ؓ وَنَحْنُ
بِأَذْرَبِجَانَ: يَا عُتْبَةَ بْنُ فَرْقَدٍ، وَإِيَّاكُمْ وَالتَّعَمُّ،
وَزِيَّ أَهْلِ الشُّرْكِ، وَلِبُوسَ الْحَرِيرِ، فَإِنَّ رَسُولَ
اللَّهِ ﷺ نَهَانَا عَنْ لِبُوسِ الْحَرِيرِ، وَقَالَ: «إِلَّا
هَكَذَا» وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إصْبَعَيْهِ.
[انظر: ٢٤٢، ٢٤٣، ٣٠١، ٣٥٦، ٣٥٧]

تخريج: إسناده صحيح، خ: (٥٨٢٩) م:

(٢٠٦٩)

93. It was narrated from Abu Sinan al-Du'ali that he entered upon 'Umar bin al-Khattab with whom there was a group of the earliest Muhajireen. 'Umar sent for a basket that had been brought to him from Iraq, in which there was a ring. One of his sons took it and put it in his mouth. 'Umar took it from him, then 'Umar wept and those who were with him said: Why are you weeping when Allah has granted victory to you and caused you to prevail over your enemies and granted you joy? 'Umar said: I heard the Messenger of Allah ﷺ say: "Accumulation of worldly luxuries does not become available

٩٣- حَدَّثَنَا حَسَنٌ قَالَ: حَدَّثَنَا ابْنُ لَهْيَعَةَ:
حَدَّثَنَا أَبُو الْأَسْوَدِ: أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ عَبْدِ
الرَّحْمَنِ بْنِ لَبِيَّةٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ
الدُّوَالِيِّ: أَنَّهُ دَخَلَ عَلَى عُمَرَ بْنِ الْخَطَّابِ
وَعِنْدَهُ نَفَرٌ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ، فَأَرْسَلَ
عُمَرُ إِلَى سَفِطِ أُتَيْيَ بِهِ مِنْ قَلْعَةٍ مِنَ الْعِرَاقِ،
فَكَانَ فِيهِ خَاتَمٌ، فَأَخَذَهُ بَعْضُ بَنِيهِ فَأَدْخَلَهُ فِي
فِيهِ، فَانْتَزَعَهُ عُمَرُ مِنْهُ، ثُمَّ بَكَى عُمَرُ ؓ،
فَقَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
لَكَ، وَأَظْهَرَكَ عَلَى عَدُوِّكَ، وَأَقَرَّ عَيْنَكَ؟
فَقَالَ عُمَرُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَا تُفْتَحِ الدُّنْيَا عَلَى أَحَدٍ إِلَّا أَلْقَى

to any people but Allah, may He be glorified and exalted, stirs up among them enmity and hatred until the Day of Resurrection, and that concerns me."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah and Muhammad bin 'Abdur-Rahman bin Labeebah]

94. It was narrated from 'Abdullah bin 'Umar, that his father said: I asked the Messenger of Allah ﷺ what one of us should do if he becomes *junub* then wants to sleep before doing *ghusl*. The Messenger of Allah ﷺ said: "Let him do *wudoo'* as for prayer, then he may go to sleep."

Comments: [Its *isnad* is *hasan*]

95. It was narrated that 'Abdullah bin 'Abbas said: I heard 'Umar bin al-Khattab say: When 'Abdullah bin Ubayy died, the Messenger of Allah ﷺ was called to offer the funeral prayer for him, and when he stood by the deceased and was about to offer the prayer for him, I went and stood before him and said: O Messenger of Allah, (will you offer the funeral prayer) for the enemy of Allah who said such and such? and I listed what he had done. And the Messenger of Allah ﷺ was smiling, until when I had said too much, he said: "Move away from me, O 'Umar, for I was given the choice and I have chosen. It was said: 'Whether you (O

اللَّهُ عَزَّ وَجَلَّ يَتَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ»، وَأَنَا أَشْفِقُ مِنْ ذَلِكَ.

تخريج: إسناده ضعيف لضعف ابن لهيعة و محمد بن عبدالرحمن بن لبيبة.

٩٤- حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمْرٍو عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: كَيْفَ يَصْنَعُ أَحَدُنَا إِذَا هُوَ أَجْنَبٌ، ثُمَّ أَرَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ لِيَنَامَ». [انظر: ١٠٥، ١٦٥، ٢٣٠، ٢٣٥، ٢٦٣، ٣٠٦، ٣٥٩]

تخريج: إسناده حسن.

٩٥- حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمْرٍو عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَمَّا تَوَفَّى عَبْدُ اللَّهِ بْنُ أَبِي دُعِيَ رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعَلَى عَدُوِّ اللَّهِ عَبْدُ اللَّهِ بْنُ أَبِي الْقَائِلِ يَوْمَ كَذَا وَكَذَا - يُعَذِّدُ أَيَّامَهُ - قَالَ: وَرَسُولُ اللَّهِ ﷺ يَبْسِمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ، قَالَ: «أَخْرُ عَنْيَ يَا عُمَرُ، إِنِّي خَيْرْتُ فَاخْتَرْتُ، وَقَدْ قِيلَ: «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ

Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them' [at-Tawbah 9:80]. If I knew that by asking for forgiveness more than seventy times they would be forgiven, I would have done that." He said: Then he offered the funeral prayer for him, and walked with him (his bier), and stood by his grave until the burial was completed. He said: I was astounded that I had spoken so audaciously to the Messenger of Allah ﷺ; Allah and His Messenger know best. By Allah, it was not long before these two verses were revealed: "And never (O Muhammad pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were *Fasiqoon* (rebellious, - disobedient to Allah and His Messenger)." [at-Tawbah 9:84].

So after that the Messenger of Allah ﷺ did not offer the funeral prayer for any hypocrite or stand by his grave until he passed away.

Comments: [Its *isnad* is *hasan*, al-Bukhari (1366)]

96. 'Abdullah bin 'Umar used to say: If a man has only one garment, let him wrap it around his waist and then pray, for I heard 'Umar bin al-Khattab say that, and he said: Do not wrap it around the whole body if it is only one garment, as the Jews do.

تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿التوبة: ٨٠﴾ لَوْ أَعْلَمْتُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ. قَالَ: ثُمَّ صَلَّى عَلَيْهِ، وَمَشَى مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ. قَالَ: فَعَجِبْتُ لِي وَجَرَءَتِي عَلَى رَسُولِ اللَّهِ ﷺ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَوَاللَّهِ مَا كَانَ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَتَانِ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ (التوبة: ٨٤)، فَمَا صَلَّى رَسُولُ اللَّهِ ﷺ بَعْدَهُ عَلَى مُنَافِقٍ، وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ.

تخريج: إسناده حسن، خ: (١٣٦٦)

٩٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ كَمَا حَدَّثَنِي عَنْهُ نَافِعٌ مَوْلَاهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ: إِذَا لَمْ يَكُنْ لِلرَّجُلِ إِلَّا ثَوْبٌ وَاحِدٌ، فَلْيَتَرَبَّصْ بِهِ ثُمَّ لِيُصَلِّ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ ذَلِكَ،

Nafi' said: If I tell you that he attributed that to the Messenger of Allah ﷺ, I hope that I would not be lying.

Comments: [Its *isnad* is *hasan*]

وَيَقُولُ: لَا تَلْتَحِفُوا بِالثَّوْبِ إِذَا كَانَ وَخْدَهُ
كَمَا تَفْعَلُ الْيَهُودُ. قَالَ نَافِعٌ: وَلَوْ قُلْتُ لَكَ:
إِنَّهُ أَشَدَّ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، لَرَجَوْتُ
أَنْ لَا أَكُونَ كَذَّابٌ. [انظر: ٦٣٥٦]

تخريج: إسناده حسن.

97. It was narrated that 'Uqbah bin 'Amir said: 'Umar told me that he heard the Messenger of Allah ﷺ say: "Whoever dies believing in Allah and the Last Day, it will said to him: 'Enter Paradise from whichever of the eight gates of Paradise you wish.'"

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef*]

٩٧- حَدَّثَنَا مُؤَمِّلٌ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا
زِيَادُ بْنُ مَخْرَاقٍ عَنْ شَهْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ
قَالَ: حَدَّثَنِي عُمَرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ،
قِيلَ لَهُ: ادْخُلِ الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ
الَّتِي تَشَاءُ». [انظر: ٤٦٤]

تخريج: حسن لغيره، وهذا إسناد ضعيف، مؤمل سيء الحفظ تابعه الطيالسي، وشهر وثقه جماعة والأكثر على تضعيفه.

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to 'Umar and he said: Were it not that I heard the Messenger of Allah ﷺ say, "No father should be executed in retaliation for killing his son," I would have executed you before you left.

Comments: [*Hasan lighairihi*, and in its *isnad* is interrupt]

٩٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا
جَعْفَرٌ - يَعْنِي الْأَخْمَرَ - عَنْ مُطَرِّفٍ، عَنِ
الْحَكَمِ، عَنْ مُجَاهِدٍ قَالَ: حَدَّثَ رَجُلٌ ابْنًا
لَهُ بِسَيْفٍ فَقَتَلَهُ، فَرُفِعَ إِلَى عُمَرَ، فَقَالَ: لَوْلَا
أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقَادُ
الْوَالِدُ مِنْ وَلَدِهِ» لَقَتَلْتُكَ قَبْلَ أَنْ تَبْرَحَ.

تخريج: حسن لغيره، وهذا الإسناد فيه انقطاع، مجاهد لم يدرك عمر بن الخطاب.

99. It was narrated that 'Abis bin Rabe'ah said: I saw 'Umar look at the Black Stone and say: By Allah, were it not that I saw the Messenger of Allah ﷺ kiss you, I would not have kissed you. Then he kissed it.

٩٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ
سُلَيْمَانَ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَابِسِ بْنِ
رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ نَظَرَ إِلَى الْحَجَرِ، فَقَالَ:
أَمَّا وَاللَّهِ لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ (١٧/١)
يُقَبِّلُكَ مَا قَبَّلْتُكَ. ثُمَّ قَبَّلَهُ. [انظر: ١٧٦، ٣٢٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)].

100. It was narrated from 'Abdullah bin as-Sa'di that he came to 'Umar bin al-Khattab during his caliphate and 'Umar said to him: Was I not told that you do work for people, then when you are given your wages you do not accept it? I said: Yes. 'Umar said: Why do you do that? I said: I have horses and slaves, and I am well off. I want my work to be an act of charity towards the Muslims. 'Umar said: Do not do that, for I wanted to do the same as you want to do. The Prophet ﷺ would give me some payment and I would say: Give it to one who is more in need of it than me. One day he gave me something and I said: Give it to one who is more in need of it than me. The Prophet ﷺ said: "Take it, keep it, and give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, accept it, but if it does not come to you, do not hope for it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7163) and Muslim (1045)]

101. Rabee'ah bin Darraj narrated that 'Ali bin Abi Talib prayed two *nafl rak'ahs* after 'Asr on the road to Makkah, and 'Umar saw him and got angry with him, then he said: By Allah, I am certain that the Messenger of Allah ﷺ forbade that.

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠)

١٠٠- حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أُحْبَبٍ نَمِرٌ: أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعَزَى أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ. أَنَّهُ قَدِمَ عَلَى عُمَرَ ابْنِ الْخَطَّابِ فِي خِلَافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدِّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتِ الْعَمَالَةَ كَرِهْتَهَا؟ قَالَ: فَقُلْتُ: بَلَى، فَقَالَ عُمَرُ: فَمَا تُرِيدُ إِلَى ذَلِكَ؟ قَالَ: قُلْتُ: إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا، وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ تَكُونَ عُمَّالَتِي صَدَقَةً عَلَى الْمُسْلِمِينَ. فَقَالَ عُمَرُ: فَلَا تَفْعَلْ، فَإِنِّي قَدْ كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ، فَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي، حَتَّى أُعْطَانِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي، قَالَ: فَقَالَ لَهُ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ، وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ، فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ». [انظر: ٢٧٩، ٢٨٠]

تخریج: إسناده صحيح، خ: (٧١٦٣) م: (١٠٤٥)

١٠١- حَدَّثَنَا سَكَنُ بْنُ نَافِعٍ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا صَالِحٌ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي رَبِيعَةُ ابْنُ دَرَّاجٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَبَّحَ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ فِي طَرِيقِ مَكَّةَ، فَرَأَاهُ عُمَرُ فَتَعَبَّطَ عَلَيْهِ، ثُمَّ قَالَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. [انظر: ١٠٦]

Comments: [Its *isnad* is *da'eef*]

102. It was narrated from a man of Quraish from Banu Sahm, that a man among them who was called Majidah said: I had a fight with a slave and he bit my ear and took a piece out of it, or I bit his ear and took a piece out of it. When Abu Bakr came to us for *Hajj*, our case was referred to him, and he said: Take them to 'Umar bin al-Khattab, and if the one who caused the injury has reached puberty, let retaliation be taken. When we were brought to 'Umar, he examined us and said: Yes, this one has reached the age where retaliation may be sought. Call a cupper for me. When he mentioned the cupper, he said: I heard the Messenger of Allah ﷺ say: "I gave a slave to my maternal aunt and I hope that Allah will bless him for her, and I told her not to let him be a cupper, a butcher or a goldsmith."

Comments: [Its *isnad* is *da'eef* because the man of Banu Sahm is unknown]

103. It was narrated from a man from Banu Sahm, from Ibn Majidah as-Sahmi, that he said: Abu Bakr led us on *Hajj*, during his caliphate, and he mentioned the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the *hadeeth* above].

104. It was narrated that Abu Sa'eed said: 'Umar addressed the

تخریج: إسناده ضعيف لعل.

١٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ بَنِي سَهْمٍ، عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ: مَا جِدَّةٌ، قَالَ: عَارَمْتُ غُلَامًا بِمَكَّةَ فَعَضَّ أُذُنِي فَقَطَعَ مِنْهَا - أَوْ عَضَضْتُ أُذُنَهُ فَقَطَعْتُ مِنْهَا - فَلَمَّا قَدِمَ عَلَيْنَا أَبُو بَكْرٍ ﷺ حَاجًّا رُفِعْنَا إِلَيْهِ، فَقَالَ: انْطَلِقُوا بِهِمَا إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَإِنْ كَانَ الْجَارِحُ بَلَغَ أَنْ يُقْتَصَّ مِنْهُ، فَلْيُقْتَصَّ. قَالَ: فَلَمَّا انْتَهَيْ بِنَا إِلَى عُمَرَ، نَظَرَ إِلَيْنَا فَقَالَ: نَعَمْ، قَدْ بَلَغَ هَذَا أَنْ يُقْتَصَّ مِنْهُ، ادْعُوا لِي حَجَّامًا. فَلَمَّا ذَكَرَ الْحَجَّامُ، قَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَدْ أُعْطِيتُ خَالَئِي غُلَامًا وَأَنَا أَرْجُو أَنْ يُبَارِكَ اللَّهُ لَهَا فِيهِ، وَقَدْ نَهَيْتُهَا أَنْ تَجْعَلَهُ حَجَّامًا أَوْ قَصَّابًا أَوْ صَانِعًا». [انظر: ١٠٣]

تخریج: إسناده ضعيف لجهالة الرجل من بني سهم، وجهالة ماجدة.

١٠٣- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، قَالَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ مِنْ بَنِي سَهْمٍ، عَنْ ابْنِ مَا جِدَّةَ السَّهْمِيِّ، أَنَّهُ قَالَ: حَجَّ عَلَيْنَا أَبُو بَكْرٍ ﷺ فِي خِلَافَتِهِ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢]

تخریج: إسناده ضعيف كسابقه.

١٠٤- حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ

people and said: Allah, may He be glorified and exalted, granted whatever concessions He willed to His Prophet ﷺ, and the Prophet of Allah ﷺ has passed away, so complete *Hajj* and 'Umrah as Allah has commanded you, and guard the chastity of these women.

Comments: [Its *isnad* is *saheeh*, Muslim (1217)].

105. It was narrated from Ibn 'Umar, that 'Umar bin al-Khattab ؓ said: The Messenger of Allah ﷺ was asked: Can a man go to sleep when he is *junub*? He said: "Yes, if he does *wudoo*."

Comments: [Its *isnad* is *saheeh*]

106. It was narrated from Rabee'ah bin Darraj, that 'Ali ؓ prayed two *rak'ahs* after 'Asr, and 'Umar got angry with him and said: Don't you know that the Messenger of Allah ﷺ used to forbid this?

Comments: [Its *isnad* is *da'eef* because it is interrupted]

107. Shuraih bin 'Ubaid narrated that 'Umar bin al-Khattab ؓ said: I went out looking for the Messenger of Allah ﷺ before I became Muslim, and I found that he had reached the mosque before me. I stood behind him and he started to recite Sooratal-Haqqah, and I was amazed by the way in which the Qur'an was composed. I said: By Allah, this man is a poet

قَالَ: خَطَبَ عُمَرُ النَّاسَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ رَخَّصَ لِنَبِيِّهِ ﷺ مَا شَاءَ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ قَدْ مَضَى لِسَبِيلِهِ، فَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ، وَحَصِّنُوا فُرُوجَ هَذِهِ النِّسَاءِ. [انظر: ٣٦٩]

تخريج: إسناده صحيح، م: (١٢١٧)

١٠٥- حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيَزُودُ الرَّجُلُ إِذَا أَجَنَّبَ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ». [راجع: ٩٤]

تخريج: إسناده صحيح.

١٠٦- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ رَبِيعَةَ بْنِ دَرَّاجٍ: أَنَّ عَلِيًّا ﷺ صَلَّى بَعْدَ الْعَصْرِ رَكَعَتَيْنِ، فَتَغَيَّظَ عَلَيْهِ عُمَرُ، وَقَالَ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْهَا. [راجع: ١٠١]

تخريج: إسناده ضعيف لانقطاعه.

١٠٧- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا شُرَيْحُ بْنُ عُبَيْدٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: خَرَجْتُ أَتَعَرَّضُ رَسُولَ اللَّهِ ﷺ قَبْلَ أَنْ أُسْلِمَ، فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَى الْمَسْجِدِ، فَقُمْتُ خَلْفَهُ، فَاسْتَفْتَحَ سُورَةَ الْحَاقَّةِ، فَجَعَلْتُ أَعْجَبُ مِنْ تَأْلِيفِ الْقُرْآنِ، قَالَ: فَقُلْتُ: هَذَا وَاللَّهِ شَاعِرٌ كَمَا قَالَتْ قُرَيْشٌ، قَالَ: فَقَرَأَ: «إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

as Quraish said. Then he recited: "That this is verily, the word of an honoured Messenger [i.e. Jibreel (Gabriel) or Muhammad which he has brought from Allah]. It is not the word of a poet, little is that you believe!" [al-Haqqah 69:40-41]. I said: (He is a) soothsayer. He said: "Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alameen (mankind, jinn and all that exists). And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta), And none of you could have withheld Us from (punishing) him..." [al-Haqqah 69:42-47].

He said: Then I felt an overwhelming attraction to Islam.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

108. It was narrated from Shuraih bin 'Ubaid and Rashid bin Sa'd and others that when 'Umar bin al-Khattab reached Sargh, he was told that there was a widespread plague in Syria. He said: I have heard that there is a severe plague in Syria. I said: If my time comes, and Abu 'Ubaidah bin al-Jarrah is still alive, I appoint him as my successor. And if Allah asks me why I appointed him as my successor to lead the *ummah* of Muhammad ﷺ, I will say: I heard

وَمَا هُوَ يَقُولُ شَاعِرٌ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤٠﴾ (الحاقة: ٤٠، ٤١) قَالَ: قُلْتُ: كَاهِنٌ، قَالَ: ﴿وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤١﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٢﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٣﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٤﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٥﴾ إِلَى آخِرِ السُّورَةِ (الحاقة: ٤٢-٤٧) قَالَ: فَوَقَعَ الْإِسْلَامُ فِي قَلْبِي كُلِّ (١) (١٨) مَوْقِعٍ.

تخریج: إسناده ضعيف لانقطاعه، شريح ابن عبید لم يدرك عمر.

١٠٨- حَدَّثَنَا أَبُو الْمُغِيرَةِ وَعِصَامُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا صَفْوَانُ، عَنْ شُرَيْحِ بْنِ عُثَيْدٍ وَرَاشِدِ بْنِ سَعْدٍ وَغَيْرِهِمَا، قَالُوا: لَمَّا بَلَغَ عُمَرُ بْنُ الْخَطَّابِ سَرِغَ حَدَّثَ أَنَّ بِالسَّامِ وَبَاءَ شَدِيدًا، قَالَ: بَلَغَنِي أَنَّ شِدَّةَ الْوَبَاءِ فِي السَّامِ، فَقُلْتُ: إِنْ أَذْرَكَنِي أَجَلِي، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ حَيٌّ، اسْتَخْلَفْتُهُ، فَإِنْ سَأَلَنِي اللَّهُ: لِمَ اسْتَخْلَفْتُهُ عَلَى أُمَّةٍ مُحَمَّدٍ ﷺ؟ قُلْتُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

Your Messenger ﷺ say: "Every Prophet has a close confidant and my close confidant is Abu 'Ubaidah bin al-Jarrah." The people objected to that, and said: What about the prominent figures of Quraish? meaning Banu Fihir. Then he said: If my time comes, and Abu 'Ubaidah has died, then I appoint Mu'adh bin Jabal as my successor, and if my Lord, may He be glorified and exalted, asks me why I appointed him as my successor, I will say: I heard Your Messenger say: "He will be gathered on the Day of Resurrection as a leader of scholars."

Comments: [Hasan lighairihi]

109. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab said: A boy was born to the brother of Umm Salamah, the wife of the Prophet ﷺ, and they called him al-Waleed. The Prophet ﷺ said: "You have called him by the name of your pharaoh, for there will be among this *ummah* a man who is called al-Waleed and he will be worse to them than Pharaoh was to his people."

Comments: [Its *isnad* is *da'eef*]

110. It was narrated that Ibn 'Abbas said: Some men of good character, among whom was 'Umar, testified before me, and the best of them in my view was 'Umar, that the Prophet of Allah ﷺ used to say: "There is no prayer after 'Asr prayer until the sun sets, and there

«إِنَّ لِكُلِّ نَبِيٍّ أَمِينًا وَأَمِينِي أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ» فَأَنْكَرَ الْقَوْمُ ذَلِكَ، وَقَالُوا: مَا بَالُ عَلِيِّ قُرَيْشٍ؟ - يَعْتَوْنَ بَنِي فِهْرٍ - ثُمَّ قَالَ: فَإِنْ أَدْرَكَنِي أَجَلِي، وَقَدْ تُوَفِّي أَبُو عُبَيْدَةَ، اسْتَخْلَفْتُ مُعَاذَ بْنَ جَبَلٍ، فَإِنْ سَأَلَنِي رَبِّي عَزَّ وَجَلَّ: لِمَ اسْتَخْلَفْتُهُ؟ قُلْتُ: سَمِعْتُ رَسُولَكَ ﷺ يَقُولُ: «إِنَّهُ يُحْشَرُ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ الْعُلَمَاءِ نَبَذَةً».

تخريج: حسن لغيره، وهذا إسناد رجاله ثقات إلا أن شريح بن عبيد وراشد بن سعد لم يدركا عمر.

١٠٩- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا ابْنُ عِيَّاشٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ وَغَيْرُهُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: وَلِدَ لِأَخِي أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَلَامٌ فَسَمَّوْهُ الْوَلِيدَ، فَقَالَ النَّبِيُّ ﷺ: «سَمَّيْتُمُوهُ بِأَسْمَاءٍ فَرَاعَيْتُكُمْ، لَيَكُونَنَّ فِي هَذِهِ الْأُمَّةِ رَجُلٌ يَقَالُ لَهُ: الْوَلِيدُ، لَهُوَ شَرٌّ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِرْعَوْنَ لِقَوْمِهِ».

تخريج: إسناده ضعيف، سعيد بن المسيب لم يسمعه من عمر.

١١٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رَجَالٌ مَرْضِيُونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى

is no prayer after *Fajr* prayer until the sun rises."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

111. It was narrated from al-Harith bin Mu'awiyah al-Kindi, that he travelled to meet 'Umar bin al-Khattab and ask him about three things. He came to Madinah and 'Umar asked him: What brought you here? He said: (I came) to ask you about three things. He said: What are they? He said: A woman and I may be in a confined space and the time for prayer comes, but if we both pray she will be standing next to me, and if she prays behind me she will have to go out of the space. 'Umar said: Put a cloth to serve as a screen between you and her, and let her pray alongside you if you wish. (And I asked) about the two *rak'ats* after 'Asr and he said: The Messenger of Allah ﷺ told me not to do them. He said: (And I asked) about stories (for preaching), because they wanted me to tell them stories. He said: Whatever you want. It was as if he did not want to tell him not to do that. He said: I only wanted to follow what you say. He said: I am afraid that if you tell them stories (for preaching), you will think that you are better than them, then you will tell them stories and think that you are better than them, until you imagine that you are as far above

تَطْلُعُ الشَّمْسُ". [انظر: ٢٧١، ٢٧٠، ١٣٠]

[٣٦٤، ٣٥٥]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

١١١- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ الْحَارِثِ بْنِ مُعَاوِيَةَ الْكِنْدِيِّ: أَنَّهُ رَكِبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ عَنْ ثَلَاثِ خِلَالٍ، قَالَ: فَقَدِمَ الْمَدِينَةَ، فَسَأَلَهُ عُمَرُ: مَا أَقْدَمَكَ؟ قَالَ: لِأَسْأَلَكَ عَنْ ثَلَاثِ خِلَالٍ، قَالَ: وَمَا هُنَّ؟ قَالَ: رَبُّمَا كُنْتُ أَنَا وَالْمَرْأَةُ فِي بِنَاءٍ ضَيِّقٍ، فَتَحْضُرُ الصَّلَاةَ، فَإِنْ صَلَّيْتُ أَنَا وَهِيَ، كَانَتْ بِحِذَائِي، وَإِنْ صَلَّيْتُ خَلْفِي، خَرَجَتْ مِنَ الْبِنَاءِ، فَقَالَ عُمَرُ: تَسْتُرُ بَيْنَكَ وَبَيْنَهَا بِثَوْبٍ، ثُمَّ تُصَلِّي بِحِذَائِكَ إِنْ شِئْتَ. وَعَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ فَقَالَ: نَهَانِي عَنْهُمَا رَسُولُ اللَّهِ ﷺ قَالَ: وَعَنِ الْقَصْرِ، فَإِنَّهُمْ أَرَادُونِي عَلَى الْقَصْرِ، فَقَالَ: مَا شِئْتُ، كَأَنَّهُ كَرِهَ أَنْ يَمْنَعَهُ، قَالَ: إِنَّمَا أَرَدْتُ أَنْ أَنتَهِيَ إِلَى قَوْلِكَ، قَالَ: أَخَشَى عَلَيْكَ أَنْ تَقْصُرَ فَتَرْتَفِعَ عَلَيْهِمْ فِي نَفْسِكَ، ثُمَّ تَقْصُرَ فَتَرْتَفِعَ، حَتَّى يُخَيَّلَ إِلَيْكَ أَنَّكَ فَوْقَهُمْ بِمَثَرَلَةِ الثُّرَيَّا، فَيَضَعَكَ اللَّهُ تَحْتَ أَقْدَامِهِمْ يَوْمَ الْقِيَامَةِ بِقَدْرِ ذَلِكَ.

تخريج: إسناده حسن.

them as the Pleiades, then Allah will put you that far beneath their feet on the Day of Resurrection.

Comments: [Its *isnad* is *hasan*]

112. 'Abdullah bin 'Umar narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah ﷺ say: "Allah, may He be glorified and exalted, forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by them since I heard the Messenger of Allah ﷺ forbid it, and I never uttered (such words) whether I was swearing an oath or describing someone else doing so.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

113. It was narrated from 'Umar bin al-Khattab ؓ and Hudhaifah bin al-Yaman ؓ that the Prophet ﷺ did not take *zakah* on horses or slaves.

Comments: [Saheeh lighairihi; this *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو بكر بن عبدالله ضعيف، وراشد بن سعد لم يدرك عمر وحذيفة.

114. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab addressed us in al-Jabiyah, and said: The Messenger of Allah ﷺ stood before us as I am standing before you, and said: "I urge you to show respect to my Companions, then those who come after them, then those who come after them; then lying will become so widespread that a man will start to

١١٢- حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ بْنُ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، وَلَا تَكَلَّمْتُ بِهَا ذَاكِرًا وَلَا آثِرًا.

تخريج: إسناده صحيح، خ: (٦٦٤٧) م: (١٦٤٦)

١١٣- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ وَحُذَيْفَةَ بْنِ الْيَمَانِ: أَنَّ النَّبِيَّ ﷺ لَمْ يَأْخُذْ مِنَ الْخَيْلِ وَالرَّقِيقِ صَدَقَةً.

١١٤- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ - بَعْثِي ابْنُ الْمُبَارَكِ - أَخْبَرَنَا مُحَمَّدُ بْنُ سُوْقَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَامِي فَيَكُمُ، فَقَالَ: «اسْتَوْصُوا بِأَصْحَابِي خَيْرًا، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ

give testimony before he is asked to do so. Whoever among you wants to attain a spacious abode in Paradise, let him adhere to the *jama'ah* (main body of Muslims), for the *Shaitan* is with the one who is alone, but he is further away from two. And no one of you should be alone with a woman for the *Shaitan* will be the third one present. The one who is pleased with his good deeds and upset by his bad deeds is a believer."

Comments: [Its *isnad* is *saheeh*]

115. Hakeem bin 'Umair and Damrah bin Habeeb said: 'Umar bin al-Khattab said: Whoever would like to see the way of the Messenger of Allah ﷺ, let him look at the way of 'Amr bin al-Aswad.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

116. It was narrated that Ibn 'Abbas said: 'Umar said: We were with the Messenger of Allah ﷺ on a journey and a man said: No, by my father. Another man said: "Do not swear by your fathers." I turned and saw that it was the Messenger of Allah ﷺ.

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef*]

117. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood told us that Abu Hurairah said: When the

حَتَّى إِنَّ الرَّجُلَ لَيَتَدَيُّ بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا، فَمَنْ أَرَادَ مِنْكُمْ بِحَبْحَةِ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ. لَا يَخْلُوْنَ أَحَدُكُمْ بِأَمْرَأَةٍ، فَإِنَّ الشَّيْطَانَ ثَالِثُهُمَا، وَمَنْ سَرَّهُ حَسَنُهُ وَسَاءَتُهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ.

تخريج: إسناده صحيح.

١١٥- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ (١٩/١) عَنْ حَكِيمِ بْنِ عُمَيْرٍ وَضَمْرَةَ بْنِ حَبِيبٍ قَالَا: قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى هَذِي رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَذِي عَمْرٍو بْنِ الْأَسْوَدِ.

تخريج: إسناده ضعيف لانقطاعه، حكيم بن عمير وضمرة لم يدركا عمر، وأبو بكر- وهو ابن عبد الله بن مريم- ضعيف.

١١٦- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَكْبٍ، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: «لَا تَحْلِفُوا بِأَبَائِكُمْ» فَالْتَفَتُ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. [انظر: ٢١٤، ٢٤٠، ٢٩١]

تخريج: صحيح لغيره، وهذا إسناده ضعيف، رواية سماك عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (١٦٤٦)

١١٧- حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ وَأَبُو الْيَمَانِ قَالَا: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ

Messenger of Allah ﷺ died and Abu Bakr ؓ became (caliph) after him, and some of the Arabs apostatized, 'Umar ؓ said: O Abu Bakr, how can you fight the people when the Messenger of Allah ﷺ said: "I have been ordered to fight the people until they bear witness that there is no god except Allah. Whoever bears witness that there is no god except Allah has protected his wealth and his life from me, except in cases dictated by Islamic law, and their reckoning will be with Allah"? Abu Bakr ؓ said: By Allah I shall certainly fight the one who separates prayer and *zakah*, for *zakah* is what is due from wealth. By Allah, whoever withholds from me a goat that they used to give (in *zakah*) to the Messenger of Allah ﷺ, I shall fight them for withholding it. 'Umar said: By Allah, as soon as I realized that Allah had opened the heart of Abu Bakr to fighting, I realized that it was the right thing to do.

الرُّهْرِي، قَالَ: حَدَّثَنَا عُيَيْنُذُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابِهِ عَلَى اللَّهِ؟» قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ - قَالَ أَبُو الْيَمَانِ: لَأَقْتُلَنَّ - مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع: ٦٧]

تخريج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1399) and Muslim (20)]

118. It was narrated from 'Umar bin al-Khattab that the Messenger of Allah ﷺ said: "There is no prayer after *Fajr* prayer until the sun rises, or after *'Asr* prayer until the sun sets."

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because it is interrupted]

١١٨- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ». [انظر: ١١٠]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لانقطاعه، عمرو بن شعيب لم يدرك عبدالله بن عمرو بن العاص.

119. It was narrated from 'Urwah bin Mugheeth al-Ansari, that 'Umar bin al-Khattab ؓ said: The Prophet ﷺ ruled that the owner of a mount is more entitled to ride on the front part of it.

Comments: [Hasan lishawahidihi]

١١٩- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ أَبِي سَيِّدٍ عُبَيْدَةَ بْنِ تَمِيمٍ، عَنِ الْوَلِيدِ ابْنِ عَامِرٍ الْيَزَنِيِّ، عَنْ عُرْوَةَ بْنِ مُغِيثٍ الْأَنْصَارِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَضَى النَّبِيُّ ﷺ: أَنَّ صَاحِبَ الدَّابَّةِ أَحَقُّ بِصَدْرِهَا.

تخريج: حديث حسن لشواهده، عتبة بن تميم والوليد بن عامر روى عنهما غير واحد، وذكرهما ابن حبان في الثقات.

120. It was narrated that Humrah bin 'Abd Kulal said: 'Umar bin al-Khattab travelled to Syria for the second time and when he approached it, he and those who were with him heard that the plague was widespread therein. His companions said to him: Go back and do not enter it, for if you enter it when (the plague) is in it, we do not think that you should leave it. So he set off, heading back to Madinah, and he stopped to rest at the end of that night. I was the closest of the people to him, and when he woke up, I woke up with him and followed him, and I heard him say: They turned me away from Syria after I had got close to it because the plague was there. It would be a good idea to go to Madinah and finish some work that I have to do there, then I will go and enter Syria and stay in Homs, for I heard the Messenger of Allah ﷺ say: "On the Day of Resurrection, Allah will resurrect from it seventy thousand without

١٢٠- حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ حُمْرَةَ بْنِ عَبْدِ كَلَّالٍ قَالَ: سَارَ عُمَرُ بْنُ الْخَطَّابِ إِلَى الشَّامِ بَعْدَ مَسِيرِهِ الْأَوَّلِ كَانَ إِلَيْهَا، حَتَّى إِذَا شَارَفَهَا، بَلَغَهُ وَمَنْ مَعَهُ أَنَّ الطَّاعُونَ فَاشٍ فِيهَا، فَقَالَ لَهُ أَصْحَابُهُ: ارْجِعْ وَلَا تَقْعُمَ عَلَيْهِ، فَلَوْ نَزَلْتَهَا وَهُوَ بِهَا لَمْ تَرِ لَكَ الشُّخُوصَ عَنْهَا. فَانْصَرَفَ رَاجِعًا إِلَى الْمَدِينَةِ، فَعَرَّسَ مِنْ لَيْلَتِهِ بِلَكَ، وَأَنَا أَقْرَبُ الْقَوْمِ مِنْهُ، فَلَمَّا انْبَعَثَ، انْبَعَثُ مَعَهُ فِي أَثَرِهِ، فَسَمِعْتُهُ يَقُولُ: رَدُّونِي عَنِ الشَّامِ بَعْدَ أَنْ شَارَفْتُ عَلَيْهِ، لِأَنَّ الطَّاعُونَ فِيهِ، أَلَا وَمَا مُنْصَرَفِي عَنْهُ بِمُؤَخَّرٍ فِي أَجَلِي، وَمَا كَانَ قُدُومِي مِنْهُ بِمُعْجَلِي عَنْ أَجَلِي، أَلَا وَلَوْ قَدْ قَدِمْتُ الْمَدِينَةَ فَفَرَّغْتُ مِنْ حَاجَاتِي لَا بُدَّ لِي مِنْهَا فِيهَا، لَقَدْ سِرْتُ حَتَّى أَدْخَلْتُ الشَّامَ، ثُمَّ أُنْزِلَ جِمَصَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَنْعَثَنَّ اللَّهُ مِنْهَا يَوْمَ الْقِيَامَةِ سَبْعِينَ أَلْفًا لَا حِسَابَ وَلَا عَذَابَ عَلَيْهِمْ، مَبْعُوثُهُمْ فِيمَا بَيْنَ الزَّبُتُونِ وَحَاظِطِهَا فِي الزَّبْثِ الْأَخْمَرِ مِنْهَا».

any reckoning or punishment, and their place of resurrection will be between the olive trees and the garden at al-Barth al-Ahmar near (Homs)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Bakr bin 'Abdullah and Humrah bin Abd Kulal]

121. It was narrated from 'Uqbah bin 'Amir that he went out with the Messenger of Allah ﷺ on the campaign to Tabook, and one day the Messenger of Allah ﷺ sat talking to his companions and said: "Whoever gets up when the sun has risen and does *wudoo'* and does it well, then stands and prays two *rak'ahs*, his sins will be forgiven him and he will be as his mother bore him." 'Uqbah bin 'Amir said: I said: Praise be to Allah Who has blessed me by enabling me to hear this from the Messenger of Allah ﷺ. 'Umar bin al-Khattab ؓ, who was sitting in front of me, said to me: Are you surprised by this? The Messenger of Allah ﷺ said something even more amazing than this before you came. I said: What was it, may my father and mother be sacrificed for you? 'Umar said: The Messenger of Allah ﷺ said: "Whoever does *wudoo'* and does it well, then lifts his gaze towards heaven and says, 'I bear witness that there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him

تخریج: إسناده ضعيف لضعف أبي بكر بن عبد الله وحمرة بن عبد كلال.

١٢١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيُّوَةُ: أَخْبَرَنَا أَبُو عَقِيلٍ عَنِ ابْنِ عَمْرٍو، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ يُحَدِّثُ أَصْحَابَهُ فَقَالَ: «مَنْ قَامَ إِذَا اسْتَقَلَّتِ الشَّمْسُ فَتَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، غُفِرَ لَهُ خَطَايَاهُ، فَكَانَ كَمَا وَلَدَتْهُ أُمُّهُ». قَالَ عُقْبَةُ بْنُ عَامِرٍ: فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي أَنْ أَسْمَعَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ تُجَاهِي جَالِسًا: أَتَعْجَبُ مِنْ هَذَا؟ فَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ رَفَعَ نَظْرَهُ إِلَى السَّمَاءِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَتُحَدَّثُ لَهُ ثَمَانِيَةُ أَبْوَابٍ الْجَنَّةِ يَدْخُلُ (٢٠/١) مِنْ أَيِّهَا شَاءَ».

تخریج: صحيح لغيره إلا الشطر الأول. وقوله: (ثم رفع نظره إلى السماء) ضعيف ليس له شاهد، وهذا إسناده ضعيف لجهالة ابن عم أبي عقيل.

and he may enter by whichever of them he wishes."

Comments: [Saheeh lighairihi; this *isnad* is *da'eef* because the cousin of Abu 'Aqeel is unknown]

122. It was narrated that al-Ash'ath bin Qais said: I visited 'Umar and he reached out and hit his wife. He said: O Ash'ath, learn from me three things that I learned from the Messenger of Allah ﷺ: Do not ask a man why he hit his wife, do not sleep until after you pray *Witr* - and I forgot the third thing.

Comments: [Its *isnad* is *da'eef* because 'Abdur-Rahman al-Musli is unknown]

١٢٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ - يَعْنِي أَبَا دَاوُدَ الطَّيَالِسِيَّ - قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيِّ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: ضِفْتُ عُمَرَ فَتَنَاولَ امْرَأَتَهُ فَضَرَبَهَا، وَقَالَ: يَا أَشْعَثُ، اخْفِظْ عَنِّي ثَلَاثًا حَفِظْتُهُنَّ عَنْ رَسُولِ اللَّهِ ﷺ: «لَا تَسْأَلِ الرَّجُلَ فِيمَ ضَرَبَ امْرَأَتَهُ، وَلَا تَنَمْ إِلَّا عَلَى وَثْرٍ» وَنَسِيتُ الثَّالِثَةَ.

تخريج: إسناده ضعيف لجهالة عبدالرحمن المسلي.

123. 'Abdullah bin az-Zubair said: I heard 'Umar bin al-Khattab ؓ say in his *khutbah* that he heard the Messenger of Allah ﷺ say: "Whoever wears silk in this world will not be clothed with it in the Hereafter."

Comments: [A *saheeh hadeeth*]

١٢٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا يَزِيدُ - يَعْنِي الرَّشَكُ - عَنْ مُعَاذَةَ، عَنْ أُمِّ عَمْرٍو ابْنَةِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ فِي خُطْبَتِهِ: «أَنْتُمْ سَمِعْتُمْ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَكُنْ لَهُ فِي الْآخِرَةِ»». [انظر: ٢٥١، ٢٦٩]

تخريج: حديث صحيح، أم عمرو ابنة عبد الله بن الزبير روى لها البخاري تعليقاً والنسائي.

124. It was narrated that Jabir said: 'Umar bin al-Khattab ؓ told me: I heard the Prophet ﷺ say: "A rider will travel through the streets of Madinah, then he will say: There used to be many believers here."

Comments: [Hasan lighairihi; and this *isnad* is *da'eef*]

١٢٤- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَيَسِيرَنَّ الرَّائِكُ فِي جَنَابِ الْمَدِينَةِ، ثُمَّ لَيَقُولُ: لَقَدْ كَانَ فِي هَذَا حَاضِرٌ مِنَ الْمُؤْمِنِينَ كَثِيرٌ».

قَالَ أَبِي أَحْمَدُ بْنُ حَبِيلٍ: وَلَمْ يَجْزُ بِهِ حَسَنُ
الْأَشْيَبِ جَابِرًا.

تخريج: حسن لغيره، وهذا إسناد ضعيف، ابن لهيعة سيء الحفظ، وأبو الزبير رمي بالتدليس.

125. Al-Qasim bin Abil-Qasim as-Saba'i narrated from a preacher who was addressing the troops in al-Qustanteeniyyah, that he heard him narrate that 'Umar bin al-Khattab رضي الله عنه said: O people, I heard the Messenger of Allah ﷺ say: "Whoever believes in Allah and the Last Day, let him not sit at a table where alcohol is being passed around; whoever believes in Allah and the Last Day, let him not enter a bathhouse unless he is wearing a waist wrapper; and whoever (among women) believes in Allah and the Last Day, let her not enter bathhouses (at all)."

Comments: [Hasan lighairihi; this isnaad is da'eef because the preacher who addressed the troops is unknown]

126. It was narrated from 'Uthman bin 'Abdullah, i.e. Ibn Surajah, that 'Umar bin al-Khattab رضي الله عنه said: I heard the Messenger of Allah ﷺ say: "Whoever shades the head of a fighter (*mujahid*), Allah will shade him on the Day of Resurrection; whoever equips a fighter until he has all that he needs, will have a reward equal to his until he dies (Yoonus said: or returns); whoever builds a mosque in which the Name of Allah, may He be exalted, is remembered,

١٢٥- حَدَّثَنَا هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُو بْنُ الْحَارِثِ: أَنَّ عُمَرَ بْنَ السَّائِبِ حَدَّثَهُ: أَنَّ الْقَاسِمَ بْنَ أَبِي الْقَاسِمِ السَّبَّائِيَّ حَدَّثَهُ: عَنْ قَاصٍ الْأَجْنَادِ بِالنُّسْطَنْطِينِيَّةِ، أَنَّهُ سَمِعَهُ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَقْعُدَنَّ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا الْخَمْرُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَدْخُلِ الْحَمَّامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَتْ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَدْخُلِ الْحَمَّامَ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة قاص الأجناد.

١٢٦- حَدَّثَنَا أَبُو سَلَمَةَ الْخُرَاعِيُّ: أَخْبَرَنَا لَيْثٌ وَبُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ سُرَاقَةَ - عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَظْلَلَ رَأْسَ غَارٍ، أَظْلَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ جَهَّزَ غَارِيًا حَتَّى يَسْتَقِيلَ، كَانَ لَهُ مِثْلُ أَجْرِهِ حَتَّى يَمُوتَ - قَالَ يُونُسُ: أَوْ يَرْجِعَ - وَمَنْ بَنَى لِلَّهِ مَسْجِدًا

Allah will build for him a house in Paradise."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، عثمان بن عبدالله بن سراقه - وهو ابن بنت عمر - مختلف في إدراكه جده عمر، وهو ثقة من رجال البخاري.

127. Salman bin Rabee'ah said: I heard 'Umar say: The Messenger of Allah ﷺ shared out (some booty) and I said: O Messenger of Allah, others are more deserving of this than them: *ahlus-suffah*. The Messenger of Allah ﷺ said: "You are giving me the choice of having you ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its *isnad* is *saheeh*, Muslim (1056)]

128. It was narrated that 'Umar bin al-Khattab said: I saw the Messenger of Allah ﷺ do *wudoo'* after minor impurity and he wiped over the *khuffain*.

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because of the weakness of Yazeed bin Abi Ziyad]

129. It was narrated from Abu Rafi' that 'Umar bin al-Khattab was leaning on Ibn 'Abbas, and Ibn 'Umar and Sa'eed bin Zaid were with him. He said: You should note that I have not said anything about *kalalah* and I have not appointed anyone to succeed me. Whoever of Arab captives are present when I die, are to be freed

يُذَكِّرُ فِيهِ اسْمُ اللَّهِ تَعَالَى، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

١٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَلِيمَانَ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ سَلْمَانَ ابْنِ رَيْبَعَةَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَغَيْرِ هَؤُلَاءِ أَحَقُّ مِنْهُمْ: أَهْلُ الصُّفَّةِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تُخَيِّرُونِي بَيْنَ أَنْ تَسْأَلُونِي بِالْفُحْشِ، وَبَيْنَ أَنْ تُبْخُلُونِي، وَلَسْتُ بِبَاخِلٍ». [انظر: ٢٣٤]

تخريج: إسناده صحيح، م: (١٠٥٦)

١٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، أَوْ عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ الْحَدَثِ تَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ. [انظر: ٢١٦، ٣٤٣، ٣٨٧]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف يزيد بن أبي زياد وعاصم بن عبيد الله.

١٢٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَنِدًا إِلَى ابْنِ عَبَّاسٍ، وَعِنْدَهُ ابْنُ عُمَرَ وَسَعِيدُ بْنُ زَيْدٍ، فَقَالَ: اغْلَمُوا أَنِّي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَلَمْ أَسْتَخْلِفْ مِنْ بَعْدِي أَحَدًا، وَأَنَّهُ مَنْ أَدْرَكَ وَقَاتِي مِنْ سَبِي

although they are among the wealth of Allah, may He be glorified and exalted. Sa'eed bin Zaid said: Why don't you suggest a man among the Muslims so that the people may follow your advice? Abu Bakr did that and the people followed his advice and trusted him. 'Umar said: I have noticed too much greed and ambition, and I will leave this matter to be decided by these six people with whom the Messenger of Allah ﷺ was pleased when he died. Then 'Umar said: If one of the two men were still alive, I would have referred to this matter to him and I would have trusted him: Salim the freed slave of Abu Hudhaifah and Abu 'Ubaidah bin al-Jarrah.

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

130. It was narrated that Ibn 'Abbas said: Some righteous men, including 'Umar - and the most righteous of them in my view was 'Umar - confirmed when I was present that the Messenger of Allah ﷺ said: "There is no prayer after *Fajr* until the sun rises and there is no prayer after *Asr* until the sun sets."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

131. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab ﷺ held onto the corner of the Ka'bah and said: I know that you are only a stone; if I had not seen

العَرَبِ، فَهُوَ خُرٌّ مِنْ مَالِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ سَعِيدُ بْنُ زَيْدٍ: أَمَا إِنَّكَ لَوْ أَشَرْتَ بِرَجُلٍ مِنَ الْمُسْلِمِينَ، لَأَتَمَمْتَ النَّاسُ، وَقَدْ فَعَلَ ذَلِكَ أَبُو بَكْرٍ وَأَتَمَمَهُ النَّاسُ. فَقَالَ عُمَرُ: قَدْ رَأَيْتُ مِنْ أَصْحَابِي جِرْصًا سَيِّئًا، وَإِنِّي جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَؤُلَاءِ النَّفَرِ السَّيِّئَةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، ثُمَّ قَالَ عُمَرُ: لَوْ أَذْرَكْنِي أَحَدُ رَجُلَيْنِ، ثُمَّ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَيْثْتُ بِهِ: سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ، وَأَبُو عُيَيْدَةَ بْنُ الْجَرَّاحِ.

تخريج: إسناده ضعيف لضعف علي بن زيد - وهو ابن جدعان -.

١٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رَجَالٌ مَرْضِيُونَ فِيهِمْ عُمَرُ - وَأَرْضَاهُمْ عِنْدِي (٢١/١) عُمَرُ - : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ». [راجع: ١٠١]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

١٣١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ

my Beloved kiss you or touch you, I would not have touched you or kissed you. "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its *isnad* is *qawi*]

132. 'Ammar bin Abi 'Ammar told us that 'Umar bin al-Khattab ؓ said: The Messenger of Allah ﷺ saw a ring of gold on a man's hand and he said: "Throw it away," so he threw it away and acquired a ring of iron. He said: "This is even worse." Then he acquired a ring of silver, and he did not say anything.

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef* because it is interrupted]

133. It was narrated from Zirr that 'Abdullah said: When the Messenger of Allah ﷺ died, the Ansar said: A leader from among us and a leader from among you. 'Umar went to them and said: O Ansar, do you not know that the Messenger of Allah ﷺ ordered Abu Bakr to lead the people in prayer? Which of you would like himself to be given precedence over Abu Bakr? The Ansar said: We seek refuge with Allah from being given precedence over Abu Bakr.

Comments: [Its *isnad* is *hasan*]

134. It was narrated from Jabir that 'Umar bin al-Khattab ؓ told him that he saw a man doing *wudoo'* for prayer, and he missed an area the size of a fingernail on

أَكْبَّ عَلَى الرُّخْمِ، فَقَالَ: إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْ لَمْ أَرِ جَبِي قَبْلَكَ أَوْ اسْتَلَمَكَ، مَا اسْتَلَمْتُكَ وَلَا قَبْلُكَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١).

تخريج: إسناده قوي.

١٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي يَدِ رَجُلٍ خَاتَمًا مِنْ ذَهَبٍ، فَقَالَ: «أَلْقِ ذَا» فَأَلْقَاهُ، فَتَحَسَّمَ بِخَاتَمٍ مِنْ حَدِيدٍ، فَقَالَ: «ذَا شَرٌّ مِنْهُ» فَتَحَسَّمَ بِخَاتَمٍ مِنْ فِضَّةٍ، فَسَكَتَ عَنْهُ.

تخريج: حسن لغيره، وهذا إسناده ضعيف لانقطاعه، عمار بن أبي عمار لم يدرك عمر.

١٣٣- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ وَحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُضِيَ رَسُولُ اللَّهِ ﷺ قَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَأَتَاهُمْ عُمَرُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يَوْمَ النَّاسِ؟ فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ فَقَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ. [انظر: ٣٧٦٥، ٣٨٤٢]

تخريج: إسناده حسن.

١٣٤- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَخْبَرَهُ: أَنَّهُ رَأَى رَجُلًا تَوَضَّأَ

the top of his foot. The Prophet ﷺ saw him and said: "Go back and do your *wudoo'* properly." So he went back and did *wudoo'* then he prayed.

Comments: [A *saheeh hadeeth*]

لِلصَّلَاةِ، فَتَرَكَ مَوْضِعَ ظُفْرِ عَلَى ظَهْرِ قَدَمِهِ،
فَأَبْصَرَهُ النَّبِيُّ ﷺ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ
وُضُوءَكَ» فَارْجَعَ فَتَوَضَّأَ ثُمَّ صَلَّى.

[انظر: ١٥٣]

تخريج: حديث صحيح، عبدالله بن لهيعة - وإن كان سيء الحفظ - توبع. م: (٢٤٣)

135. It was narrated from Farrookh the freed slave of 'Uthman that 'Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said: What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu'mineen, it has been hoarded. He said: Who hoarded it? They said: Farrookh the freed slave of 'Uthman and So and so the freed slave of 'Umar. He sent for them and summoned them and said: What made you hoard the food of the Muslims? They said: O Ameer al-Mu'mineen, we buy it with our own wealth and sell it. 'Umar said: I heard the Messenger of Allah ﷺ say: "Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy." At that Farrookh said: O Ameer al-Mu'mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of 'Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of 'Umar with leprosy.

١٣٥- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ:
حَدَّثَنَا الْهَيْثَمُ بْنُ رَافِعٍ الطَّاطَرِيُّ بَصْرِيُّ:
حَدَّثَنِي أَبُو يَحْيَى - رَجُلٌ مِنْ أَهْلِ مَكَّةَ -:
عَنْ فَرُوحَ مَوْلَى عُثْمَانَ: أَنَّ عُمَرَ - وَهُوَ
يَوْمَئِذٍ أَمِيرُ الْمُؤْمِنِينَ - خَرَجَ إِلَى الْمَسْجِدِ
فَرَأَى طَعَامًا مَثُورًا، فَقَالَ: مَا هَذَا الطَّعَامُ؟
فَقَالُوا: طَعَامٌ جُلِبَ إِلَيْنَا، قَالَ: بَارَكَ اللَّهُ
فِيهِ وَفِيمَنْ جَلَبَهُ. قِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَإِنَّهُ
قَدْ اخْتَكِرَ. قَالَ: وَمَنْ اخْتَكَرَهُ؟ قَالُوا: فَرُوحُ
مَوْلَى عُثْمَانَ، وَفُلَانُ مَوْلَى عُمَرَ، فَأَرْسَلَ
إِلَيْهِمَا فَدَعَاهُمَا، فَقَالَ: مَا حَمَلَكُمَا عَلَى
اخْتِكَارِ طَعَامِ الْمُسْلِمِينَ؟ قَالَا: يَا أَمِيرَ
الْمُؤْمِنِينَ، نَشْتَرِي بِأَمْوَالِنَا وَنَبِيعُ. فَقَالَ عُمَرُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اخْتَكَرَ
عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْإِفْلَاسِ
أَوْ بِجُذَامٍ» فَقَالَ فَرُوحٌ عِنْدَ ذَلِكَ: يَا أَمِيرَ
الْمُؤْمِنِينَ، أَعَاهِدُ اللَّهَ وَأَعَاهِدُكَ، أَنْ لَا أَعُودَ
فِي طَعَامٍ أَبَدًا، وَأَمَّا مَوْلَى عُمَرَ، فَقَالَ: إِنَّمَا
نَشْتَرِي بِأَمْوَالِنَا وَنَبِيعُ. قَالَ أَبُو يَحْيَى: فَلَقَدْ
رَأَيْتُ مَوْلَى عُمَرَ مَجْذُومًا.

Comments: [Its *isnad* is *da'eef* because Abu Yahya al-Makki and Farrookh the freed slave of 'Uthman are unknown]

136. 'Abdullah bin 'Umar said: I heard 'Umar say: The Prophet ﷺ used to give me things and I would say: Give it to one who has more need of it than me. Then one time he gave me some wealth and I said: Give it to one who has more need of it than me. The Prophet ﷺ said: "Take it and keep it or give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not hanker after it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7164) and Muslim (1045)]

137. It was narrated from Salim, that his father said: I heard 'Umar say: The Messenger of Allah ﷺ used to give me things... and he mentioned a similar *hadeeth*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

138. It was narrated that 'Umar bin al-Khattab said: I was in good spirits one day and kissed (my wife) when I was fasting. I came to the Prophet ﷺ and said: I have done something serious: I kissed (my wife) when I was fasting. The Messenger of Allah ﷺ said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with it. The

تخريج: إسناده ضعيف لجهالة أبي يحيى المكي وفروخ مولى عثمان.

١٣٦- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ فَمَمْلُوكُهُ وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُبِعْهُ نَفْسَكَ». [راجع: ١٠٠]

تخريج: إسناده صحيح، خ: (٧١٦٤) م: (١٠٤٥)

١٣٧- حَدَّثَنَا هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ.. فَذَكَرَ مَعْنَاهُ.

تخريج: إسناده صحيح كسابقه.

١٣٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بُكَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: هَشِشْتُ يَوْمًا فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا، قَبَّلْتُ وَأَنَا صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ تَمَضَّمْتَ بِمَاءٍ

Messenger of Allah ﷺ said:
"Then why (are you worried)?"

Comments: [Its isnad is saheeh]

وَأَنْتَ صَائِمٌ؟ قُلْتُ: لَا بَأْسَ بِذَلِكَ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَتَيْمٌ؟». [انظر: ٣٧٢]

تخريج: إسناده صحيح.

139. It was narrated that Abul-Aswad said: I came to Madinah and found that sickness was occurring in it and death was widespread. I sat with 'Umar bin al-Khattab and a funeral passed by him. People spoke well of the deceased and 'Umar said: It is guaranteed. Then another funeral passed by and people spoke well of the deceased and 'Umar said: It is guaranteed. Then a third funeral passed by and people spoke badly of the deceased and 'Umar said: It is guaranteed. Abul-Aswad said: What is guaranteed, O Ameer al-Mu'mineen? He said: I am saying what the Messenger of Allah ﷺ said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: And three? He said: "And three." We said: And two? He said: "And two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (2643)]

140. It was narrated that 'Umar said: We went on a campaign with the Messenger of Allah ﷺ during Ramadan and the conquest took place in Ramadan, and we broke the fast in both cases.

Comments: [A qawi hadeeth]

تخريج: حديث قوي، عبدالله بن لهيعة سـيـ الحفظ، لكن رواه عنه قتية بن سعيد، ورواية قتية عنه صالحة معتبر بها.

١٣٩- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا دَاوُدُ -
يَعْنِي ابْنَ أَبِي الْفَرَاتِ - عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ،
عَنْ أَبِي الْأَسْوَدِ أَنَّهُ قَالَ: أَتَيْتُ الْمَدِينَةَ فَوَافَيْتُهَا
وَقَدْ وَقَعَ فِيهَا مَرَضٌ، فَهُمْ (٢٢/١) يَمُوتُونَ
مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ
ﷺ، فَمَرَّتْ بِهِ جَنَازَةٌ فَأُتِنِي عَلَى صَاحِبِهَا خَيْرٌ،
فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ بِأُخْرَى فَأُتِنِي عَلَى
صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ
بِالثَّالِثَةِ فَأُتِنِي عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ: وَجَبَتْ،
فَقَالَ أَبُو الْأَسْوَدِ: مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟
قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا
مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ»
قَالَ: قُلْنَا: وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «وِثَلَاثَةٌ»
قَالَ: قُلْنَا: وَاثْنَانِ، قَالَ: «وَاثْنَانِ» قَالَ: ثُمَّ لَمْ
نَسْأَلْهُ عَنِ الْوَاحِدِ. [انظر: ٢٠٤، ٣١٨، ٣٨٩]

تخريج: إسناده صحيح، خ: (٢٦٤٣).

١٤٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهْيَعَةَ:
حَدَّثَنَا بُكَيْرٌ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ
قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، وَالْفَتْحُ
فِي رَمَضَانَ، فَأَفْطَرْنَا فِيهِمَا. [انظر: ١٤٢]

141. Al-Ghadban bin Hanzalah said that his father Hanzalah bin Nu'aim came in a delegation to 'Umar, and when a member of the delegation passed by him, 'Umar would ask him where he was from. Then my father passed by him and he asked him: Where are you from? He said: From 'Anazah. He said: I heard the Messenger of Allah ﷺ say: "A tribe from there will be wronged but they will prevail."

Comments: [Its *isnad* is *da'eef* because al-Ghadban bin Hanzalah and his father are unknown]

142. It was narrated from 'Umar bin al-Khattab ؓ that he said: We went out on two campaigns with the Messenger of Allah ﷺ during the month of Ramadan, the day of Badr and the conquest (of Makkah), and we broke the fast in both cases.

Comments: [A *qawi hadeeth*]

تخريج: حديث قوي، عبدالله بن لهيعة سيء الحفظ، لكن رواه عنه قتيبة بن سعيد، ورواية قتيبة عنه صالحة معتبر بها.

143. It was narrated from 'Umar bin al-Khattab ؓ that the Messenger of Allah ﷺ said: "The thing I fear most for my *ummah* is every hypocrite who speaks with knowledge."

Comments: [Its *isnad* is *qawi*]

١٤١- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا الْمُثَنَّى بْنُ عَوْفٍ الْعَتَرِيُّ بِضَرِيٍّ قَالَ: أَنْبَأَنِي الْغَضْبَانُ بْنُ حَنْظَلَةَ: أَنَّ أَبَاهُ حَنْظَلَةَ بْنُ نَعِيمٍ وَقَدْ إِلى عُمَرَ، فَكَانَ عُمَرُ إِذَا مَرَّ بِهِ إِنْسَانٌ مِنَ الْوَفْدِ سَأَلَهُ مِمَّنْ هُوَ، حَتَّى مَرَّ بِهِ أَبِي فَسَأَلَهُ: مِمَّنْ أَنْتَ؟ فَقَالَ: مِنْ عَتَرَةَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَتَّى مِنْ هَاهُنَا مَبْنِي عَلَيْهِمْ مَنُصُورُونَ».

تخريج: إسناده ضعيف لجهالة الغضبان بن حنظلة وأبيه.

١٤٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيْعَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ مَعْمَرٍ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الصَّيَامِ فِي السَّفَرِ، فَحَدَّثَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزَوَتَيْنِ فِي شَهْرِ رَمَضَانَ: يَوْمَ بَدْرٍ وَيَوْمَ الْفَتْحِ، فَأَفْطَرْنَا فِيهِمَا. [راجع: ١٤٠]

١٤٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ذَيْلَمُ بْنُ غَزْوَانَ عَبْدِيٌّ: حَدَّثَنَا مَيْمُونُ الْكُرْدِيُّ: حَدَّثَنِي أَبُو عُثْمَانَ التَّهْدِيُّ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي كُلِّ مُتَافِقٍ عَلِيمٍ اللِّسَانِ». [انظر: ٣١٠]

تخريج: إسناده قوي.

144. It was narrated from Salim bin 'Abdullah that he was with Maslamah bin 'Abdul-Malik in the land of the Byzantines, and they found some stolen booty with a man's goods. He asked Salim bin 'Abdullah and he said: 'Abdullah bin 'Umar told me from 'Umar that the Messenger of Allah ﷺ said: "If you find stolen booty with a man, then burn it - and I think he said: and beat him." So he took his property out to the market and found a *Mushaf* among his goods. He asked Salim, who said: Sell it, and gave its price in charity.

١٤٤ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا صَالِحُ بْنُ مُحَمَّدٍ بْنِ زَائِدَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ كَانَ مَعَ مَسْلَمَةَ بْنِ عَبْدِ الْمَلِكِ فِي أَرْضِ الرُّومِ، فَوَجَدَ فِي مَتَاعِ رَجُلٍ غُلُولًا، فَسَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: حَدَّثَنِي عَبْدُ اللَّهِ عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَجَدْتُمْ فِي مَتَاعِهِ غُلُولًا فَأَخْرِقُوهُ - قَالَ: وَأَحْسِبُهُ قَالَ: وَاضْرِبُوهُ». قَالَ: فَأَخْرَجَ مَتَاعَهُ فِي السُّوقِ، قَالَ: فَوَجَدَ فِيهِ مُصْحَفًا، فَسَأَلَ سَالِمًا، فَقَالَ: بَعْهُ، وَتَصَدَّقْ بِثَمَنِهِ.

تخريج: إسناده ضعيف لضعف صالح بن محمد بن زائدة.

Comments: [Its *isnad* is *da'ef* because of the weakness of Salih bin Muhammad bin Za'idah]

145. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allah from five things: from miserliness, cowardice, the tribulations of the heart (grudges, envy, bad attitude and bad beliefs), the torment of the grave and old age.

١٤٥ - حَدَّثَنَا أَبُو سَعِيدٍ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرُو بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ وَالْجُبْنِ وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ، وَسُوءِ الْعُمْرِ.

Comments: [Its *isnad* is *saheeh*]

[انظر: ٢٨٨]

تخريج: إسناده صحيح.

146. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah ﷺ say: "The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection" - and the

١٤٦ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهْيَعَةَ قَالَ: سَمِعْتُ عَطَاءَ بْنَ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ: أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشُّهَدَاءُ ثَلَاثَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانِ لَقِيَ الْعَدُوَّ، فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ الَّذِي يَرْفَعُ إِلَيْهِ النَّاسُ أَعْنَاقَهُمْ يَوْمَ

Messenger of Allah ﷺ raised his head until his hat or 'Umar's hat fell off -; "and a man who is a believer and has good faith, who meets the enemy and it is as if his skin was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank; and a man who is a believer and has good faith, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank."

الْيَمَامَةِ - وَرَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوتهُ أَوْ قَلَنْسُوتهُ عُمَرُ - وَرَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانِ لَقِيَ الْعَدُوَّ، فَكَأَنَّما يُضْرَبُ جِلْدُهُ بِشَوْكِ الطَّلْحِ، أَتَاهُ سَهْمٌ غَرَبَ فَقَتَلَهُ، هُوَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانِ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ» [انظر: ١٥٠]

تخريج: إسناده ضعيف لجهالة أبي يزيد الخولاني.

Comments: [Its *isnad* is *da'eef* because Abu Yazeed al-Khawlani is unknown]

147. It was narrated from 'Umar that the Messenger of Allah ﷺ said: "No father is to be killed in retaliatory punishment for killing his son." And the Messenger of Allah ﷺ said: "The one who inherits loyalty (*wala'* - loyalty of a freed slave) also inherits his wealth."

١٤٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيْعَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقَادُ وَالِدٌ مِنْ وَلَدِهِ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرِثُ الْمَالُ مَنْ يَرِثُ الْوَلَاءَ». [انظر: ١٤٨، ٣٢٤، ٣٤٦]

تخريج: حديث حسن، عبد الله بن لهيعة - وإن كان سيء الحفظ - قد توبع.

Comments: [A *hasan hadeeth*]

148. 'Umar bin al-Khattab ؓ said: I heard the Messenger of Allah ﷺ say: "No father is to be killed in retaliatory punishment for killing his son."

١٤٨- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقَادُ لَوَلَدٍ مِنْ وَالِدِهِ». [راجع: ١٤٧]

تخريج: حديث حسن كسابقه.

Comments: [A *hasan hadeeth*]

149. It was narrated from 'Umar bin al-Khattab ؓ that he said: I saw the Messenger of Allah ﷺ do *wudoo'*, washing each part once.

١٤٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ

Comments: [Saheeh lighairihi]

أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً
مَرَّةً. [انظر: ١٥١]

تخریج: صحيح لغيره، عبدالله بن لهيعة تابعه رشد بن سعد وهو ممن يعتبر بحديثه.

150. Fadalāh bin 'Ubaid said: I heard 'Umar bin al-Khattab ؓ say: I heard the Messenger of Allah ﷺ say: "The martyrs are four: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one at whom people will look like this" - and he raised his head until the hat of the Messenger of Allah ﷺ or 'Umar's hat fell off. "The second is a man who is a believer and has good faith, who meets the enemy and it is as if his back was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank. The third is a man who is a believer, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank. The fourth is a believing man who transgresses against himself by committing a great deal of evil deeds and sins, who meets the enemy and shows sincerity to Allah until he is killed - he will be in the fourth rank."

Comments: [Its isnad is da'cef]

151. It was narrated from 'Umar bin al-Khattab ؓ from the Prophet ﷺ that he did *wudoo'* in the year of Tabook, washing each part once.

١٥٠- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ قَالَ: سَمِعْتُ فَضَالَهَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ حَيِّدٌ إِلَى إِيْمَانٍ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ فَقُتِلَ، فَذَلِكَ الَّذِي يُنْظَرُ النَّاسُ إِلَيْهِ هَكَذَا - وَرَفَعَ رَأْسَهُ حَتَّى سَقَطَتْ قَلَنْسُوَةٌ رَسُولِ اللَّهِ ﷺ أَوْ قَلَنْسُوَةٌ عُمَرَ - وَالثَّانِي: رَجُلٌ مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشَوْكِ الطَّلَحِ، جَاءَهُ سَهْمٌ غَرَبَ فَقَتَلَهُ، فَذَلِكَ فِي الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ: رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ عَزَّ وَجَلَّ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ: رَجُلٌ مُؤْمِنٌ أَشْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ، فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ».

[راجع: ١٤٦]

تخریج: إسناده ضعيف لجهالة أبي يزيد الخولاني.

١٥١- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِ بْنِ سَعْدٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْعَافِي، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ

Comments: [Saheeh lighairihi]

عَنْ رَسُولِ اللَّهِ : أَنَّهُ تَوَضَّأَ عَامَ تَبُوكَ وَاحِدَةً
وَاحِدَةً. [راجع: ١٤٩]

تخريج: صحيح لغيره، رشدين بن سعد - على ضعفه - توبع.

152. It was narrated from Jabir that 'Umar bin al-Khattab ؓ told him that he heard the Messenger of Allah ﷺ say: "The people of Makkah will leave and no one will come to it - or no one will come to it except a few - then it will be filled and built up, then they will leave it and never return to it."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

١٥٢- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهَيْعَةَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ أَخْبَرَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ أَهْلُ مَكَّةَ ثُمَّ لَا يُعْبَرُ بِهَا - أَوْ لَا يُعْبَرُ بِهَا إِلَّا قَلِيلٌ - ثُمَّ تَمْتَلِئُ وَتُبْنَى، ثُمَّ يَخْرُجُونَ مِنْهَا فَلَا يَعُودُونَ فِيهَا أَبَدًا».

تخريج: إسناده ضعيف لضعف ابن لهيعة وتدليس أبي الزبير.

153. It was narrated from Jabir that 'Umar bin al-Khattab ؓ told him that the Messenger of Allah ﷺ saw a man doing *wudoo'* to pray *Zuhr*, and he missed a spot the size of a toenail. The Messenger of Allah ﷺ saw him and said: "Go back and do your *wudoo'* properly." So he went back and did *wudoo'*, then he prayed.

Comments: [A saheeh hadeeth]

١٥٣- حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا تَوَضَّأَ لِصَلَاةِ الظُّهْرِ، فَتَرَكَ مَوْضِعَ ظِفْرِ عَلَى ظَهْرٍ قَدِيمٍ، فَأَبْصَرَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «ارْجِعْ فَأَخْسِنْ وَضُوءَكَ» فَارْجَعَ فَتَوَضَّأَ، ثُمَّ صَلَّى. [راجع: ١٣٤]

تخريج: حديث صحيح، ابن لهيعة قد توبع، م: (٢٤٣).

154. It was narrated from 'Umar that the Messenger of Allah ﷺ said: "Do not praise me as the Christians praised 'Eesa bin Maryam ؑ. I am no more than the slave of Allah and His Messenger."

Comments: [A saheeh hadeeth, al-Bukhari (2462) and Muslim (1691)]

١٥٤- حَدَّثَنَا هُشَيْمٌ قَالَ: زَعَمَ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ». [انظر: ١٦٤، ٣٣١]

تخريج: حديث صحيح، خ: (٢٤٦٢) م: (١٦٩١).

155. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ﷺ was preaching secretly in Makkah: "And offer your *Salah* (prayer) neither aloud nor in a low voice" [al-Isra' 17:110]. He said: When he led his Companions in prayer, he raised his voice reciting the Qur'an, and when the *mushrikeen* heard that, they reviled the Qur'an, the One Who revealed it and the one to whom it was sent. Then Allah said to His Prophet ﷺ: "And offer your *Salah* (prayer) neither aloud" i.e., when reciting, lest the *mushrikeen* hear and revile the Qur'an; "nor in a low voice" that your Companions cannot hear the Qur'an, so that they can learn it from you; "but follow a way between."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4722) and Muslim (446)]

156. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab delivered a speech - on one occasion, Hushaim said: addressed us. - He praised and glorified Allah, then he mentioned stoning and said: Do not be diverted away from it, for it is one of the *hadd* punishments of Allah. The Messenger of Allah ﷺ stoned [adulterers], and we stoned [them] after he was gone. Were it not that some may say that 'Umar added something to the Book of Allah, may He be glorified and exalted, that is not part of it, I would have written it in some place in the *Mushaf*. 'Umar bin al-

١٥٥- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يَسْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ (الإسراء: ١١٠) قَالَ: كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، قَالَ: فَلَمَّا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ، فَيَسُبُّوا الْقُرْآنَ ﴿وَلَا تُخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمُ الْقُرْآنَ، حَتَّى يَأْخُذُوهُ عَنْكَ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ (الإسراء: ١١٠). [انظر: ١٨٥٣]

تخريج: إسناده صحيح، خ: (٤٧٢٢) م: (٤٤٦).

١٥٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ - وَقَالَ هُشَيْمٌ مَرَّةً: خَطَبَنَا - فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ، فَذَكَرَ الرَّجْمَ، فَقَالَ: لَا تُخْذَعْنَ عَنْهُ، فَإِنَّهُ حَدٌّ مِنْ حُدُودِ اللَّهِ، أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَجَمَ، وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولَ قَائِلُونَ: زَادَ عُمَرُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ مَا لَيْسَ مِنْهُ، لَكُنْتُ فِي نَاجِيَةٍ مِنَ الْمُضْطَّهِفِ، شَهِدَ عُمَرُ بْنُ الْخَطَّابِ - وَقَالَ هُشَيْمٌ مَرَّةً: وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَفُلَانٌ وَفُلَانٌ - أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَجَمَ

Khattab testified - and on one occasion Hushaim said: and 'Abdur-Rahman bin 'Awf and So and so and So and so [also testified] - that the Messenger of Allah ﷺ stoned [adulterers] and we stoned [them] after he was gone. But there will come people after you who do not believe in stoning, or in the Dajjal, or intercession, or the torment of the grave, or that people will be brought out of Hell after they have been burned in it.

Comments: [Its *isnad* is *da'ef* because of the weakness of 'Ali bin Zaid bin Jud'an]

157. It was narrated that Anas said: 'Umar said: I agreed with my Lord on three matters. I said: O Messenger of Allah, why don't we take the Maqam of Ibraheem as a place of prayer? Then the verse was revealed: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous people and evil-doers enter upon your wives, so why don't you tell them to observe *hijab*? Then the verse of *hijab* was revealed. And the wives of the Messenger of Allah ﷺ got together as a result of the jealousy between them, and I said to them, "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5], and it was revealed like that.

وَرَجَمْنَا مِنْ بَعْدِهِ، أَلَا وَإِنَّهُ سَيَكُونُ مِنْ بَعْدِكُمْ قَوْمٌ يُكَذِّبُونَ بِالرَّجْمِ، وَبِالدَّجَالِ، وَبِالشَّفَاعَةِ، وَبِعَذَابِ الْقَبْرِ، وَيَقُولُ يُخْرِجُونَ مِنَ النَّارِ بَعْدَ مَا أَمْتَحَشُوا. [انظر: ٣٩١، ٣٣٢، ١٩٧]

تخریج: إسناده ضعيف لضعف علي بن زيد، والشطر الأول صحيح كما سيأتي برقم: (١٩٧) و (٣٩١).

١٥٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ، قُلْتُ: يَا رَسُولَ اللَّهِ، (٢٤/١) لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَتَرَلْتُ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة: ١٢٥) وَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَكَ يَدْخُلْنَ عَلَيْهِنَ الْبُرِّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَهُنَّ أَنْ يَحْتَجِبْنَ؟ فَتَرَلْتُ آيَةَ الْحِجَابِ، وَاجْتَمَعَ عَلَى رَسُولِ اللَّهِ ﷺ نِسَاؤُهُ فِي الْغَيْزَةِ، فَقُلْتُ لَهُنَّ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ (التحریم: ٥) قَالَ: فَتَرَلْتُ كَذَلِكَ. [انظر: ٢٥٠، ١٦٠]

تخریج: إسناده صحيح، خ: (٤٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (402)]

158. It was narrated from al-Miswar bin Makhramah that 'Umar bin al-Khattab said: I heard Hisham bin Hakeem bin Hizam reciting Sooratal-Furqan and he recited some words differently from how the Prophet of Allah had taught it to me. I wanted to argue with him, but I was praying. When I finished, I said: Who taught you this recitation? He said: The Messenger of Allah ﷺ. I said: You are lying; by Allah, this is not how the Messenger of Allah ﷺ taught it to you. I took him by the hand and brought him to the Messenger of Allah ﷺ, and said: O Messenger of Allah, you taught me how to recite Sooratal-Furqan, and I heard this man reciting some words in a way that was not the way you taught them to me. The Messenger of Allah ﷺ said: "Recite it, O Hisham." He recited it as he recited it before. The Messenger of Allah ﷺ said: "Thus it was revealed." Then he said: "Recite it, O 'Umar." So I recited it and he said: "Thus it was revealed." Then the Messenger of Allah ﷺ said: "The Qur'an has been revealed in seven different ways."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2419) and Muslim (818)]

159. It was narrated that 'Umar said: I saw the Messenger of Allah ﷺ feeling the pain of hunger and not being able to find enough to

١٥٨ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ جَزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ، فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِيُّ اللَّهِ أَقْرَأَ فِيهَا، قَالَ: فَأَرَدْتُ أَنْ أُسَاوِرَهُ وَأَنَا فِي الصَّلَاةِ، فَلَمَّا فَرَغَ، قُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ الْقِرَاءَةَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ، قُلْتُ: كَذَبْتَ، وَاللَّهِ مَا هَكَذَا أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ يَدَهُ أَقُوْدُهُ، فَاَنْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا، حُرُوفًا لَمْ تَكُنْ أَقْرَأْتِنِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا هِشَامُ، فَقَرَأَ كَمَا كَانَ قَرَأَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُتِرِلَتْ» ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُتِرِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أُتِرِلَ عَلَى سَبْعَةِ أَحْرَافٍ». [انظر: ٢٧٧]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

١٥٩ - حَدَّثَنَا عُمَرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ، عَنْ عُمَرَ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ

fill his stomach of inferior quality dates.

Comments: [Saheeh hadeeth, its isnad is hasan]

يَلْتَوِي مَا يَجِدُ مَا يَمْلَأُ بِهِ بَطْنَهُ مِنَ الدَّقْلِ.

[انظر: ٣٥٣]

تخريج: حديث صحيح، وإسناده حسن، م: (٢٩٧٨)

160. It was narrated that Anas said: 'Umar said: I agreed with my Lord, may He be glorified and exalted, in three matters - or my Lord agreed with me in three matters. I said: O Messenger of Allah, why don't you take the Maqam of Ibraheem as a place of prayer? Then Allah revealed the verse: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: Why don't you tell the Mothers of the Believers to observe *hijab*, for both righteous people and evildoers enter upon you? Then the verse of *hijab* was revealed. And I heard something about the Mothers of the Believers, so I talked to them and told them: You should stop bothering the Messenger of Allah ﷺ, or Allah will replace you with wives who are better than you and are Muslims. Then I came to one of the Mothers of the Believers and she said: O 'Umar, is it the case that the Messenger of Allah ﷺ cannot admonish his wives so that you come and admonish them? So I stopped, then Allah, may He be glorified

١٦٠- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ ؓ: وَافَقْتُ رَبِّي عَزَّ وَجَلَّ فِي ثَلَاثٍ - أَوْ وَافَّقَنِي رَبِّي فِي ثَلَاثٍ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ اتَّخَذْتَ الْمَقَامَ مُصَلًّى؟ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة: ١٢٥) وَقُلْتُ: لَوْ حَجَبْتَ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ، فَإِنَّهُ يَدْخُلُ عَلَيْكَ الْبِرُّ وَالْفَاجِرُ؟ فَأَنْزَلَتْ آيَةُ الْحِجَابِ، قَالَ: وَبَلَغَنِي عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ شَيْءٌ فَاسْتَفَرَيْتُهُنَّ، أَقُولُ لَهُنَّ: لَتَكْفُرَنَّ عَنْ رَسُولِ اللَّهِ ﷺ أَوْ لَيُبَدِّلَنَّ اللَّهُ بِكُنَّ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ، حَتَّى أَتَيْتُ عَلَى إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، فَقَالَتْ: يَا عُمَرُ، أَمَا فِي رَسُولِ اللَّهِ ﷺ مَا يَعِظُ نِسَاءَهُ حَتَّى تَعْظُهُنَّ؟ فَكَفَفْتُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿عَسَى رَبُّهُ إِنْ طَلَّفَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ﴾ (التحریم: ٥).

[راجع: ١٥٧]

تخريج: إسناده صحيح، خ: (١٥٣٤).

and exalted, revealed the verse:
"It may be if he divorced you (all)
that his Lord will give him
instead of you, wives better than
you Muslims (who submit to
Allah), believers, obedient (to
Allah)..." [at-Tahreem 66:5].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1534)]

161. Ibn 'Abbas said: I heard 'Umar bin al-Khattab ؓ say: I heard the Messenger of Allah ﷺ say, when he was in al-'Aqeeq: "Last night someone came to me from my Lord and said: Pray in this blessed valley and say, 'I intend to do 'umrah with Hajj.'" Al-Waleed said: i.e., in Dhul-Hulaifah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (402)]

١٦١- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ حَدَّثَهُ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْعَقِيقِ يَقُولُ: «أَتَانِي اللَّيْلَةُ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ» قَالَ الْوَلِيدُ: يَعْنِي ذَا الْحُلَيْفَةِ.

تخريج: إسناده صحيح، خ: (٤٠٢).

162. Malik bin 'Aws bin al-Hadathan heard 'Umar bin al-Khattab ؓ say: The Messenger of Allah ﷺ said - and on one occasion Sufyan said: ['Umar] heard the Messenger of Allah ﷺ say -: "Gold for silver is *riba* unless it is exchanged on the spot [lit. 'this for that'], wheat for wheat is *riba* unless it is exchanged on the spot, barley for barley is *riba* unless it is exchanged on the spot, dates for dates is *riba* unless it is exchanged on the spot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

163. Abu 'Ubaid said: I was present at *Eid* with 'Umar, and he

١٦٢- حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، سَمِعَ مَالِكَ بْنَ أَوْسٍ بْنِ الْحَدَثَانِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ - وَقَالَ سُفْيَانُ مَرَّةً: سَمِعَ رَسُولَ اللَّهِ ﷺ -: «الذَّهَبُ بِالْوَرِقِ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبَا إِلَّا هَاءَ وَهَاءَ». [انظر: ٢٣٨، ٣١٤]

تخريج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

١٦٣- حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، سَمِعَ أَبَا عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ، فَبَدَأَ بِالصَّلَاةِ

started with the prayer before the *khutbah*. He said: The Messenger of Allah ﷺ forbade fasting on these two days. The day of *al-Fitr* is the day when you break your fast, and on the day of *al-Adha*, eat the meat of your sacrifices.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

164. It was narrated that 'Umar said: The Messenger of Allah ﷺ said: "Do not praise me as the Christians praised 'Eesa Ibn Maryam ؑ. I am no more than a slave, so say: His slave and His Messenger."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

165. It was narrated from Ibn 'Umar, from 'Umar ؓ, that he asked the Prophet ﷺ: Can one of us sleep when he is *junub*? He said: "He may do *wudoo*' and sleep if he wishes." On one occasion Sufyan said: "Let him do *wudoo*' and sleep."

Comments: [Its *isnad* is *saheeh*]

166. It was narrated from Zaid bin Aslam, from his father that 'Umar gave a horse (to a man for *jihad*) for the sake of Allah, then he saw it or one of its foals being offered for sale, and he wanted to buy it. He asked the Prophet ﷺ about it and he said: "Leave it, and it (its reward) will come to you or you will have them all

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا يَوْمُ الْفِطْرِ فَيُفْطِرُكُمْ مِنْ صَوْمِكُمْ، وَأَمَّا يَوْمُ الْأَضْحَى فَاكُلُوا مِنْ لَحْمِ نُسُكِكُمْ. [انظر: ٢٢٤، ٢٢٥، ٢٨٢]

تخريج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧).

١٦٤- حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُطْرُونِي كَمَا أَطْرَبَ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُهُ وَرَسُولُهُ». [راجع: ١٥٤]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

١٦٥- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ: (٢٥/١) أَيَتَأَمُّ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «يَتَوَضَّأُ وَيَتَأَمُّ إِنْ شَاءَ». وَقَالَ سُفْيَانُ مَرَّةً: «لَيَتَوَضَّأُ وَلَيَتَأَمُّ». [راجع: ٩٤]

تخريج: إسناده صحيح.

١٦٦- حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ ؓ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَرَأَاهَا أَوْ بَعْضَ نَاجِحِهَا يُبَاعُ، فَأَرَادَ شِرَاءَهُ، فَسَأَلَ النَّبِيَّ ﷺ عَنْهُ، فَقَالَ: «اتْرُكْهَا تَوَافِكَ، أَوْ تَلْقَها جَمِيعًا» وَقَالَ مَرَّةً: فَتَهَا، وَقَالَ: «لَا تُشْتَرِ وَلَا تُعْذُ فِي صَدَقَتِكَ».

[انظر: ٢٥٨، ٢٨١، ٣٨٤]

(i.e., the reward of all of them)."
On one occasion he said: He told him not to (buy it) and he said: "Do not buy it and do not take back your charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1490) and Muslim (1620)]

167. It was narrated from 'Umar ؓ, conveyed from the Prophet ﷺ - on one occasion, Sufyan said: from the Prophet ﷺ - that he said: "Follow *Hajj* with '*Umrah* and '*Umrah* with *Hajj*, for doing that will eliminate poverty and sin as the bellows eliminate dross."

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because of the weakness of 'Asim bin 'Ubaidullah]

168. 'Umar said: I heard the Messenger of Allah ﷺ say: "Deeds are but by intentions and each man will have but that which he intended. If a man's migration was for the sake of Allah, then his migration was for that for which he migrated, but if his migration was to achieve some worldly aim or to take some woman in marriage, his migration was for that for which he migrated."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1) and Muslim (1907)]

169. It was narrated that Abu Wa'il said: as-Subayy bin Ma'bad said: I was a Christian man and I became Muslim, and I entered *ihram* for both *Hajj* and '*Umrah* (together). Zaid bin Soohan and Salman bin Rabe'e'ah heard me

تخريج: إسناده صحيح، خ: (١٤٩٠) م: (١٦٢٠).

١٦٧- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ يُحَدِّثُ عَنْ عُمَرَ ؓ، يَنْلُغُ بِهِ النَّبِيَّ ﷺ - وَقَالَ سُفْيَانُ مَرَّةً: عَنِ النَّبِيِّ ﷺ - قَالَ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ مُتَابَعَةَ بَيْنَهُمَا يَنْفِيَانِ النَّفَرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ الْخَبَثَ»

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عاصم بن عبيدالله.

١٦٨- حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: سَمِعْتُ عُمَرَ ؓ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَلِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِلدُّنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[انظر: ٣٠٠]

تخريج: إسناده صحيح، خ: (١) م: (١٩٠٧)

١٦٩- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَيْيُّ بْنُ مَعْبُدٍ: كُنْتُ رَجُلًا نَضْرَاتِنَا فَأَسْلَمْتُ، فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ، فَسَمِعَنِي زَيْدُ بْنُ صُوحَانَ

when I was entering *ihram* for both and said: He is more astray than his people's camel. Their words wounded me greatly, so I went to 'Umar and told him. He turned to them and criticised them, then he turned to me and said: You have been guided to the *Sunnah* of your Prophet ﷺ, you have been guided to the *Sunnah* of your Prophet ﷺ.

Comments: [Its *isnad* is *saheeh*]

170. It was narrated from Ibn 'Abbas: 'Umar was told - and on one occasion he said: 'Umar heard - that Samurah was selling alcohol and he said: May Allah destroy Samurah. The Messenger of Allah ﷺ said: "May Allah curse the Jews; He forbade animal fat to them, so they rendered it and sold it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2223) and Muslim (1582)]

171. It was narrated that 'Umar bin al-Khattab ؓ said: The wealth of Banu an-Nadeer was among the *fai'* that Allah bestowed upon His Messenger ﷺ, for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). It was only for the Messenger of Allah ﷺ and he used to spend from it on his family's annual expenses - and on one occasion he said: his annual food supply - and what was left he spent on horses and weapons in preparation for *jihad* for the

وَسَلْمَانُ بْنُ رَبِيعَةَ، وَأَنَا أَهْلُ بِهِمَا، فَقَالَ: لَهَذَا أَضَلُّ مِنْ بَعِيرِ أَهْلِهِ. فَكَأَنَّمَا حُمِلَ عَلَيَّ بِكَلِمَتَيْهِمَا جَبَلٌ، فَقَدِمْتُ عَلَى عُمَرَ، فَأَخْبَرْتُهُ، فَأَقْبَلَ عَلَيْنِيمَا فَلَا مَهْمَا، وَأَقْبَلَ عَلَيَّ، فَقَالَ: هَدَيْتَ لِسُنَّةِ النَّبِيِّ ﷺ، هَدَيْتَ لِسُنَّةِ نَبِيِّكَ ﷺ. [راجع: ٨٣] قَالَ عَبْدُكَ: قَالَ أَبُو وَائِلٍ: كَثِيرًا مَا ذَهَبْتُ أَنَا وَمَسْرُوقٌ إِلَى الصَّبِيِّ نَسْأَلُهُ عَنْهُ.

تخريج: إسناده صحيح.

١٧٠- حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: ذَكَرَ لِعُمَرَ أَنَّ سَمُرَةَ - وَقَالَ مَرَّةً: بَلَغَ عُمَرَ ﷺ أَنَّ سَمُرَةَ - بَاعَ خَمْرًا، قَالَ: قَاتَلَ اللَّهُ سَمُرَةَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا».

تخريج: إسناده صحيح، خ: (٢٢٢٣) م: (١٥٨٢).

١٧١- حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو وَمَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِبِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ، وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَالِصَةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةً سَنَتِهِ - وَقَالَ مَرَّةً: قُوتُ سَنَتِهِ - وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

sake of Allah, may He be glorified and exalted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

172. It was narrated that Malik bin Aws said: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: We adjure you by Allah, by Whom heaven and earth are sustained, did you know that the Messenger of Allah said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*]

١٧٢ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ عُمَرَ ؓ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ: نَسَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ السَّمَاءُ وَالْأَرْضُ بِهِ، أَعْلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: اللَّهُمَّ نَعَمْ. [انظر: ٣٣٣، ٣٣٦، ٣٤٩، ٤٢٥، ١٣٩١، ١٤٠٦،

[١٧٨٢، ١٧٨١، ١٦٥٨، ١٥٥٠]

تخريج: إسناده صحيح كسابقه.

173. It was narrated from 'Umar bin al-Khattab ؓ that the Messenger of Allah ﷺ said: "The child belongs to the (husband or master of the) woman."

Comments: [Saheeh lighairihi]

١٧٣ - حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ».

تخريج: حديث صحيح لغيره، أبو يزيد المكي والد عبيدالله لم يرو عنه غير ابنه عبيدالله، وذكره ابن حبان في «الثقات».

174. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab ؓ: "And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salah* (the prayer) if you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But now the people are safe. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah ﷺ about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

١٧٤ - حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ، قُلْتُ: «لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا» (النساء: ١٠١) وَقَدْ آمَنَ اللَّهُ النَّاسَ! فَقَالَ لِي عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَةٌ تَصَدَّقُ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ». [انظر: ٢٤٤، ٢٤٥]

Comments: [Its *isnad* is *saheeh*, Muslim (686)]

175. It was narrated from Qais bin Marwan that he came to 'Umar and said: I have come from Koofah, O Ameer al-Mu'mineen, and I left behind in it a man who dictates the *Mushaf* from memory. 'Umar got exceedingly angry and said: Who is he, woe to you? He said: 'Abdullah bin Mas'ood. 'Umar began to calm down, and went back to normal, then he said: Woe to you, I do not know of anyone who is more qualified to do that than him, and I will tell you about that. The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ؓ, discussing some affairs of the Muslims. He stayed up talking with him one night, and I was with him. The Messenger of Allah ﷺ went out, and we went out with him, and we saw a man standing and praying in the mosque. The Messenger of Allah ﷺ listened to his recitation, and as soon as we recognised him the Messenger of Allah ﷺ said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Then the same man sat and offered supplication (*du'a'*) and the Messenger of Allah ﷺ started saying to him: "Ask, you will be given; ask, you will be given." 'Umar said: By Allah, I shall go to him tomorrow and tell him the

تخریج: إسناده صحيح، م: (٦٨٦).

١٧٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ ؓ وَهُوَ بِعَرَفَةَ - قَالَ أَبُو مُعَاوِيَةَ: وَحَدَّثَنَا الْأَعْمَشُ عَنْ حَنِيَمَةَ، عَنْ قَيْسِ بْنِ مَرْوَانَ: أَنَّهُ أَتَى عُمَرَ ؓ - فَقَالَ: جِئْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْكُوفَةِ، وَتَرَكْتُ بِهَا رَجُلًا يُمْلِي الْمَصَاحِفَ عَنْ ظَهْرِ قَلْبِهِ، فَغَضِبَ وَانْتَفَحَ حَتَّى كَادَ يَمْلَأُ (٢٦/١) مَا بَيْنَ شُعْبَتَيْ الرَّحْلِ، فَقَالَ: وَمَنْ هُوَ وَيَحْكُ؟ قَالَ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَمَا زَالَ يُطْفَأُ وَيُسْرَى عَنْهُ الْغَضَبُ، حَتَّى عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا. ثُمَّ قَالَ: وَيَحْكُ، وَاللَّهِ مَا أَعْلَمُهُ بَقِيَ مِنَ النَّاسِ أَحَدٌ هُوَ أَحَقُّ بِذَلِكَ مِنِّي، وَسَأُحَدِّثُكَ عَنْ ذَلِكَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ ؓ اللَّيْلَةَ كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَإِنَّهُ سَمَرَ عِنْدَهُ ذَاتَ لَيْلَةٍ، وَأَنَا مَعَهُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، وَخَرَجْنَا مَعَهُ، فَإِذَا رَجُلٌ قَائِمٌ يُصَلِّي فِي الْمَسْجِدِ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَسْتَمِعُ قِرَاءَتَهُ، فَلَمَّا كِدْنَا أَنْ نَعْرِفَهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يقرأَ الْقُرْآنَ رَطْبًا كَمَا أُنزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَدِيٍّ». قَالَ: ثُمَّ جَلَسَ الرَّجُلُ يَدْعُو، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ لَهُ: «سَلْ تُعْطَى، سَلْ تُعْطَى» قَالَ عُمَرُ ؓ: قُلْتُ: وَاللَّهِ لَا أَغْدُوَنَّ إِلَيْهِ فَلَا بُشْرَتَهُ، قَالَ: فَغَدَوْتُ إِلَيْهِ لِأُبَشِّرَهُ فَوَجَدْتُ أَبَا بَكْرٍ قَدْ

glad tidings. I went to him the next morning to tell him the glad tidings, and I found that Abu Bakr had beaten me to it and given him the glad tidings. By Allah, I never competed with him to do good but he beat me to it.

Comments: [Two *saheeh* isnads]

176. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar kissing the Black Stone and saying: I am kissing you and I know that you are just a stone; if I had not seen the Messenger of Allah ﷺ kissing you, I would not have kissed you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

177. It was narrated that Jabir bin Samurah said: 'Umar addressed the people in al-Jabiyah, and said: The Messenger of Allah ﷺ stood as I am standing and said: "Treat my Companions kindly, then those who come after them, then those who come after them. Then there will come people who will swear oaths before being asked to swear and will give testimony before being asked to give testimony. Whoever among you would like to attain the best place in Paradise, let him adhere to the *jama'ah* (the main body of Muslims), for the *Shaitan* is with one and he is further away from two. No man should be alone with a woman because the *Shaitan* will be the third one present.

سَبَقَنِي إِلَيْهِ فَبَشَّرَهُ، وَلَا وَاللَّهِ مَا سَابَقْتُهُ إِلَى خَيْرٍ قَطُّ إِلَّا سَبَقَنِي إِلَيْهِ. [انظر: ١٧٨، ٢٢٨، ٢٦٥، ٢٦٧]

تخريج: إسناده صحيحان.

١٧٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ ؓ يَقْبَلُ الْحَجَرَ، وَيَقُولُ: إِنِّي لَا أَتُبَلِّكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ لَمْ أَتُبَلِّكَ. [راجع: ٩٩]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠)

١٧٧- حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَطَبَ عُمَرُ النَّاسَ بِالْجَابِيَةِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي مِثْلِ مَقَامِي هَذَا، فَقَالَ: «أُحْسِنُوا إِلَى أَصْحَابِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ يَخْلِفُ أَحَدَهُمْ عَلَى الْيَمِينِ قَبْلَ أَنْ يُسْتَحْلَفَ عَلَيْهَا، وَيَشْهَدُ عَلَى الشَّهَادَةِ قَبْلَ أَنْ يُسْتَشْهَدَ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَنَالَ بُحْبُوحَةَ الْجَنَّةِ، فَلْيَلْزِمِ الْجَمَاعَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَمُورٍ مِنَ الْإِثْنَيْنِ أَبْعَدُ، وَلَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ، فَإِنَّ ثَالِثَهُمَا الشَّيْطَانُ، وَمَنْ كَانَ مِنْكُمْ تَسْرُهُ حَسَنَتُهُ وَتَسْوَأُهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ». [راجع: ١١٤]

Whoever feels pleased when he does a good deed and feels bad when he does an evil deed is a believer."

Comments: [A *saheeh hadeeth*]

178. It was narrated that 'Umar said: The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ؓ, discussing some affairs of the Muslims, and I was with him.

Comments: [Its *isnad* is *saheeh*]

179. It was narrated that Ma'dan bin Abi Talhah said: 'Umar said: I never asked the Messenger of Allah ﷺ about anything more than I asked him about *kalalah*, until he poked me in the chest with his finger and said: "Is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of *Sooratan-Nisa'*, sufficient for you?"

Comments: [Its *isnad* is *saheeh*, Muslim (567)]

180. It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

181. It was narrated that 'Abdullah, the freed slave of Asma' bint Abi Bakr, said: Asma'

تخریج: حدیث صحیح، رجاله ثقات غیر أنه اختلف فيه على عبد الملك بن عمير، لكثرة اختلاف الثقات عنه في الإسناد.

١٧٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ ؓ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ اللَّيْلَةَ كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا مَعَهُ. [راجع: ١٧٥]

تخریج: إسناده صحيح.

١٧٩- حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ قَالَ: قَالَ عُمَرُ ؓ: مَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ أَكْثَرَ مِنَّمَا سَأَلْتُهُ عَنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النَّسَاءِ». [راجع: ٨٩]

تخریج: إسناده صحيح، م: (٥٦٧).

١٨٠- حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنَّيَاحَةِ عَلَيْهِ». [انظر: ٢٤٧، ٢٤٨، ٢٦٤، ٢٩٤، ٣٥٤، ٣٦٦]

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

١٨١- حَدَّثَنَا يَحْيَى عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: أَرْسَلَنِي أَسْمَاءُ

sent me to 'Abdullah bin 'Umar, and she said: I have heard that you regard three things as *haram*: borders on garments, saddle cloths made of bright red cloth, and fasting the whole of Rajab. 'Abdullah said to me: As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin al-Khattab say: I heard the Messenger of Allah ﷺ say: "Whoever wears silk in this world will not wear it in the Hereafter."

إِلَى ابْنِ عُمَرَ: أَنَّهُ بَلَغَهَا أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلَاثَةً: الْعَلَمَ فِي الثَّوْبِ، وَمِيزَةَ الْأَرْجُوانِ، وَصَوْمَ رَجَبٍ كُلِّهِ، فَقَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صَوْمِ رَجَبٍ، فَكَيْفَ يَمَنُّ يَصُومُ الْأَبَدَ؟ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ ؓ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

تخريج: إسناده صحيح، م: (٢٠٦٩).

Comments: [Its *isnad* is *saheeh*, Muslim (2069)]

182. It was narrated that Anas said: We were with 'Umar between Makkah and Madinah, and we looked for the new crescent moon. I was sharp sighted and I saw it, and I started saying to 'Umar: Don't you see it? He said: I will see it when I am lying in my bed. Then he started telling us about the people of Badr. He said: the Messenger of Allah ﷺ was showing us the places where they would fall (in battle), saying: "This is where So and so will fall in battle tomorrow, if Allah wills; this is where So and so will fall in battle tomorrow, if Allah wills." And they started to fall in those places. I said: By the One Who sent you with the truth, they did not miss those places; they fell in those places. Then he ordered that they be thrown into a well, and he went to them and

١٨٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ ؓ قَالَ: كُنَّا مَعَ عُمَرَ ؓ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَتَرَاءَيْنَا الْهَلَالَ، وَكُنْتُ حَدِيدَ الْبَصَرِ فَرَأَيْتُهُ، فَجَعَلْتُ أَقُولُ لِعُمَرَ ؓ: أَمَّا تَرَاهُ؟ قَالَ: سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَى فِرَاشِي. ثُمَّ أَخَذَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ، قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُرِينَا مَصَارِعَهُمْ بِالْأَمْسِ، يَقُولُ: «هَذَا مَضْرَعُ فُلَانٍ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى، وَهَذَا مَضْرَعُ فُلَانٍ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى» قَالَ: فَجَعَلُوا يُضْرَعُونَ عَلَيْهَا، قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَخْطَأُوا تِيكَ، كَانُوا يُضْرَعُونَ عَلَيْهَا، ثُمَّ أَمَرَ بِهِمْ فَطُرِحُوا فِي بَيْرٍ، فَاَنْطَلَقَ إِلَيْهِمْ، فَقَالَ: «يَا فُلَانُ، يَا فُلَانُ، هَلْ (٢٧/١) وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ حَقًّا، فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا» قَالَ

said: "O So and so, O So and so, did you find what Allah promised you to be true? For I found what Allah promised me to be true." 'Umar said: O Messenger of Allah, are you speaking to people who are now dead? He said: "You do not hear what I am saying any better than they do, but they cannot answer."

Comments: [Its *isnad* is *saheeh*, Muslim (2873)]

183. 'Amr bin Shu'aib narrated, from his father, that his grandfather said: When 'Amr came back, Banu Ma'mar came to him and they referred their dispute with him concerning the *wala'* of their sister to 'Umar. 'Umar said, I will judge between you according to what I heard from the Messenger of Allah ﷺ. I heard him say: "What the son or father acquires goes to his agnates, no matter who they are." So he ruled in our favour.

Comments: [Its *isnad* is *hasan*]

184. It was narrated that Yahya bin Ya'mar and Humaid bin 'Abdur-Rahman al-Himyari said: We met 'Abdullah bin 'Umar and discussed the divine decree (*al-qadar*) and what others said concerning it. He said: When you go back to them, say: Ibn 'Umar has nothing to do with you and you have nothing to do with him - three times. Then he said: 'Umar bin al-Khattab told me that whilst they were sitting with the Prophet ﷺ, a man came to him walking, with a handsome face

عُمَرُ: يَا رَسُولَ اللَّهِ، أَتُكَلِّمُ قَوْمًا قَدْ جَيُّوا؟ قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا».

تخریج: إسناده صحيح، م: (٢٨٧٣).

١٨٣ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ: حَدَّثَنَا عُمَرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: فَلَمَّا رَجَعَ عُمَرُو جَاءَ بَنُو مَعْمَرِ بْنِ حَبِيبٍ يُخَاصِمُونَهُ فِي وِلَاءِ أُخْتِهِمْ إِلَى عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَحْرَزَ الْوَلَدُ أَوْ الْوَالِدُ، فَهُوَ لِعَصَبَتِهِ مَنْ كَانَ» فَقَضَى لَنَا بِهِ.

تخریج: إسناده حسن.

١٨٤ - قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ غِيَاثٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى ابْنِ يَعْمَرَ وَحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُمَيْرِيِّ قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ، وَمَا يَقُولُونَ فِيهِ، فَقَالَ: إِذَا رَجَعْتُمْ إِلَيْهِمْ، فَقُولُوا: إِنَّ ابْنَ عُمَرَ مِنْكُمْ بَرِيءٌ، وَأَنْتُمْ مِنْهُ بَرَاءٌ - ثَلَاثَ مَرَّاتٍ - ثُمَّ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ يَتَنَمَّاهُمْ جُلُوسًا - أَوْ قُعُودًا - عِنْدَ النَّبِيِّ ﷺ، جَاءَهُ رَجُلٌ يَمْشِي، حَسَنُ الْوَجْهِ، حَسَنُ الشَّعْرِ، عَلَيْهِ ثِيَابٌ بَيَاضٌ، فَنَظَرَ

and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: "Yes." So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said: "To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give *zakah*, to fast Ramadan and to go on pilgrimage to the House." He said: What is faith (*eeaman*)? He said: "To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it." He said: What is *ihsan*? He said: "To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you." He said: When will the Hour come? He said: "The one who is asked about it does not know more than the one who is asking." He said: What are its portents? He said: "When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters." Then he said: "Call the man to me." They looked for him but they saw no trace of him. Two or three days passed, then he said: "O Ibn al-Khattab, do you know who that was who asked about such and such?" He said: Allah and His Messenger know best. He said: "That was Jibreel who came to teach you your religion." A man from Juhainah or Muzainah

الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ: مَا نَعْرِفُ هَذَا، وَمَا هَذَا بِصَاحِبِ سَفَرٍ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، آتِيكَ؟ قَالَ: «نَعَمْ» فَجَاءَ فَوَضَعَ رُكْبَتَيْهِ عِنْدَ رُكْبَتَيْهِ، وَتَدَبَّعَ عَلَى فَخْذَيْهِ، فَقَالَ: مَا الْإِسْلَامُ؟ قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيْمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ» قَالَ: فَمَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَالْجَنَّةِ وَالنَّارِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ كُلِّهِ» قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَمَا أَشْرَاطُهَا؟ قَالَ: «إِذَا الْمَرْءُ الْخَفَاءُ الْعَالَةَ رِغَاءَ الشَّيْءِ تَطَاوَلُوا فِي الْبُيُوتِ، وَوَلَدَتِ الْإِمَاءُ أَرْبَابَهُنَّ» قَالَ: ثُمَّ قَالَ: «عَلَيَّ الرَّجُلُ» فَطَلَبُوهُ فَلَمْ يَرَوْا شَيْئًا، فَمَكَثَ يَوْمَيْنِ أَوْ ثَلَاثَةً، ثُمَّ قَالَ: «يَا ابْنَ الْخَطَّابِ، أَتَدْرِي مِنَ السَّائِلِ عَنْ كَذَا وَكَذَا؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذَلِكَ جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ». قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ جُهَيْنَةَ أَوْ مِنْ مُزَيْنَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، فِيمَ نَعْمَلُ، أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى، أَوْ فِي شَيْءٍ يُسْتَأْنَفُ الْآنَ؟ قَالَ: «فِي شَيْءٍ قَدْ خَلَا، أَوْ مَضَى» فَقَالَ رَجُلٌ، أَوْ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ، فِيمَ نَعْمَلُ؟ قَالَ: «أَهْلُ الْجَنَّةِ يُسَرُّونَ لِعَمَلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ النَّارِ يُسَرُّونَ لِعَمَلِ أَهْلِ النَّارِ» قَالَ: يَخْشَى قَالَ: هُوَ مَكْذَأٌ.

[انظر: ٣٦٧، ٣٦٨، ١٩١]

asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: "For some- thing that is already decided." The man or one of the people said: O Messenger of Allah, then why should we strive? He said: "The people of Paradise will be enabled to do the deeds of the people of Paradise and the people of Hell will be enabled to do the deeds of the people of Hell." Yahya said: And that is how it is.

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

185. Abul-Hakam said: I asked Ibn 'Abbas about *nabeedh* made in earthenware jars. He said: The Messenger of Allah ﷺ forbade *nabeedh* made in earthenware jars or gourds, and he said: Whoever would like to regard as *haram* that which Allah, may He be exalted, and His Messenger forbade, let him regard *nabeedh* as *haram*. He said: and I asked Ibn az-Zubair and he said: The Messenger of Allah ﷺ forbade gourds and earthenware jars. He said: I asked Ibn 'Umar and he narrated from 'Umar that the Prophet ﷺ forbade gourds and varnished jars. My brother narrated to me from Abu Sa'eed that the Messenger of Allah ﷺ forbade earthenware jars, gourds, varnished jars, unripe dates, and dried dates.

Comments: [Its *isnad* is *saheeh*]

186. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab ؓ delivered

تخريج: إسناده صحيح، م: (٨).

١٨٥ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ ابْنُ كُثَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ ؓ عَنْ نَبِيدِ الْجَرِّ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ وَالذَّبَّاءِ، وَقَالَ: مَنْ سَرَهُ أَنْ يُحَرَّمَ مَا حَرَّمَ اللَّهُ تَعَالَى وَرَسُولُهُ، فَلْيُحَرِّمْ النَّبِيدَ. قَالَ: وَسَأَلْتُ ابْنَ الزُّبَيْرِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الذَّبَّاءِ وَالْجَرِّ. قَالَ: وَسَأَلْتُ ابْنَ عُمَرَ، فَحَدَّثَ عَنْ عُمَرَ ؓ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الذَّبَّاءِ وَالْمُرَقَّتِ. قَالَ: وَحَدَّثَنِي أَخِي عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَرِّ وَالذَّبَّاءِ، وَالْمُرَقَّتِ وَالْبُسْرِ وَالْتَّمْرِ. [انظر: ٢٦٠، ٣٦٠]

تخريج: إسناده صحيح، وحديث أبي سعيد (هو الخدري) إسناده صحيح.

١٨٦ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ

a *khutbah* one Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr ؓ. He said: I dreamt that a rooster pecked me twice, and I can only interpret it as meaning that my death is near, and there are people who are telling me I should appoint someone to be my successor, but Allah will not cause His religion and the caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam. If they do that, then they are the enemies of Allah and misguided *kafirs*. I am not leaving behind anything more important to me than *kalalah*. The Messenger of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of *kalalah*, and I did not ask him about anything more than I asked him about *kalalah*, until he poked me in the chest with his finger and said: "O 'Umar, is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat an-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read

مَعْدَانِ بْنِ أَبِي طَلْحَةَ: أَنَّ عُمَرَ ؓ خَطَبَ يَوْمَ جُمُعَةٍ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ ؓ، وَقَالَ: إِنِّي قَدْ رَأَيْتُ كَأَنَّ دَيْكًا قَدْ نَقَرَنِي نَقْرَتَيْنِ، وَلَا أَرَاهُ إِلَّا لِحُضُورِ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضِغَ دِينَهُ، وَلَا خِلَافَتَهُ، وَالَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجَلَ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى بَيْنَ هَؤُلَاءِ السَّتَّةِ الَّذِينَ تُؤْفَى رِسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ قَوْمًا سَيَطْمَعُونَ فِي هَذَا الْأَمْرِ أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا، فَأُولَئِكَ أَغْدَاءُ اللَّهِ الْكَافِرَةُ الضَّالَالُ. وَإِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ إِلَيَّ مِنَ الْكَلَالَةِ، وَمَا أَغْلَظَ لِي رَسُولُ اللَّهِ ﷺ فِي شَيْءٍ مُنْذُ صَاحَبْتُهُ مَا أَغْلَظَ لِي فِي الْكَلَالَةِ، وَمَا رَاجَعْتُهُ (٢٨/١) فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، حَتَّى طَمَعَنْ بِإِضْبَاعِهِ فِي صَدْرِي، وَقَالَ: «يَا عُمَرُ، أَلَا تُكَلِّمُكَ آيَةُ الصَّيْفِ النَّبِيِّ فِي آخِرِ سُورَةِ النَّسَاءِ؟» فَإِنْ أَعِشْ أَقْضِ فِيهَا قَضِيَّةً يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأُمَصَارِ، فَإِنَّمَا بَعَثْتَهُمْ لِيَعْلَمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ، وَيَقْسِمُوا فِيهِمْ فَيَتَّهِمُوا عَلَيْهِمْ، وَيَعْدِلُوا عَلَيْهِمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَيْشَتَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأَخَذَ بِيَدِهِ، فَأَخْرَجَ إِلَى الْبَيْعِ، وَمَنْ أَكَلَهُمَا فَلْيَمِئْتُهُمَا طَبْحًا. [راجع: ٨٩]

it will be able to make decisions concerning it. Then he said: O Allah, I call upon You to bear witness over the governors of the regions, for I only sent them to teach the people their religion and the *Sunnah* of their Prophet and to divide the *fai'* among them and to be just to them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death."

تخریج: إسناده صحيح، م: (٥٦٧).

Comments: [Its *isnad* is *saheeh*, Muslim (567)]

187. It was narrated that Jabir bin 'Abdullah said: I heard 'Umar bin al-Khattab say to Talhah bin 'Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah ﷺ died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah ﷺ say: "I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection." I did not ask the Messenger of Allah ﷺ about it and he did not tell me it. This is what has been

١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُجَالِيدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ ؓ يَقُولُ لِبَطْنَةِ بْنِ عُبَيْدِ اللَّهِ: مَا لِي أَرَاكَ قَدْ شَعِثْتَ وَاعْبَرَزْتَ مُنْذُ تُوَفِّي رَسُولَ اللَّهِ ﷺ؟ لَعَلَّكَ سَاءَكَ يَا بَطْنَةُ إِمَارَةُ ابْنِ عَمِّكَ؟ قَالَ: مَعَاذَ اللَّهِ، إِنِّي لَا جَدْرُكُمْ أَنْ لَا أَفْعَلَ ذَاكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا رَجُلٌ عِنْدَ حَضْرَةِ الْمَوْتِ إِلَّا وَجَدَ رُوحَهُ لَهَا رَوْحًا حِينَ تَخْرُجُ مِنْ جَسَدِهِ، وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ» فَلَمْ أَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْهَا، وَلَمْ يُخْبِرْنِي بِهَا، فَذَلِكَ الَّذِي دَخَلْنِي، قَالَ عُمَرُ ؓ: فَأَنَا أَعْلَمُهَا، قَالَ: فَلِلَّهِ الْحَمْدُ، قَالَ: فَمَا هِيَ؟ قَالَ: هِيَ الْكَلِمَةُ

upsetting me. 'Umar said: I know what it is. He said: To Allah be praise! What is it? He said: It is the word that he said to his uncle: *La ilaha illallah*. Talhah said: You are right.

Comments: [This *hadeeth* is *saheeh bituruqili* and its *isnad* is *da'eef* because of the weakness of Mujalid]

188. It was narrated that Tariq bin Shihab said: A Jewish man came to 'Umar and said: O Ameer al-Mu'mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: "This day, I have perfected your religion for you, completed My Favour upon you" [al-Ma'idah 5:3]. 'Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah ﷺ and the hour at which it was revealed to the Messenger of Allah ﷺ, on the afternoon of 'Arafah on a Friday.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (45) and Muslim (3017)]

189. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin al-Jarrah wrote to 'Umar concerning that and he wrote back saying that the Prophet ﷺ said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir."

الَّتِي قَالَهَا لِعَمِّهِ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ طَلَحَةُ: صَدَقْتَ. [انظر: ٢٥٢، ١٣٨٤، ١٣٨٦]

تخريج: حديث صحيح بطرقه، وهذا إسناد ضعيف لضعف مجالد.

١٨٨- حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ كُنُمْ تَقْرءُونَ آيَةً فِي كِتَابِكُمْ لَوْ عَلَيْنَا مَغْشَرُ الْيَهُودِ نَزَلَتْ، لَا نَتَّخِذُنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آيَةٍ هِيَ؟ قَالَ: قَوْلُهُ عَزَّ وَجَلَّ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ (المائدة: ٣) قَالَ: فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ إِنِّي لَأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ، وَالسَّاعَةَ الَّتِي نَزَلَتْ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ، عَشِيَّةَ عَرَفَةَ فِي يَوْمٍ جُمُعَةٍ. [انظر: ٢٧٢]

تخريج: إسناده صحيح، خ: (٤٥) م: (٣٠١٧).

١٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشٍ بْنِ أَبِي رَيْعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمٍ بْنِ عَبَّادٍ بْنِ حُنَيْفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ رَجُلًا رَمَى رَجُلًا بِسَهْمٍ فَقَتَلَهُ، وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ، فَكَتَبَ فِي ذَلِكَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَكَتَبَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ». [انظر: ٣٢٣]

Comments: [Its *isnad* is *hasan*].

190. It was narrated from 'Umar bin al-Khattab ؓ that the Prophet ﷺ said: "O 'Umar, you are a strong man. Do not crowd others to touch the Black Stone, lest you harm the weak. If you find a gap, then touch it, otherwise turn to face it and say *La ilaha illallah*, and *Allahu akbar*."

Comments: [A *Hasan hadeeth*]

تخريج: إسناده حسن.

١٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَغْفُورِ الْعَدَنِيِّ قَالَ: سَمِعْتُ شَيْخًا بِمَكَّةَ فِي إِمَارَةِ الْحَجَّاجِ يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا عُمَرُ، إِنَّكَ رَجُلٌ قَوِيٌّ، لَا تُزَاحِمُ عَلَى الْحَجَرِ فَتُؤْذِي الضَّعِيفَ، إِنْ وَجَدْتَ خُلُوةً فَاسْتَلِمَهُ، وَإِلَّا فَاسْتَقْبَلَهُ فَهَلَّلْ وَكَبِّرْ».

تخريج: حديث حسن، الشيخ الذي روى عنه أبو يعفور مجهول، وسماه سفیان بن عينة: عبدالرحمن بن نافع بن عبدالحارث، والحديث مرسل.

191. It was narrated from 'Umar that Jibreel ؑ said to the Prophet ﷺ: What is faith (*eeman*)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad." Jibreel said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet ﷺ said: "That was Jibreel, who came to teach you your religion."

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

192. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah ﷺ said: "When the night comes from here and the day departs from here, it is time for the fasting person to

١٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا كَثْمَسٌ عَنْ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَغْمَرَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ ﷺ: مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» فَقَالَ لَهُ جِبْرِيلُ: صَدَقْتَ، قَالَ: فَعَجَبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «ذَلِكَ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ». [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

١٩٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ - وَقَالَ مَرَّةً: جَاءَ اللَّيْلُ - مِنْ هَاهُنَا، وَذَهَبَ النَّهَارُ

break his fast," meaning the east and the west.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

193. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with 'Umar and a man came to him and said: I have seen the new moon, the new moon of Shawwal. 'Umar said: O people, break the fast. Then he went to a vessel in which there was water and did *wudoo'*, and he wiped over his *khuffain*. A man said: By Allah, O Ameer al-Mu'mineen, I only came to you to ask about this. Did you see any one else do this? He said: Yes, one who was better than me and the best of the *ummah*. I saw Abul-Qasim ؓ do the same as I have done, when he was wearing a Syrian *jubbah* with tight sleeves; he put his hand under the *jubbah*. Then 'Umar prayed *Maghrib*.

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Abdul-A'la ath-Tha'labi]

194. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab ؓ said: The Prophet of Allah ﷺ did not prohibit lizard (meat), but he found it off-putting.

Comments: [*Saheeh lighairihi*; Qatadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)]

مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ يَغْنِي الْمَشْرِقَ وَالْمَغْرِبَ. [انظر: ٢٣١، ٣٣٨، ٣٨٣]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

١٩٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ عُمَرَ ؓ، فَأَتَاهُ رَجُلٌ، فَقَالَ: إِنِّي رَأَيْتُ الْهِلَالَ هِلَالَ شَوَّالٍ، فَقَالَ عُمَرُ ؓ: يَا أَيُّهَا النَّاسُ، أَفْطِرُوا، ثُمَّ قَامَ إِلَى عُسْرٍ فِيهِ (٢٩/١) مَاءً فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَيْهِ، فَقَالَ الرَّجُلُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَتَيْتُكَ إِلَّا لِأَسْأَلَكَ عَنْ هَذَا، أَفَرَأَيْتَ غَيْرَكَ فَعَلَهُ؟ فَقَالَ: نَعَمْ خَيْرًا مِنِّي، وَخَيْرَ الْأُمَّةِ، رَأَيْتُ أَبَا الْقَاسِمِ ؓ فَعَلَّ مِثْلَ الَّذِي فَعَلْتُ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَيْنِ، فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، ثُمَّ صَلَّى عُمَرُ الْمَغْرِبَ. [انظر: ٣٠٧]

تخريج: إسناده ضعيف لضعف عبد الأعلى الثعلبي وعدم سماع عبدالرحمن بن أبي ليلى من عمر.

١٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ لَمْ يُحَرِّمِ الضَّبَّ، وَلَكِنَّهُ قَذَرُهُ. وَ قَالَ غَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. [انظر: ١٤٧٤٠]

تخريج: صحيح لغيره، قاتادة لم يسمع من سليمان اليشكري. م: (١٩٥٠).

195. It was narrated from 'Umar that he asked the Prophet ﷺ for permission to do 'Umrah and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Asim bin 'Ubaidullah]

196. It was narrated from 'Umar that he said to the Prophet ﷺ: What do you think about what we are striving for: is it something already decided or something that is evolving now or something new? He said: "It is something already decided." 'Umar said: Then why don't we rely on what is already decided? He said: "Strive, O son of al-Khattab, for everyone will be helped; whoever is one of the people of bliss will strive for that bliss and whoever is one of the people of doom will strive for that doom."

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef* because of the weakness of 'Asim bin 'Ubaidullah]

197. 'Abdur-Rahman bin 'Awf narrated that 'Umar bin al-Khattab ؓ addressed the people and he heard him say: Some people say: what is this stoning? In the Book of Allah it mentions flogging. But the Messenger of Allah ﷺ stoned [adulterers] and

١٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ ؓ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَأْذَنَهُ فِي الْعُمْرَةِ فَأَذِنَ لَهُ وَ قَالَ: «يَا أَخِي، لَا تَنْسَا مِنْ دُعَايِكَ» وَقَالَ بَعْدُ فِي الْمَدِينَةِ: «يَا أَخِي، أَشْرِكْنَا فِي دُعَايِكَ» فَقَالَ عُمَرُ ؓ: مَا أَحْبَبُّ أَنْ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ، لِقَوْلِهِ: «يَا أَخِي».

تخريج: إسناده ضعيف لضعف عاصم بن عبيد الله.

١٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ قَالَ: سَمِعْتُ شُعْبَةَ عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: أَرَأَيْتَ مَا نَعْمَلُ فِيهِ، أَقَدْ فُرِغَ مِنْهُ، أَوْ فِي شَيْءٍ مُبْتَدَأٍ أَوْ أَمْرٍ مُبْتَدَعٍ؟ قَالَ: «فِيمَا قَدْ فُرِغَ مِنْهُ» فَقَالَ عُمَرُ: أَلَا نَتَكَلَّفُ؟ فَقَالَ: «اعْمَلْ يَا ابْنَ الْخَطَّابِ، فَكُلُّ مَيْسَرٍ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيَعْمَلُ لِلْسَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ، فَيَعْمَلُ لِلشَّقَاءِ».

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف عاصم بن عبيد الله.

١٩٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ خَطَبَ النَّاسَ، فَسَمِعَهُ يَقُولُ: أَلَا وَإِنْ أَنَا سَا يَقُولُونَ: مَا بَالُ الرَّجْمِ؟ فِي كِتَابِ اللَّهِ

we stoned [them] after him. Were it not that some people would say that 'Umar added something to the Book of Allah that is not part of it, I would have written it the way it was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

198. It was narrated from Ibn as-Simt that he came to some land called Doomeen, eighteen miles from Homs, and prayed two *rak'ahs*. I [the narrator] said to him: Are you praying two *rak'ahs*? He said: I saw 'Umar bin al-Khattab in Dhul-Hulaifah praying two *rak'ahs* and I asked him (about that). He said: I am only doing what I saw the Messenger of Allah ﷺ do.

Comments: [Its *isnad* is *saheeh*, Muslim (692)]

199. It was narrated that Ibn 'Umar said: One of the Companions of the Messenger of Allah ﷺ entered the mosque on a Friday, when 'Umar bin al-Khattab ؓ was addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I have just come from the marketplace. I heard the call and I did not do anything more than *wudoo'*. 'Umar ؓ said: *Wudoo'* too! You know that the Messenger of Allah ﷺ used to enjoin *ghusl*!

Comments: [Its *isnad* is *saheeh*, al-Bukhari (878) and Muslim (845)]

الْجَلْدُ! وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولَ قَائِلُونَ أَوْ يَتَكَلَّمُ مُتَكَلِّمُونَ: أَنَّ عُمَرَ زَادَ فِي كِتَابِ اللَّهِ مَا لَيْسَ مِنْهُ، لَأَنْبَتُهَا كَمَا نَزَلَتْ. [راجع: ١٥٦]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١)

١٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ يَزِيدَ بْنَ حُمَيْرٍ يُحَدِّثُ عَنْ حَبِيبِ ابْنِ عُيَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ابْنِ السَّمُطِ: أَنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا: دُومَيْنٌ، مِنْ حِمَصَ عَلَى رَأْسِ ثَمَانِيَةِ عَشَرَ مِيلًا، فَصَلَّى رَكْعَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّي رَكْعَتَيْنِ؟ فَقَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ بِذِي الْحُلَيْفَةِ يُصَلِّي رَكْعَتَيْنِ فَسَأَلْتُهُ، فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ _ أَوْ قَالَ: فَعَلَ رَسُولُ اللَّهِ _ [انظر: ٢٠٧]

تخريج: إسناده صحيح، م: (٦٩٢)

١٩٩- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ قَالَ: دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَعُمَرُ بْنُ الْخَطَّابِ ؓ يَخْطُبُ النَّاسَ، فَقَالَ عُمَرُ: أَيُّ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، انْقَلَبْتُ مِنَ الشُّوقِ، فَسَمِعْتُ النَّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوْضَأْتُ. فَقَالَ عُمَرُ ؓ: وَالْوُضُوءُ أَيْضًا، وَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ! [راجع: ٩١]

تخريج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

200. It was narrated that 'Umar bin al-Khattab said: The *mushrikeen* used not to move on from Jam' (Muzdalifah) until the sun rose over (the mountain of) Thabeer. The Prophet ﷺ differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3838)]

٢٠٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرُو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الْمُشْرِكُونَ لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تَشْرِقَ الشَّمْسُ عَلَى نَبِيرٍ، فَخَالَفَهُمُ النَّبِيُّ ﷺ، فَأَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ٨٤]

تخريج: إسناده صحيح، خ: (٣٨٣٨).

201. Jabir bin 'Abdullah said: 'Umar bin al-Khattab told me that he heard the Messenger of Allah (ﷺ) say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula so that I will not leave anyone but Muslims."

Comments: [Its *isnad* is *saheeh*, Muslim (1767)]

٢٠١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا أُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا».

تخريج: إسناده صحيح، م: (١٧٦٧).

202. It was narrated from Salim from his father that whilst 'Umar bin al-Khattab was addressing the people on a Friday, one of the companions of the Messenger of Allah (ﷺ) came in. 'Umar called out to him: What time is this? He said: I was busy today and I did not go back to my family when I heard the call to prayer, so I did no more than doing *wudoo'*. 'Umar said: Just *wudoo'*, when you know that the Messenger of Allah (ﷺ) used to enjoin *ghusl*?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (878) and Muslim (845)]

٢٠٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بَيْنَا هُوَ قَائِمٌ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَدَخَلَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَنَادَاهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَيُّهُ سَاعَةٌ هَذِهِ؟ فَقَالَ: إِنِّي شَغِلْتُ الْيَوْمَ، فَلَمْ أَتَقَلِّبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّدَاءَ، فَلَمْ أَرِذْ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: (٣٠/١) الْوُضُوءُ أَيْضًا، وَقَدْ عَلِمْتُمْ - وَفِي مَوْضِعٍ آخَرَ: وَقَدْ عَلِمْتُ - أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ. [راجع: ١٩٩]

تخريج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

203. 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab told me: On the day of Khaibar, a group of the

٢٠٣- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ - يَعْنِي ابْنَ عَمَّارٍ - : حَدَّثَنِي سِمَاكُ

companions of the Prophet ﷺ came and said: So and so has been martyred, So and so has been martyred, until they came to a man and said, So and so has been martyred, but the Messenger of Allah (ﷺ) said: "No. I saw him in the Fire because of a cloak or 'aba'ah that he stole from the war booty." Then the Messenger of Allah (ﷺ) said: "O son of al-Khattab, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them, saying: "No one will enter Paradise except the believers."

Comments: [Saheeh Hadeeth, its isnaad is hasan, Muslim (114)]

الْحَنَفِيُّ أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالُوا: فُلَانٌ شَهِيدٌ، فُلَانٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى رَجُلٍ، فَقَالُوا: فُلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّتْهَا، أَوْ عَبَاءَةٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَتَادِ فِي النَّاسِ: أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» قَالَ: فَخَرَجْتُ فَتَادَيْتُ: أَلَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. [انظر: ٣٢٨]

تخريج: حديث صحيح، وإسناده حسن.
م: (١١٤).

204. It was narrated that Abul-Aswad ad-Deeli said: When I came to Madinah, sickness was occurring in the city and they were dying quickly. I sat with 'Umar bin al-Khattab (رضي الله عنه) and a funeral passed by. Good things were said about (the deceased) and 'Umar (رضي الله عنه) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then a third funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I said what the Messenger of Allah (ﷺ) said: "Any Muslim in whose favour four people testify, Allah

٢٠٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا دَاوُدُ- يَغْنِي ابْنُ أَبِي الْفَرَاتِ-: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ قَالَ: أَتَيْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَمَرَّتْ بِهِ جَنَازَةٌ، فَأُتِنِي عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجِبَتْ. ثُمَّ مَرَّ بِأُخْرَى، فَأُتِنِي عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ: وَجِبَتْ، ثُمَّ مَرَّ بِالثَّالِثَةِ، فَأُتِنِي عَلَى صَاحِبِهَا شَرٌّ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجِبَتْ. فَقُلْتُ: وَمَا وَجِبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ». قَالَ: قُلْنَا: أَوْ

will admit him to Paradise." We said: Or three? He said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2643)]

205. Abu Tameem al-Jaishani said: 'Umar bin al-Khattab heard the Messenger of Allah (ﷺ) say: "If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening."

Comments: [Its *isnad* is *qawi*]

206. It was narrated from Abu Hurairah from 'Umar bin al-Khattab that the Messenger of Allah (ﷺ) said: "Do not sit with the people who deny *al-qadar*, or initiate any discussion with them." 'Abdur-Rahman said on one occasion: I heard the Messenger of Allah (ﷺ) say:....

Comments: [Its *isnad* is *da'eef* because Hakeem bin Shareek al-Hudhali is unknown]

207. It was narrated from Ibn as-Simt that he went out with 'Umar to Dhul-Hulaifah and he prayed two *rak'ahs*. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do.

ثَلَاثَةٌ؟ قَالَ: «أَوْ ثَلَاثَةٌ» فَقُلْنَا: أَوْ اثْنَانِ؟ قَالَ: «أَوْ اثْنَانِ» ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

تخريج: إسناده صحيح، خ: (٢٦٤٣).

٢٠٥- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيُّوَةُ: أَخْبَرَنِي بَكْرُ بْنُ عَمْرٍو: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ هُرَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ أَبَا تَمِيمٍ الْجَيْشَانِيَّ يَقُولُ: سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: إِنَّهُ سَمِعَ نَبِيَّ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا». [انظر: ٣٧٠، ٣٧٣]

تخريج: إسناده قوي.

٢٠٦- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ ابْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ عَنْ حَكِيمِ بْنِ شَرِيكِ الْهَذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَيْشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُجَالِسُوا أَهْلَ الْقَدَرِ وَلَا تُفَاتِحُوهُمْ». وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ الرَّحْمَنُ مَرَّةً: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لجهالة حكيم بن شريك الهذلي.

٢٠٧- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ الْهَمْدَانِيِّ أَبِي عُمَرَ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُيَيْدٍ، يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ السَّمُطِ: أَنَّهُ خَرَجَ مَعَ عُمَرَ ؓ إِلَى

Comments: [Its *isnad* is *saheeh*, Muslim (692)]

ذِي الْحَلِيفَةِ فَصَلَّى رُكْعَتَيْنِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنَّمَا أَضْنَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ.

[راجع: ١٩٨]

تخريج: إسناده صحيح، م: (٦٩٢)

208. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the *mushrikeen* and saw that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the *qiblah*, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one

٢٠٨- حَدَّثَنَا أَبُو نُوحٍ قُرَّادٌ: أَخْبَرَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَاكُ الْحَنْظَلِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ؓ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةٍ وَتَيْفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ، وَإِزَارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ، فَلَا تُعْبَدُ فِي الْأَرْضِ أَبَدًا» قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبَّهُ عَزَّ وَجَلَّ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكْرٍ ؓ، فَأَخَذَ رِدَاؤَهُ فَرَدَّاهُ ثُمَّ التَزَّمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشِدْتُكَ رَبِّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِذَا تَسْتَفِئُونَ رَبَّكُمْ فَأَسْتَجِبْ لَكُمْ أَنِّي مُبِدِّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ (الأنفال: ٩). فَلَمَّا كَانَ يَوْمَئِذٍ، وَالتَّفَوَّأُ، فَهَزَمَ اللَّهُ عَزَّ وَجَلَّ الْمُشْرِكِينَ، فَقَتَلَ مِنْهُمْ سَبْعُونَ رَجُلًا، وَأَسِيرَ مِنْهُمْ سَبْعُونَ رَجُلًا، فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ وَعَلِيًّا وَعُمَرَ ؓ، فَقَالَ أَبُو

another) in succession''' [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the *mushrikeen*; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar ؓ (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the *kuffar*, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - over to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the *mushrikeen*; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of

بَكْرٍ ﷺ: يَا نَبِيَّ اللَّهِ، هَؤُلَاءِ بَنُو الْعَمِّ وَالْعَشِيرَةِ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمْ الْفِدْيَةَ، فَيَكُونَ مَا أَخَذْنَا مِنْهُمْ قُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى (٣١/١) اللَّهُ أَنْ يَهْدِيَهُمْ فَيَكُونُوا لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ الْخَطَّابِ؟» قَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ ﷺ، وَلَكِنِّي أَرَى أَنْ تُمَكِّنْتَنِي مِنْ فُلَانٍ - قَرِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ، وَتُمْكِنَ عَلَيْنَا ﷺ مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ، وَتُمْكِنَ حَمْزَةُ مِنْ فُلَانٍ، أَخِيهِ، فَيَضْرِبَ عُنُقَهُ حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَتْ فِي قُلُوبِنَا هَوَادَّةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صِنَادِيدُهُمْ وَأَيْمَتُهُمْ وَقَادَتُهُمْ. فَهَوِيَ رَسُولُ اللَّهِ مَا قَالَ أَبُو بَكْرٍ ﷺ، وَلَمْ يَهْوِ مَا قُلْتُ، فَأَخَذَ مِنْهُمْ الْفِدَاءَ. فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ، قَالَ عُمَرُ ﷺ: غَدَوْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ ﷺ وَإِذَا هُمَا يَتَكَيَّانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا يُبْكِيكَ أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءَ بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءَ تَبَاكَيْتُ لِيُكَائِكُمَا، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «الَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنَ الْفِدَاءِ، لَقَدْ عَرَضَ عَلَيَّ عَذَابُكُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ - لِشَجَرَةٍ قَرِيبَةٍ - وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَتْ لِيَنِّي أَنْ يَكُونَ لَكُمْ أَمْرٌ حَتَّى يُشْخِجَ فِي الْأَرْضِ﴾ (الأنفال: ٦٧، ٦٨) مِنْ لَمَسِّكُمْ فِيمَا أَخَذْتُمْ» (الأنفال: ٦٧، ٦٨) مِنَ الْفِدَاءِ، ثُمَّ أَحَلَّ لَهُمُ الْعَنَائِمَ. فَلَمَّا كَانَ يَوْمُ

Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ). Then Allah revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you,

أُخِذَ مِنَ الْعَامِ الْمُقْبِلِ عَوْقِبُوا بِمَا صَنَعُوا يَوْمَ
بَدْرٍ مِنْ أَخْذِهِمُ الْفِدَاءَ، فَقَتِلَ مِنْهُمْ سَبْعُونَ،
وَفَرَّ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ،
وَكُسِرَتْ رِبَاعِيَّتُهُ، وَهُسِمَتِ الْيَظْضَةُ عَلَى
رَأْسِهِ، وَسَالَ الدَّمُ عَلَى وَجْهِهِ، وَأَنْزَلَ اللَّهُ
تَعَالَى: ﴿أَوْ لَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ
مِثْلَهَا قُلْتُمْ إِنَّ هَذَا قُلٌّ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (آل عمران : ١٦٥)
بِأَخْذِكُمُ الْفِدَاءَ. [انظر: ٢٢١]

تخریج: إسناده حسن، م: (١٧٦٣)

although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [Its *isnad* is *hasan*, (Muslim (1763)]

209. It was narrated that 'Umar bin al-Khattab (ؓ) said: We were with the Messenger of Allah (ﷺ) on a journey, and I asked him about something three times but he did not answer me. I said to myself, May your mother be bereft of you, O son of al-Khattab, you spoke to the Messenger of Allah (ﷺ) three times and he did not answer you. So I got on my mount and went on ahead, fearing that something had been revealed concerning me. Then I heard someone calling out: O 'Umar! Where is 'Umar? I went back, thinking that something had been revealed concerning me, and the Prophet (ﷺ) said: "Yesterday a soorah was revealed to me that is dearer to me than this world and everything in it: 'Verily, We have given you (O Muhammad ﷺ) a manifest victory. That Allah may forgive you your sins of the past and the future' [al-Fath 48:1-2].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4177)]

210. It was narrated that Ibn al-Hawtakiyyah said: Some food was brought to 'Umar bin al-Khattab and he called a man to join him, but he said, I am fasting. ['Umar] said: What fast are you

٢٠٩- حَدَّثَنَا أَبُو نُوحٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، قَالَ: فَسَأَلْتُهُ عَنْ شَيْءٍ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرُدَّ عَلَيَّ، قَالَ: فَقُلْتُ لِنَفْسِي: تَكَلَّنَا أُمُّكَ يَا ابْنَ الْخَطَّابِ، نَزَرْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرُدَّ عَلَيَّ، قَالَ: فَزَكَيْتُ رَاحِلَتِي فَتَقَدَّمْتُ مَخَافَةَ أَنْ يَكُونَ نَزَلَ فِيَّ شَيْءٌ، قَالَ: فَإِذَا أَنَا بِمُنَادٍ يُنَادِي: يَا عُمَرُ، أَيْنَ عُمَرُ؟ قَالَ: فَزَجَعْتُ، وَأَنَا أَظُنُّ أَنَّهُ نَزَلَ فِيَّ شَيْءٌ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «نَزَلَتْ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا» ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (الفتح: ٢٠١)

تخريج: إسناده صحيح، خ: (٤١٧٧)

٢١٠- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ ابْنِ الْحَوَاتِكِيِّ قَالَ: أُتِيَ عُمَرُ بْنُ الْخَطَّابِ ؓ بِطَعَامٍ، فَدَعَا إِلَيْهِ رَجُلًا، فَقَالَ: إِنِّي صَائِمٌ،

observing? Were it not for fear of adding or subtracting something, I would have narrated to you a *hadeeth* from the Prophet (ﷺ), when the Bedouin brought him a rabbit; rather send for 'Ammar. When 'Ammar came, he said: Were you there on the day when the Bedouin brought the rabbit to the Messenger of Allah (ﷺ)? ('Ammar) said: Yes. ['Umar] said: I saw blood on it, but he (the Prophet (ﷺ)) said: "Eat it." (The Bedouin) said: I am fasting. (The Prophet (ﷺ)) said: "What fast are you observing?" He said: The beginning and end of the month. He said: "If you want to fast, then fast the thirteenth, fourteenth and fifteenth (of the month)."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*.]

211. It was narrated that Masrooq bin al-Ajda' said: I met 'Umar bin al-Khattab and he said: Who are you? I said: Masrooq bin al-Ajda'. 'Umar said: I heard the Messenger of Allah (ﷺ) saying, "Al-Ajda' is a devil [i.e the word Al-Ajda' has a bad meaning]; rather you are Masrooq bin 'Abdur-Rahman. 'Amir said: I saw his name written in the Deewan: Masrooq bin 'Abdur-Rahman. I said: What is this? He said: This is what 'Umar (ﷺ) called me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mujalid bin Sa'eed]

ثُمَّ قَالَ: وَآيُ الصَّيَامِ تَصُومُ؟ لَوْلَا كَرَاهِيَةُ أَنْ أَزِيدَ أَوْ أَنْقُصَ لَحَدَّثْتُكُمْ بِحَدِيثِ النَّبِيِّ ﷺ حِينَ جَاءَهُ الْأَعْرَابِيُّ بِالْأَرْنبِ، وَلَكِنْ أَرْسَلُوا إِلَى عَمَّارٍ، فَلَمَّا جَاءَ عَمَّارٌ، قَالَ: أَشَاهِدُ أَنْتَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَاءَهُ الْأَعْرَابِيُّ بِالْأَرْنبِ؟ قَالَ: نَعَمْ، فَقَالَ: إِنِّي رَأَيْتُ بِهَا دَمًا، فَقَالَ: «كُلُوهَا» قَالَ: إِنِّي صَائِمٌ قَالَ: «وَآيُ الصَّيَامِ تَصُومُ؟» قَالَ: أَوَّلَ الشَّهْرِ وَآخِرَهُ، قَالَ: «إِنْ كُنْتَ صَائِمًا فَصُمْ الثَّلَاثَ عَشْرَةَ، وَالْأَرْبَعَ عَشْرَةَ، وَالْخَمْسَ عَشْرَةَ».

تخريج: حسن بشواهد، وهذا إسناد ضعيف، المسعودي كان قد اختلط، ورواية أبي النضر عنه بعد الاختلاط، وحكيم بن جبير ضعيف لكنه توبع، وابن الحوتكية لم يرو عنه سوى موسى بن طلحة.

٢١١- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَامِرٌ عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: مَسْرُوقُ بْنُ الْأَجْدَعِ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَجْدَعُ شَيْطَانٌ» وَلَكِنَّكَ مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ. قَالَ عَامِرٌ: فَرَأَيْتُهُ فِي الدِّبْوَانِ مَكْتُوبًا: مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ، فَقُلْتُ: مَا هَذَا؟ فَقَالَ: هَكَذَا سَمَّاهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ.

تخريج: إسناده ضعيف لضعف مجاليد بن سعيد.

212. It was narrated from 'Umar bin al-Khattab that the Prophet (ﷺ) forbade 'azl (coitus interruptus) with a free woman, except with her permission.

Comments: [Its *isnad* is *da'eef*; because of the weakness of 'Abdullah bin Lahee'ah]

٢١٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ جَعْفَرِ بْنِ رَيْغَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْعَزْلِ عَنِ الْحُرَّةِ إِلَّا بِإِذْنِهَا.

تخريج: إسناده ضعيف لضعف عبدالله بن لهيعة.

213. It was narrated from Zaid bin Aslam that his father said: I heard 'Umar say: If I live until next year, no city will be conquered but I shall divide it among them (the troops) as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [A *saheeh hadeeth*; this *isnad* is *hasan*, al-Bukhari (2334)]

٢١٣- حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرِو قَالَ: حَدَّثَنَا هِشَامُ - يَعْنِي ابْنَ سَعْدٍ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ ؓ يَقُولُ: لَئِنْ عِشْتُ إِلَى هَذَا الْعَامِ الْمُتَمِّلِ، لَا يَفْتَحُ لِلنَّاسِ قَرْيَةً (٣٢/١) إِلَّا فَسَمْتُهَا بَيْنَهُمْ كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ. [انظر: ٢٨٤]

تخريج: حديث صحيح، وهذا إسناده حسن، خ: (٢٣٣٤)

214. It was narrated from Ibn 'Abbas that 'Umar (ؓ) said: I was with the Prophet (ﷺ) on a campaign, and I swore (an oath), No, by my father! A man called out from behind me: "Do not swear by your fathers." And I saw that it was the Prophet (ﷺ).

Comments: [Saheeh lighairihi and its *isnad* is *da'eef*, al-Bukhari (6647) Muslim (1646)]

٢١٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاقٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ؓ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَخَلَفْتُ: لَا وَابِي، فَهَتَفَ بِي رَجُلٌ مِنْ خَلْفِي، فَقَالَ: «لَا تَخْلِفُوا بِأَبَائِكُمْ» فَإِذَا هُوَ النَّبِيُّ ﷺ. [راجع: ١١٦]

تخريج: صحيح لغيره، وهذا إسناده ضعيف، رواية سماك عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (١٦٤٦).

215. It was narrated that 'Umar said: If I live, *in sha Allah*, I shall certainly expel the Jews and Christians from the Arabian Peninsula.

٢١٥- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ ؓ قَالَ: لَئِنْ عِشْتُ إِنْ شَاءَ اللَّهُ، لَا أَخْرِجَنَّ

Comments: [Its *isnad* is *saheeh*, Muslim (1767)]

الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ.
[راجع: ٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

216. It was narrated that 'Umar said: I saw the Messenger of Allah (ﷺ) wiping over his leather slippers (when doing *wudoo*).

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because of the weakness of Shareek]

٢١٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ ؓ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ. [راجع: ١٢٨]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف شريك، وعاصم بن عبيدالله، وعبيدالله بن عاصم بن عمر والد عاصم لم يدرك جده عمر.

217. It was narrated that Sayyar bin al-Ma'roor said: I heard 'Umar giving a *khutbah*, and he said: The Messenger of Allah (ﷺ) built this mosque and we, the *Muhajireen* and *Ansar*, were with him. If it gets too crowded, then let one of you prostrate on his brother's back. And he saw people (on one occasion) praying in the street and said: Pray in the mosque.

Comments: [A *saheeh hadeeth*]

٢١٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا سَلَامٌ - يَعْنِي أَبَا الْأَخْوَصِ - عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَيَّارِ بْنِ الْمَعْرُورِ قَالَ: سَمِعْتُ عُمَرَ ؓ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ بَنَى هَذَا الْمَسْجِدَ وَنَحْنُ مَعَهُ: الْمُهَاجِرُونَ وَالْأَنْصَارُ، فَإِذَا اشْتَدَّ الرَّحَامُ فَلْيَسْجُدِ الرَّجُلُ مِنْكُمْ عَلَى ظَهْرِ أَخِيهِ. وَرَأَى قَوْمًا يُصَلُّونَ فِي الطَّرِيقِ، فَقَالَ: صَلُّوا فِي الْمَسْجِدِ.

تخريج: حديث صحيح، سيار بن معرور- وإن لم يرو عنه غير سمالك، ولم يوثقه غير ابن حبان- قد نوبع.

218. It was narrated from Harithah bin Mudarrib that he did *Hajj* with 'Umar bin al-Khattab (ؓ). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu'mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it

٢١٨- قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ: زُفَيْرٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ: أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ ؓ، فَأَنَاءَهُ أَشْرَافُ أَهْلِ الشَّامِ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّا أَصَبْنَا رَقِيقًا وَدَوَابَّ، فَخُذْ مِنْ أَمْوَالِنَا صَدَقَةً تُطَهِّرُنَا بِهَا، وَتَكُونُ لَنَا زَكَاةً،

will be *zakah* for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A *saheeh hadeeth*]

فَقَالَ: هَذَا شَيْءٌ لَمْ يَفْعَلْهُ اللَّذَانِ كَانَا مِنْ قَبْلِي وَلَكِنْ أَنْتَظِرُوا حَتَّى أَسْأَلَ الْمُسْلِمِينَ.

[راجع: ٨٢]

تخریج: حديث صحيح، زهير روى عن أبي إسحاق السبيعي بعد ما تغير، لكنه توبع.

219. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab said: The Messenger of Allah (ﷺ) said: "If I live, I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

٢١٩- حَدَّثَنَا رَوْحٌ وَمُؤَمِّلٌ قَالَا: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ عِشْتُ لَا أُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَتْرَكَ فِيهَا إِلَّا مُسْلِمًا». [راجع: ٢٠١]

تخریج: إسناده صحيح، م: (١٧٦٧).

220. It was narrated from 'Umar bin al-Khattab (ؓ) - and 'Abdullah said: My father attributed it to the Prophet (ﷺ) - that he said: "Whoever misses any part of his regular portion of Qur'an or prayer at night, and recites it between *Fajr* and *Zuhr*, it will be as if he recited it that night."

Comments: [Its *isnad* is *saheeh*]

٢٢٠- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ - أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُثَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ عَبْدُ اللَّهِ: وَقَدْ بَلَغَ بِهِ أَبِي إِلَى النَّبِيِّ ﷺ - قَالَ: «مَنْ قَاتَهُ شَيْءٌ مِنْ وَرْدِهِ - أَوْ قَالَ: مِنْ جَزْئِهِ - مِنَ اللَّيْلِ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى الظُّهْرِ، فَكَأَنَّمَا قَرَأَهُ مِنْ لَيْلَتِهِ». [انظر: ٣٧٧]

تخریج: إسناده صحيح، م: (٧٤٧).

221. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the *mushrikeen* and saw

٢٢١- حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَاكُ الْحَقْفِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدَّثَنِي عُمَرُ ؓ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ

that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the *qiblah*, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it back on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession'" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, caused the *mushrikeen* to be defeated; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should

النَّبِيِّ ﷺ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةٍ وَتَيْفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزْ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ فَلَا تُعْبَدُ فِي الْأَرْضِ أَبَدًا» قَالَ: فَمَا زَالَ يَسْتَعِيثُ رَبَّهُ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاؤَهُ [فَرَدَّاهُ]، ثُمَّ انْتَرَمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، كَذَلِكَ مُنَاشِدَتُكَ رَبِّكَ، فَإِنَّهُ سَيَنْجِزُ لَكَ مَا وَعَدَكَ وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِينَ﴾ (الأنفال: ٩). فَلَمَّا كَانَ يَوْمَئِذٍ، وَالتَّقُوا فَهَرَمَ اللَّهُ الْمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا، وَأَسِرَ مِنْهُمْ سَبْعُونَ رَجُلًا، فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ وَعَلِيًّا وَعُمَرَ، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ، هَؤُلَاءِ بَنُو الْعَمِّ وَالْعَشِيرَةِ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمْ الْفِدَاءَ، فَيَكُونُوا مَا أَخَذْنَا مِنْهُمْ قُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى اللَّهُ عَزَّ وَجَلَّ أَنْ يَهْدِيَهُمْ فَيَكُونُوا لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ الْخَطَّابِ؟» فَقَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ، وَلَكِنِّي أَرَى أَنْ تُمَكِّنَنِي مِنْ فُلَانٍ - قَرِيبٍ لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ، وَتُمْكِنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ، وَتُمْكِنَ حَمْزَةَ مِنْ فُلَانٍ،

accept a ransom for them, which will strengthen us against the *kuffar*, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the *mushrikeen*; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ).

أَخِيهِ، فَيَضْرِبُ عُنُقَهُ، حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صَنَادِيدُهُمْ وَأَيْمَتُهُمْ وَقَادَتُهُمْ. فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهَوِ مَا قُلْتُ، فَأَخَذَ مِنْهُمْ الْفِدَاءَ. فَلَمَّا كَانَ مِنَ الْعَدَا، (١/ ٣٣) قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: غَدَوْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ، وَإِذَا هُمَا يَتَكَيَّانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا يُبْكِيكَ أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءَ بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءَ تَبَاكَيْتُ لِيَكَايَكُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ: «الَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنَ الْفِدَاءِ، وَلَقَدْ عَرَضَ عَلَيَّ عَذَابُكُمْ أَذْنَى مِنْ هَذِهِ الشَّجَرَةِ - لَشَجَرَةٍ قَرِيبَةٍ - وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿مَا كَانَتْ لِيَنِي أَنْ يَكُونَ لَهُمْ أَسْرَى حَتَّى يُنْفِخَ فِي الْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿لَمَسَّكُمْ فِيمَا أَخَذْتُمْ﴾ (الأنفال: ٦٧، ٦٨) مِنَ الْفِدَاءِ، ثُمَّ أَحَلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ مِنَ الْعَامِ الْمُقْبِلِ عَوْقُوا بِمَا صَنَعُوا يَوْمَ بَدْرٍ مِنْ أَخْذِهِمُ الْفِدَاءَ، فَقَتِلَ مِنْهُمْ سَبْعُونَ، وَقَرَّ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ، وَكُسِرَتْ رِبَاعِيَّتُهُ، وَهَبَمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، وَسَالَ الدَّمُ عَلَى وَجْهِهِ، فَأَنْزَلَ اللَّهُ: ﴿أَوْ لَمَّا أَصَبْتَكُمْ مُصِيبَةً﴾ إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (آل عمران: ١٦٥) بِأَخْذِكُمُ الْفِدَاءَ. [راجع: ٢٠٨]

تخریج: حدیث صحیح، وإسناده حسن.

م: (١٧٦٣).

Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [A *Saheeh* hadeeth its *isnad* is *hasan*; Muslim (1763).]

222. It was narrated that Ibn 'Abbas said: I was eager to ask 'Umar about the two wives of the

٢٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عُثَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

Prophet (ﷺ) concerning whom Allah said, "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)" [at-Tahreem 66:4], until 'Umar went for Hajj and I went with him. When we were partway there, 'Umar turned aside and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he did *wudoo'*. I said: O Ameer al-Mu'mineen, who are the two wives of the Prophet (ﷺ) of whom Allah said: "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)" [at-Tahreem 66:4]? 'Umar said: How strange of you, O Ibn 'Abbas! [az-Zuhri said: By Allah, he did not like the question, but he did not conceal anything.] He said: They were Hafsa and 'A'ishah. Then he started to narrate the *hadeeth* and said: We people of Quraish were a people who dominated women, but when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banu Umayyah bin Zaid in al-'Awali. One day I got angry with my wife, and she argued with me. I did not like her to argue with me, but she said: Do

تؤذي، عن ابن عباس قال: لم أزل حريصاً على أن أشأل عمر بن الخطاب ؓ عن المراتين من أزواج النبي ﷺ، اللتين قال الله تعالى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ (التحریم: ٤) حتى حَجَّ عمر ؓ وَحَجَجْتُ مَعَهُ، فَلَمَّا كُنَّا بِنَعِصِ الطَّرِيقِ عَدَلَ عُمَرُ ؓ وَعَدَلْتُ مَعَهُ بِإِلَادَاوَةٍ، فَتَبَرَّرَ ثُمَّ أَتَانِي، فَسَكَبْتُ عَلَى يَدَيْهِ قَتَرَصًا، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ فَقَالَ عُمَرُ ؓ: وَاعْجَبَا لَكَ يَا ابْنَ عَبَّاسٍ! - قَالَ الزُّهْرِيُّ: كَرِهَ وَاللَّهُ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ عَنْهُ - قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ. قَالَ: ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ، قَالَ: كُنَّا مَعَشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا نَغْلِبُهُمْ نِسَاءُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، قَالَ: وَكَانَ مَنَزَلِي فِي بَيْتِ أُمِّئَةَ بِنِ زَيْدٍ بِالْعَوَالِي، قَالَ: فَتَغَضَّبْتُ يَوْمًا عَلَى أَمْرَاتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ، فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ، وَتَنْهَجُرُهُ إِحْدَاهُمُ الْيَوْمَ إِلَى اللَّيْلِ. قَالَ: فَاَنْطَلَقْتُ، فَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ. قُلْتُ: وَتَنْهَجُرُهُ إِحْدَاكُمُ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ، قُلْتُ: قَدْ خَابَ مَرٌّ فَعَلَ ذَلِكَ مِنْكُمْ وَخَسِرَ،

you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I went and entered upon Hafsa, and I said: Do you argue with the Messenger of Allah (ﷺ)? She said: Yes. I said: Does one of you forsake him all day until night comes? She said: Yes. I said: Any one of you who does that is doomed and lost. Does any one of you feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), for then she will be doomed? Do not argue with the Messenger of Allah (ﷺ) and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbour is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you - referring to 'A'ishah. And 'Umar said: I had a neighbour among the Ansar. We used to take turns to go down to the Messenger of Allah (ﷺ). He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassan were shoeing their horses to attack us. My friend went down, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: Something terrible has happened! I said: What? Have

أَفْتَأَمَنْ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِعُصْبِ رَسُولِهِ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا، وَسَلِّبِي مَا بَدَا لَكَ، وَلَا يَغُرَّنَكَ أَنْ كَانَتْ جَارَتِكَ هِيَ أَوْسَمَ وَأَحَبَّ إِلَي رَسُولِ اللَّهِ ﷺ مِنْكَ - يُرِيدُ عَائِشَةَ ؓ. - قَالَ: وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ، وَكُنَّا نَتَّائِبُ التَّزْوِلَ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَنْزِلُ يَوْمًا، وَأَنْزِلُ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: وَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِيَتَغَرَّوْنَا، فَتَزِلَ صَاحِبِي يَوْمًا، ثُمَّ أَتَانِي عِشَاءً فَضْرَبَ بَابِي، ثُمَّ نَادَانِي فَخَرَجْتُ إِلَيْهِ، فَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ. فَقُلْتُ وَمَاذَا، أَجَاءَتْ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَّقَ الرَّسُولُ نِسَاءَهُ. فَقُلْتُ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، قَدْ كُنْتُ أَظُنُّ هَذَا كَايْنًا. حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَى يَتَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ وَهِيَ تَبْكِي، فَقُلْتُ: أَطْلَقَكُنَّ رَسُولُ اللَّهِ ﷺ فَقَالَتْ: لَا أَذْرِي، هُوَ هَذَا مُعْتَرِلٌ فِي هَذِهِ الْمَشْرُبَةِ. فَأَتَيْتُ غُلَامًا لَهُ أَسْوَدٌ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ الْغُلَامُ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَأَنْطَلَقْتُ حَتَّى أَتَيْتُ الْمَيْبَرِ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَأَتَيْتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ عَلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ.

Ghassan come? He said: No, it is more terrible than that and worse. The Prophet (ﷺ) has divorced his wives! I said: Hafsah is doomed and lost! I thought that this would happen. Then when I had prayed *Fajr*, I got dressed, then I went down and entered upon Hafsah, who was weeping. I said: Has the Messenger of Allah (ﷺ) divorced you? She said: I do not know. He has secluded himself in this loft. I went to a black slave of his and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I went away and came to the minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I turned to leave, then the slave called me and said: Go in, he has given you permission. So I went in and greeted the Messenger of Allah (ﷺ) with *salam*. He was resting on a reed mat that had left marks on his side. I said: O Messenger of Allah, have you divorced your wives? He looked up at me and said, "No." I said: *Allah Akbar!* If you had seen us, O Messenger of Allah, we Quraish were a people who dominated women, but

فَخَرَجْتُ فَجَلَسْتُ إِلَى الْمَيْمَنَةِ، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَأَتَيْتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمْتُ. فَوَلَّيْتُ مُدْبِرًا، فَإِذَا الْغُلَامُ يَدْعُونِي، فَقَالَ: ادْخُلْ، فَقَدْ أُذِنَ لَكَ. فَدَخَلْتُ، فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَكِيٌّ عَلَى (٣٤/١) رَمْلِ حَصِيرٍ - وَ حَدَّثَنَاهُ يَعْقُوبُ فِي حَدِيثٍ صَالِحٍ قَالَ: رُمَالِ حَصِيرٍ - قَدْ أَثَرٌ فِي جَنْبِهِ، فَقُلْتُ: أَطَلَقْتَ يَا رَسُولَ اللَّهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ وَقَالَ: «لَا» فَقُلْتُ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْنَا يَا رَسُولَ اللَّهِ، وَكُنَّا مَعَشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِيهِمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُكْبِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ إِنَّ أَرْوَاجَ رَسُولِ اللَّهِ ﷺ لَيُرَاجِعُنَّهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُمْ وَخَسِرَ، أَفَتَأْمُرُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِيُغْضِبَ رَسُولَهُ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: لَا يَغْرُكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْسَمَ وَأَحَبَّ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْكَ، فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: اسْتَأْذِنُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا

when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: Do you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I said: Any one of them who does that is doomed and lost. Does one of them feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), then she will be doomed? The Messenger of Allah (ﷺ) smiled. I said: O Messenger of Allah, I entered upon Hafsa and I said: Do not be misled by the fact that your neighbour (i.e. 'Aa'ishah) is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you. The Messenger of Allah (ﷺ) smiled again. I said: O Messenger of Allah, may I speak to you freely? He said: "Yes." So I sat down and looked around the room, and by Allah, I did not see anything in it to please the eye except three hides. I said: Pray to Allah, O Messenger of Allah, to make life prosperous for your *unimah*, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, may He be glorified and exalted. He

يَرُدُّ الْبَصَرَ إِلَّا أَهْبَةً ثَلَاثَةً، فَقُلْتُ: اذْعُ يَا رَسُولَ اللَّهِ أَنْ يُوسَّعَ عَلَيَّ أُمَّتِي، فَقَدْ وَسَّعَ عَلَيَّ فَارِسَ وَالرُّومَ، وَهُمْ لَا يَعْبُدُونَ اللَّهَ. فَاسْتَوَى جَالِسًا، ثُمَّ قَالَ: «أَفِي شَكِّ أَنْتَ يَا ابْنُ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَّلْتَ لَهُمْ طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ. وَكَانَ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَيْهِمْ شَهْرًا مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِمْ، حَتَّى عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ. [انظر: ٣٣٩]

تخريج: إسناده صحيح، خ: (٨٩) م: (١٤٧٩).

sat up straight and said: "Are you doubting, O son of al-Khattab? They are people whose good things have been hastened for them in this world." I said: Pray for forgiveness for me, O Messenger of Allah. He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah rebuked him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (89) and Muslim (1479)]

223. It was narrated that 'Abdur-Rahman bin 'Abdul-Qari said: I heard 'Umar bin al-Khattab (رضي الله عنه) say: When the Revelation came down to the Messenger of Allah (ﷺ), a sound could be heard near his face like the buzzing of bees. We waited a while, then he turned to face the *qiblah* and raised his hands, then he said: "O Allah, give us more (blessing) and do not give us less; honour us and do not humiliate us; give to us and do not deprive us; give precedence to us and do not give others precedence over us; be pleased with us and make us pleased." Then he said: "Ten verses have been revealed to me; whoever adheres to them will enter Paradise." Then he recited to us: "Successful indeed are the believers" [al-Mu'minoon 23:1] until he completed the ten verses.

Comments: [Its *isnad* is *da'eef* because Yoonus bin Sulaim is unknown]

224. It was narrated from Abu 'Ubaid the freed slave of 'Abdur-Rahman bin 'Awf that he was present on *Eid* with 'Umar bin al-

٢٢٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي يُونُسُ بْنُ سَلِيمٍ قَالَ: أَمْلَى عَلَيَّ يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ عَنْ أَبِي شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ إِذَا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ يُسْمَعُ عِنْدَ وَجْهِهِ دَوِيٌّ كَدَوِيِّ النَّحْلِ، فَمَكَّنَّا سَاعَةً، فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ، فَقَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا، وَآكِرْمْنَا وَلَا تُهِنَّا، وَأَعْظِنَا وَلَا تَحْرِمْنَا، وَآيِزْنَا وَلَا تُؤْزِرْ عَلَيْنَا، وَارْضَ عَنَّا وَارْضِنَا» ثُمَّ قَالَ: «لَقَدْ أَنْزِلَتْ عَلَيَّ عَشْرُ آيَاتٍ، مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ» ثُمَّ قَرَأَ عَلَيْنَا: «قَدْ أَفْلَحَ الْمُؤْمِنُونَ» حَتَّى خَتَمَ الْعَشْرَ آيَاتٍ.

تخريج: إسناده ضعيف لجهالة يونس بن سليم.

٢٢٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ أَبِي عُثَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ: أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ

Khatab (رضي الله عنه). He [Umar] prayed before delivering the *khutbah*, with no *adhan* or *iqamah*. Then he gave the *khutbah* and said: O people, the Messenger of Allah (ﷺ) forbade fasting on these two days (i.e., the two *Eids*). On the first of them you break your fast and celebrate your festival, and on the second you eat from the meat of your sacrifices.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

225. It was narrated that Sa'd Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I was present at *Eid* with 'Umar bin al-Khattab... and he mentioned a similar *hadeeth*.

Comments: [A *Salheeh hadeeth* its *isnad* is *hasan*]

226. It was narrated from Ibn 'Umar that 'Umar (رضي الله عنه) kissed the Black Stone, then he said: I know that you are only a stone. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you.

Comments: [A *Salheeh hadeeth*. This *isnad* is *da'eef* because of the weakness of 'Abdullah bin 'Umar al-'Umar]

227. It was narrated from Abu Wa'il that a man who was a Christian and was known as as-Subayy bin Ma'bad became Muslim and wanted to go for *jihad*. It was said to him: Start

الخطاب ﷺ فَصَلَّى قَبْلَ أَنْ يَخْطُبَ بِلاَ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا أَحَدُهُمَا، فَيَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَعِيدِكُمْ، وَأَمَّا الْآخَرُ، فَيَوْمَ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. [راجع: ١٦٣]

تخريج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧).

٢٢٥- حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعْدِ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٦٣]

تخريج: حديث صحيح كسابقه، وإسناده حسن.

٢٢٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ﷺ قَبَّلَ الْحَجَرَ، ثُمَّ قَالَ: قَدْ عَلِمْتُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ. [انظر: ٢٢٩]

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف عبد الله بن عمر العمري، لكنه قد توبع. خ: (١٥٩٧) م: (١٢٧٠).

٢٢٧- حَدَّثَنَا مُشَيْمٌ: أَخْبَرَنِي سَيَّارٌ عَنْ أَبِي وَائِلٍ: أَنَّ رَجُلًا كَانَ نَصْرَانِيًّا يُقَالُ لَهُ: الصَّبِيُّ بْنُ مَعْبُدٍ، أَتَمَّ فَأَرَادَ الْجِهَادَ فَقِيلَ لَهُ: ابْدَأْ بِالْحَجِّ، فَأَتَى الْأَشْعَرِيَّ، فَأَمَرَهُ أَنْ

with Hajj. So he went to al-Ash'ari, who told him to enter ihram for Hajj and 'Umrah together. So he did that, and whilst he was reciting the Talbiyah, Zaid bin Soohan and Salman bin Rabe'ah passed by him, and one of them said to the other: This one is more misguided than his family's camel. As-Subayy heard them and that upset him. When he arrived he went to 'Umar and told him about that. 'Umar (ؓ) said to him: You have been guided to the Sunnah of your Prophet (ﷺ). He [the narrator] said: On another occasion I heard him say: You have been helped to follow the Sunnah of the Prophet.

Comments: [Its isnad is saheeh]

228. It was narrated from 'Alqamah that 'Umar (ؓ) said: The Messenger of Allah (ﷺ) was staying up late one night with Abu Bakr, discussing some issue of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

229. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one, meaning 'Umar (ؓ), kiss the [Black] Stone and say: I am kissing you and I know that you are only a stone and cannot bring any benefit or ward off any harm; were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you.

يُهَلُّ بِالْمُعَرَّةِ وَالْحَجِّ جَمِيعًا، فَقَعَلَ، فَيَسْمَا هُوَ يُلَبِّي إِذْ مَرَّ يَزِيدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِيعَةَ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَهَذَا أَضَلُّ مِنْ بَعِيرِ أَهْلِهِ، فَسَمِعَهَا الصَّبِيُّ، فَكَبَّرَ ذَلِكَ عَلَيْهِ، فَلَمَّا قَدِمَ أَتَى عُمَرَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ عُمَرُ ؓ: هَدَيْتَ لِسَنَتِهِ نَبِيَّكَ. قَالَ: وَسَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ: وَفَقْتُ لِسَنَتِهِ نَبِيَّكَ. [راجع: ٨٣]

تخريج: إسناده صحيح.

٢٢٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ ؓ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ ؓ اللَّيْلَةَ كَذَاكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا مَعَهُ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٢٢٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ: رَأَيْتُ الْأَصْبَلِيَّ - يَعْنِي عُمَرَ ؓ - يَقْبَلُ (٣٥/١) الْحَجَرَ وَيَقُولُ: إِنِّي لَأَقْبَلُكَ، وَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ لَمْ أَقْبَلُكَ. [انظر: ٣٦١]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

230. It was narrated from Ibn 'Umar, from 'Umar [that he said:] I said: O Messenger of Allah, can one of us go to sleep when he is *junub*? He said: "Yes, if he does *wudoo*."

Comments: [Its *isnad* is *saheeh*]

231. It was narrated that 'Umar bin al-Khattab (ؓ) said: The Messenger of Allah (ﷺ) said: "When night comes and day departs, and the sun sets, then (it is time to) break your fast."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

232. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when he was his governor in Makkah. 'Umar asked: Whom have you appointed as your deputy over the people of the valley? He said: I have appointed Ibn Abza over them. 'Umar said: Who is Ibn Abza? Nafi' said: One of our freed slaves. 'Umar said: Have you appointed a freed slave over them? Nafi' said: He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (*al-fara'id*) and is a (good) *qadi* (judge). 'Umar said: Indeed your Prophet (ﷺ) said, "Allah raises some people (in status) by means of this Book and brings others low by means of it."

Comments: [Its two *isnads* are *saheeh*, Muslim (817)]

٢٣٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُمَيْرُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَيْقُذُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ إِذَا تَوَضَّأَ». [راجع: ٩٤]

تخريج: إسناده صحيح.

٢٣١- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَاصِمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرْتَ». [راجع: ١٩٢]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

٢٣٢- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ. (ح) وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ الْمُعْنَى، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ: أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ ؓ بِعُسْفَانَ، وَكَانَ عُمَرُ ؓ اسْتَعْمَلَهُ عَلَى مَكَّةَ، فَقَالَ لَهُ عُمَرُ ؓ: مَنْ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبْرَى. قَالَ: وَمَا ابْنُ أَبْرَى؟ فَقَالَ: رَجُلٌ مِنْ مَوَالِينَا. فَقَالَ عُمَرُ ؓ: اسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى! فَقَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ، عَلِيمٌ بِالْفَرَائِضِ قَاضٍ، فَقَالَ عُمَرُ ؓ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ الْآخَرِينَ».

تخريج: إسناده صحيحان، م: (٨١٧).

233. It was narrated that Abul-Bakhtari said: 'Umar said to Abu 'Ubaidah bin al-Jarrah: Stretch out your hand so that I may give my allegiance to you, for I heard the Messenger of Allah (ﷺ) say: "You are the trustee of this *ummah*." Abu 'Ubaidah said: I will not put myself ahead of someone whom the Messenger of Allah (ﷺ) told to lead us in prayer and he led us in prayer until he [the Messenger of Allah (ﷺ)] died.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

234. It was narrated that 'Umar bin al-Khattab (ؓ) said: The Messenger of Allah (ﷺ) shared out (some wealth) and I said: By Allah, O Messenger of Allah, others deserved to have it more than these people. He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its *isnad* is *saheeh*, Muslim (1056)]

235. It was narrated from Ibn 'Umar that 'Umar (ؓ) asked the Prophet (ﷺ): Can one of us sleep if he is *junub*? He said: "Yes, if he does *wudoo'* as for prayer."

Comments: [*Saheeh* because of corroborating evidence]

٢٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَمْعٍ عَنْ مُسْلِمِ الْبَطِينِ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: قَالَ عُمَرُ ؓ لِأَبِي عُيَيْدَةَ ابْنِ الْجَرَّاحِ: ابْسُطْ يَدَكَ حَتَّى أَتَابِعَكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنْتَ أَمِيرُ هَذِهِ الْأُمَّةِ». فَقَالَ أَبُو عُيَيْدَةَ: مَا كُنْتُ لِأَتَقَدَّمَ بَيْنَ يَدَيْ رَجُلٍ أَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَوْمَنَا، فَأَمَّا حَتَّى مَاتَ.

تخریج: إسناده ضعيف لانقطاعه، أبو البختري لم يدرك عمر.

٢٣٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ سَلْمَانَ ابْنِ رَبِيعَةَ، عَنْ عُمَرَ ؓ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَغَيْرِ هَؤُلَاءِ أَحَقُّ مِنْهُمْ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُمْ خَيْرُونِي بَيْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يُخْلُونِي، فَلَسْتُ بِأَخِلٍّ». [راجع: ١٢٧]

تخریج: إسناده صحيح، م: (١٠٥٦).

٢٣٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ ؓ سَأَلَ النَّبِيَّ ﷺ: أَتَيَأُمُّ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ». [راجع: ٩٤]

تخریج: صحيح لغيره، عبد الله بن عمر العمري شيخ عبدالرزاق- وإن كان ضعيفاً - توبع.

236. It was narrated from Ibn 'Umar that 'Umar asked the Prophet (ﷺ)... a similar *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

237. It was narrated that Nafi' said: Ibn 'Umar saw Sa'd bin Malik wiping over his leather slippers. Ibn 'Umar said: Is it you doing this? Sa'd said: Yes. They both went to 'Umar and Sa'd said to 'Umar, Give my brother's son a *fatwa* with regard to wiping over leather slippers. 'Umar said, When we were with our Prophet (ﷺ) we used to wipe over our leather slippers. Ibn 'Umar said: Even if that is after one has defecated and urinated? He said: Yes, even if that is after one has defecated and urinated. Nafi' said: After that, Ibn 'Umar would wipe over them and not take them off, and he did not give a time limit for that. I told that to Ma'mar and he said: Ayyoob told me something similar from Nafi'.

Comments: [Its *isnad* is *saheeh*]

238. Malik bin Aws bin al-Hadathan said: I exchanged some silver for gold with Talhah bin 'Ubaidullah, and he said: Wait for me until our storekeeper comes from al-Ghabah. 'Umar bin al-Khattab heard that and said: No, by Allah! Do not leave him until you take your exchange from him, for I heard the Messenger of

٢٣٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ رضي الله عنه
سَأَلَ النَّبِيَّ ﷺ... مِثْلَهُ. [راجع: ٩٤]

تخريج: إسناده صحيح.

٢٣٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُيَيْدُ اللَّهِ
ابْنُ عُمَرَ، عَنْ نَافِعٍ قَالَ: رَأَى ابْنُ عُمَرَ سَعْدَ
ابْنِ مَالِكٍ يَمْسَحُ عَلَى خُفَّيْهِ، فَقَالَ ابْنُ عُمَرَ:
وَإِنَّكُمْ لَتَفْعَلُونَ هَذَا؟ فَقَالَ سَعْدٌ: نَعَمْ،
فَاجْتَمَعَا عِنْدَ عُمَرَ رضي الله عنه، فَقَالَ سَعْدٌ: يَا أَمِيرَ
الْمُؤْمِنِينَ، أَفَبِ ابْنِ أَخِي فِي الْمَسْحِ عَلَى
الْخُفَّيْنِ، فَقَالَ عُمَرُ رضي الله عنه: كُنَّا وَنَحْنُ مَعَ نَبِيِّنَا
ﷺ نَمْسَحُ عَلَى خُفَّيْنَا. فَقَالَ ابْنُ عُمَرَ رضي الله عنه:
وَإِنْ جَاءَ مِنَ الْغَائِطِ وَالْبَوْلِ؟ فَقَالَ عُمَرُ رضي الله عنه:
نَعَمْ، وَإِنْ جَاءَ مِنَ الْغَائِطِ وَالْبَوْلِ. قَالَ نَافِعٌ:
فَكَانَ ابْنُ عُمَرَ بَعْدَ ذَلِكَ يَمْسَحُ عَلَيْهِمَا مَا لَمْ
يَخْلَعْنِيهِمَا، وَمَا يُوقِفُ لَذَلِكَ وَقْتًا. فَحَدَّثْتُ بِهِ
مَعْمَرًا، فَقَالَ: حَدَّثَنِي أَيُّوبُ عَنْ نَافِعٍ مِثْلَهُ.

[راجع: ٨٧]

تخريج: إسناده صحيحان.

٢٣٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
الرُّهْرِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ بْنِ الْحَدَّادِ
قَالَ: صَرَفْتُ عِنْدَ طَلْحَةَ بْنِ عُيَيْدٍ اللَّهُ وَرِقًا
يَذْغِبُ، فَقَالَ: أَنْظِرْنِي حَتَّى يَأْتِيَنَا خَازِنُنَا مِنَ
الْغَابَةِ. قَالَ: فَسَمِعَهَا عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه،
فَقَالَ: لَا وَاللَّهِ، لَا تُفَارِقُهُ حَتَّى تَسْتَوْفِيَ بِهِ

Allah (ﷺ) say: "Gold for silver is *riba* unless it is 'here, take this' and 'here, take this' [i.e., exchanged on the spot]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

239. It was narrated that 'Ubaidullah bin 'Abdullah bin 'Utbah said: When the apostates apostatised at the time of Abu Bakr, 'Umar said: How can you fight the people, O Abu Bakr, when the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say *La ilaha illallah* (There is no god but Allah), and whoever says *La ilaha illallah*, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah"? Abu Bakr said: By Allah, I will most certainly fight those who separate prayer and *zakah*, for *zakah* is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar bin al-Khattab said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [A *saheeh hadeeth*]

240. It was narrated that Ibn 'Abbas said: 'Umar said: I was walking with a group of people

صَرَفَهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الذَّهَبُ بِالْوَرِقِ رِبَاً إِلَّا هَاءَ وَهَاءَ».

[راجع: ١٦٢]

تخريج: إسناده صحيح، خ: (٢١٣٤) م:

(١٥٨٦).

٢٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: لَمَّا ارْتَدَّ أَهْلُ الرَّدَّةِ فِي زَمَانِ أَبِي بَكْرٍ، قَالَ عُمَرُ: كَيْفَ تُقَاتِلُ النَّاسَ يَا أَبَا بَكْرٍ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا (٣٦/١) اللَّهُ، فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ ﷺ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَفَاتَلْتُهُمْ عَلَيْهَا. قَالَ عُمَرُ ﷺ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ ﷺ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ [راجع: ١١٧]

تخريج: حديث صحيح، وهو مرسل، رواية عبيدالله بن عبدالله بن عتبة عن عمر مرسلة، وقد تقدم موصولاً برقم: (١١٧)، خ: (١٣٩٩) م: (٢٠).

٢٤٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ

عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

during a campaign I went on with the Messenger of Allah (ﷺ) and I swore an oath, saying, No, by my father. A man behind me rebuked me for that and said: "Do not swear by your fathers." I turned around and saw that it was the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence; this *isnad* is *da'eef*]

241. It was narrated that 'Umar (ؓ) said: The Messenger of Allah (ﷺ) heard me swearing an oath by my father and said: "Allah forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by my father after that, whether saying it myself or narrating what someone else had said.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

242. It was narrated from 'Umar (ؓ) that the Messenger of Allah (ﷺ) granted a concession allowing silk the width of two fingers.

Comments: [Its *isnad* is *saheeh*]

243. It was narrated that Abu 'Uthman said: We were with 'Utba bin Farqad and 'Umar (ؓ) wrote to him about things he narrated from the Prophet (ﷺ). Among the things he wrote was that the Messenger of Allah (ﷺ)

قَالَ: قَالَ عُمَرُ ؓ: كُنْتُ فِي رَكْبٍ أُسِيرُ فِي غَزَاةٍ مَعَ النَّبِيِّ ﷺ، فَحَلَفْتُ، فَقُلْتُ: لَا وَابِي، فَتَهَرَّنِي رَجُلٌ مِنْ خَلْفِي، وَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَالْتَمْتُ، فَإِذَا أَنَا بِرَسُولِ اللَّهِ. [راجع: ١١٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف. رواية سماك عن عكرمة فيها اضطراب. خ: (٦٦٤٧) م: (١٦٤٦).

٢٤١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ ؓ قَالَ: سَمِعَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أُحْلِفُ بِأَبِي، فَقَالَ: «إِنَّ اللَّهَ يَنْهَاكُم أَنْ تَحْلِفُوا بِآبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثَرًا. [راجع: ١١٢]

تخريج: إسناده صحيح، خ: (٦٦٤٧)، م: (١٦٤٦).

٢٤٢- حَدَّثَنَا حَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عُمَرَ ؓ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْحَرِيرِ فِي إِصْبَعَيْنِ. [راجع: ٩٢]

تخريج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩).

٢٤٣- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا التَّمِيمِيُّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عُبَيْدِ بْنِ فَرْقَدٍ فَكَتَبَ إِلَيْهِ عُمَرُ ؓ بِأَشْيَاءَ يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ فَكَانَ فِيهَا كَتَبَ إِلَيْهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا إِلَّا مَنْ

said: "No one wears silk in this world except one who will not wear it in the Hereafter, except this much," and he gestured with his two fingers, the forefinger and the middle finger. Abu 'Uthman said: I thought this referred to the edging of the *tayalisah* (a shawl-like garment) when we first saw the *tayalisah*.

Comments: [Its *isnad* is *saheeh*]

244. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab: People are shortening the prayer today, and Allah says: "If you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But that time [i.e., time of fear] has gone. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah (ﷺ) about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

Comments: [Its *isnad* is *saheeh*, Muslim (686)]

245. 'Abdur - Razzaq told us, Ibn Juraij told us, I heard 'Abdur-Rahman bin 'Abdullah bin Abi 'Ammar narrate... and he mentioned [the same report].

Comments: [Its *isnad* is *saheeh*]

246. It was narrated that 'Umar bin al-Khattab said: The last thing to be revealed was the verse on *riba*, but the Messenger of Allah

لَيْسَ لَهُ فِي الْآخِرَةِ مِنْهُ شَيْءٌ إِلَّا هَكَذَا» وَقَالَ بِإِضْمَاعِهِ السَّبَّابَةِ وَالْوُسْطَى. قَالَ أَبُو عُثْمَانَ: فَرَأَيْتُ أَنَّهَا أَزْرَارُ الطَّيَالِسَةِ حِينَ رَأَيْنَا الطَّيَالِسَةَ.

تخريج: إسناده صحيح كسابقه.

٢٤٤- حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِقْصَارُ النَّاسِ الصَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ (النساء: ١٠١) فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ». [راجع: ١٧٤]

تخريج: إسناده صحيح، م: (٦٨٦).

٢٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ. [راجع: ١٧٤]

تخريج: إسناده صحيح كسابقه.

٢٤٦- حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ

(ﷺ) passed away and did not discuss it with us. So give up *riba* and doubtful things.

Comments: [Hasan]

عُمَرُ ؓ: إِنَّ آخِرَ مَا نَزَلَ مِنَ الْقُرْآنِ آيَةُ الرِّبَا وَإِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرْهَا فَدَعَوْا الرِّبَا وَالرَّيْبَةَ. [انظر: ٣٥٠]

تخريج: حسن، سعيد بن المسيب أدرك عمر ولم يسمع منه.

247. It was narrated from 'Umar that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

٢٤٧- حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنَّيَّاحَةِ عَلَيْهِ». [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

248. It was narrated from 'Umar (ؓ) that the Prophet (ﷺ) said: "The deceased is tormented because of his family's crying for him."

Comments: [Its *isnad* is *saheeh*]

٢٤٨- حَدَّثَنَا يَحْيَى عَنْ عُثَيْدٍ اللّٰهُ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُعَذَّبُ الْمَيِّتُ بِكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: إسناده صحيح كسابقه.

249. It was narrated that Yahya said: I heard Sa'eed bin al-Musayyab (say) that 'Umar (ؓ) said: Beware of neglecting the verse of stoning, lest someone say, We do not find two *hadd* punishments in the Book of Allah, for I saw the Prophet (ﷺ) stone [adulterers] and we stoned [adulterers] too.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

٢٤٩- حَدَّثَنَا يَحْيَى عَنْ يَحْيَى قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ: أَنَّ عُمَرَ ؓ قَالَ: إِيَّاكُمْ أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ. [وَأَنْ يَقُولَ قَائِلٌ:] لَا نَجِدُ حَدِيثَيْنِ فِي كِتَابِ اللَّهِ فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ قَدْ رَجَمَ وَقَدْ رَجَمْنَا. [انظر: ٣٠٢]

تخريج: صحيح، سعيد بن المسيب لم يسمع من عمر، خ: (٢٤٦٢) م: (١٦٩١).

250. It was narrated that Anas said: 'Umar said: My opinion coincided with that of my Lord in three matters and my Lord confirmed my opinion in three matters. I said: O Messenger of Allah, why don't you take *Maqam*

٢٥٠- حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ ؓ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ - قُلْتُ: يَا رَسُولَ اللَّهِ، لِمَ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَأَنْزَلَ

Ibraheem as a place of prayer? Then Allah revealed the words: "And take you (people) the *Maqam* (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous and immoral people enter upon you; why don't you tell the Mothers of the Believers to observe *hijab*? Then Allah revealed the verse of *hijab*. And I heard that the Prophet (ﷺ) had rebuked some of his wives, so I sought permission to speak to the Mothers of the Believers, then I entered upon them and said to each one of them: By Allah, either you stop, or Allah will give His Messenger (wives) who are better than you. I went to one of his wives and she said: O 'Umar, don't you think that the Messenger of Allah (ﷺ) is able to exhort his wives? Why are you exhorting them? Then Allah revealed the words: It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5]

Comments: [It *isnad* is *Saheeh*, al-Bukhari (4483)].

251. Abu Dhibyan told us: I heard 'Abdullah bin az-Zubair say: Do not let your women wear silk, for I heard 'Umar narrate from the Prophet (ﷺ) that he said: "Whoever wears silk in this world will not wear it in the Hereafter." And 'Abdullah bin az-Zubair added his own words:

اللَّهُ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة: ١٢٥)، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ يَدْخُلُ عَلَيْكَ الْبُرُ وَالْفَاجِرُ فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ، وَبَلَغَنِي مُعَاتِبَةُ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ قَالَ: فَاسْتَقْرَيْتُ أُمَّهَاتِ الْمُؤْمِنِينَ فَدَخَلْتُ عَلَيْهِنَّ فَجَعَلْتُ أَسْتَقْرِيهِنَّ وَاحِدَةً وَاحِدَةً: وَاللَّهِ لَئِنْ انْتَهَيْتُنَّ وَإِلَّا لَيَذُلَّنَّ اللَّهُ رَسُولَهُ خَيْرًا مِنْكُنَّ، قَالَ: فَأَتَيْتُ عَلَى بَعْضِ نِسَائِهِ قَالَتْ: يَا عُمَرُ أَمَا فِي رَسُولِ اللَّهِ ﷺ مَا يَعْظُ نِسَاءَهُ حَتَّى تَكُونُ (١/ ٣٧) أَنْتِ تَعْظُمُهُنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ (التحریم: ٥). [راجع: ١٥٧]

تخريج: إسناده صحيح، خ: (٤٤٨٣).

٢٥١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو ذُبْيَانَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ: لَا تُلْبِسُوا نِسَاءَكُمْ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ ﷺ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ لَبَسَ الْخَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ» وَ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مِنْ عِنْدِهِ: وَمَنْ لَمْ

And whoever does not wear it in the Hereafter will not enter Paradise. Allah says: "and their garments therein will be of silk" [Fatir 35:33].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5828) and Muslim (2069)]

252. It was narrated that ash-Sha'bi said: 'Umar passed by Talhah, and he narrated a similar report. He said: 'Umar passed by Talhah and saw him looking worried. He said: Perhaps you are upset because your cousin was appointed (as caliph)? - referring to Abu Bakr. He said: No, but by Allah, I heard the Messenger of Allah (ﷺ) say: "I know a word which, if a man says it when he is dying, it will be light in the record of his deeds, or he will find comfort in it at the time of death." 'Umar said: I will tell you of it; it is the word that he wanted his paternal uncle to say, the testimony that there is no god but Allah. He said: It is as if a great burden has been lifted from me. He said: You are right. If he had known anything better than it, he would have instructed him to say it.

Comments: [A *hadeeth* which is *saheeh* when all its *isnads* are taken together]

253. It was narrated that Ya'la bin Umayyah said: I did *ta'waf* with 'Umar bin al-Khattab (رضي الله عنه), and when he was at the corner which is next to the door after the [Black] Stone, I took his hand in

يَلْبَسُهُ فِي الْآخِرَةِ لَمْ يَدْخُلِ الْجَنَّةَ قَالَ اللَّهُ تَعَالَى: ﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾ (فاطر: ٣٣).
[راجع: ١٢٣]

تخريج: إسناده صحيح، خ: (٥٨٢٨) م: (٢٠٦٩).

٢٥٢- حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ. وَحَدَّثَنَا مُحَمَّدُ بْنُ عُثَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ رَجُلٍ، عَنْ الشَّيْبِيِّ قَالَ: مَرَّ عُمَرُ بِطَلْحَةَ - فَذَكَرَ مَعْنَاهُ - قَالَ: مَرَّ عُمَرُ بِطَلْحَةَ فَرَأَاهُ مُهْتَمًّا، قَالَ: لَعَلَّكَ سَاءَكَ إِمَارَةُ ابْنِ عَمِّكَ - قَالَ: يَغْنِي أَبَا بَكْرٍ ﷺ - فَقَالَ: لَا، وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا الرَّجُلُ عِنْدَ مَوْتِهِ إِلَّا كَانَتْ نُورًا فِي صَحِيفَتِهِ أَوْ وَجَدَ لَهَا رَوْحًا عِنْدَ الْمَوْتِ» قَالَ عُمَرُ: أَنَا أَخْبِرُكَ بِهَا، هِيَ الْكَلِمَةُ الَّتِي أَرَادَ بِهَا عَمُّهُ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: فَكَأَنَّمَا كُشِفَ عَنِّي غِطَاءٌ، قَالَ: صَدَقْتَ لَوْ عَلِمَ كَلِمَةً هِيَ أَفْضَلُ مِنْهَا لَأَمَرَهُ بِهَا.
[راجع: ١٨٧]

تخريج: حديث صحيح بطرقه، عامر بن شراحيل الشعبي لم يدرك عمر، وقد تقدم موصولاً برقم: (١٨٧).

٢٥٣- حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَتِيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيْهِ، عَنْ يَغْلَى بْنِ أُمَيَّةَ قَالَ: طُفْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَلَمَّا كُنْتُ عِنْدَ الرُّكْنِ الَّذِي

order to touch (the corner). He said: Didn't you do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes. He said: Did you see him touch it? I said: No. He said: Then forget about it, for in the Messenger of Allah you have a good example.

Comments: [Its *isnad* is *saheeh*]

يَلِي الْبَابَ مِمَّا يَلِي الْحَجَرَ أَخَذْتُ بِيَدِهِ لِيَسْتَلِمَ، فَقَالَ: أَمَا طُفْتُ مَعَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: بَلَى، قَالَ: فَهَلْ رَأَيْتَهُ يَسْتَلِمُهُ؟ قُلْتُ: لَا، قَالَ: فَأَنْفُذْ عَنْكَ فَإِنَّ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةً حَسَنَةً. [انظر: ٣١٣]

تخريج: إسناده صحيح.

254. As-Subayy bin Ma'bad was a man from (the tribe of) Banu Taghlib. He said: I was a Christian, then I became Muslim. I thought long and hard, and decided to enter *ihram* for *Hajj* and '*Umrah*. I passed by Salman bin Rabee'ah and Zaid bin Soohan in al-'Udhaib, and one of them said: Are you doing both of them? His companion said to him: Let him be; he is more misguided than his camel! He [as-Subayy] said: It was as if my camel was on my shoulders [i.e., because he was so upset by their words]. I went to 'Umar (ؓ) and told him about that. 'Umar said to me: They did not say anything (that matters); you have been guided to the *Sunnah* of your Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٥٤- حَدَّثَنَا يَحْيَى عَنْ الْأَعْمَشِ: حَدَّثَنَا شَقِيقٌ: حَدَّثَنِي الصَّبِيُّ بْنُ مَعْبُدٍ، وَكَانَ رَجُلًا مِنْ بَنِي تَغْلِبَ، قَالَ: كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ، فَاجْتَهَدْتُ، فَلَمْ آلْ، فَأَهْلَلْتُ بِحَجَّةٍ وَعُمْرَةٍ، فَمَرَرْتُ بِالْعَذِيبِ عَلَى سَلْمَانَ ابْنِ رَبِيعَةَ وَزَيْدِ بْنِ صُوحَانَ، فَقَالَ أَحَدُهُمَا: أَبَيْهَمَا جَمِيعًا؟ فَقَالَ لَهُ صَاحِبُهُ: دَعُهُ، فَلَهُوَ أَضَلُّ مِنْ بَعِيرِهِ. قَالَ: فَكَأَنَّمَا بَعِيرِي عَلَى عُنُقِي، فَأَنْتَيْتُ عُمَرَ ؓ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ لِي عُمَرُ: إِنَّهُمَا لَمْ يَقُولَا شَيْئًا، هُدَيْتَ لِسُنَّةِ نَبِيِّكَ ﷺ. [راجع: ٨٣]

تخريج: إسناده صحيح.

255. It was narrated from 'Umar that he said: O Messenger of Allah, I vowed during the *Jahiliyyah* to observe *i'tikaf* for one night in al-Masjid al-Haram. He said to him: "Fulfil your vow."

٢٥٥- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ فِي الْمَسْجِدِ الْحَرَامِ لَيْلَةً، فَقَالَ لَهُ: «فَأَوْفِ بِنَذْرِكَ». [انظر: ٤٧٠٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2042) and Muslim (1656)]
 تخریج: إسناده صحيح، خ: (٢٠٤٢) م: (١٦٥٦).

256. It was narrated that Subayy bin Ma'bad al-Taghlibi said: I had recently converted from Christianity and I wanted to go for *jihad* or for *Hajj*. I went to a man of my people whose name was Hudaim, and asked him, and he told me to do *Hajj*. So I did *qiran* (*Hajj* and 'Umrah together).

Comments: [Its *isnad* is *saheeh*]

257. It was narrated that 'Umar said: The prayer when travelling is two *rak'ahs*, the prayer of [Eid] *ul-Adha* is two *rak'ahs*, the prayer of [Eid] *ul-Fitr* is two *rak'ahs* and the prayer of *Jumu'ah* is two *rak'ahs*, complete not shortened, as stated by Muhammad (ﷺ). Sufyan said: On one occasion Zubaid said: I think he was narrating it from 'Umar. 'Abdur-Rahman said: Without a doubt. Yazeed - i.e., bin Haroon bin Abi Laila - said: I heard 'Umar (ﷺ).

Comments: [A *saheeh hadeeth*]

تخریج: حديث صحيح، رواية عبدالرحمن بن أبي ليلى عن عمر مرسلة، لكنه بين الوساطة بينهما عند غير الإمام أحمد، وهو كعب بن عجرة، فصَحَّ الإسناد بذكر كعب.

258. It was narrated from Zaid bin Aslam from his father from 'Umar (ﷺ), that he found a horse that he had given to someone (for *jihad*) for the sake of Allah being offered for sale in the marketplace, and he wanted to buy it. He asked the Prophet (ﷺ) [about that] and he

٢٥٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ عَنْ صُبَيْ بْنِ مَعْبُدٍ التَّغْلِبِيِّ قَالَ: كُنْتُ حَدِيثَ عَهْدٍ بِنَضْرَانِيَّةٍ، فَأَرَدْتُ الْجِهَادَ أَوْ الْحَجَّ، فَأَتَيْتُ رَجُلًا مِنْ قَوْمِي يُقَالُ لَهُ: هُدَيْمٌ، فَسَأَلْتُهُ فَأَمَرَنِي بِالْحَجِّ، فَقَرَنْتُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ... فَذَكَرَهُ. [راجع: ٨٣]

تخریج: إسناده صحيح.

٢٥٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدِ الْإِيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سُفْيَانُ: وَقَالَ زُبَيْدٌ مَرَّةً: أَرَاهُ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ. قَالَ عَبْدُ الرَّحْمَنِ: عَلَى غَيْرِ وَجْهِ الشَّكِّ. وَقَالَ يَزِيدُ - يَعْنِي ابْنَ هَارُونَ - : ابْنُ أَبِي لَيْلَى قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

٢٥٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ وَجَدَ فَرَسًا كَانَ حَمَلَ عَلَيْهَا فِي سَبِيلِ اللَّهِ تَبَاعُ فِي السُّوقِ، فَأَرَادَ أَنْ يَشْتَرِيَهَا، فَسَأَلَ النَّبِيَّ رَضِيَ اللَّهُ عَنْهُ، فَتَهَاةً وَقَالَ: «لَا تَعُوذَنَّ فِي صَدَقَتِكَ». [راجع: ١٦٦]

told him not to do that and said:
"Do not take back your charity."

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, al-Bukhari (1490) and Muslim (1620)]

259. It was narrated that Qais said: I saw 'Umar (ؓ) with a leafless palm branch in his hand, and he was telling the people sit to down, saying: Listen to the words of the successor of the Messenger of Allah (ﷺ). A freed slave of Abu Bakr (ؓ), whose name was Shadeed, brought the document and read it to the people. He said: Abu Bakr (ؓ) says: Listen to and obey what is in this document, for by Allah I am very sincere towards you. Qais said: And I saw 'Umar (ؓ) after that on the minbar.

Comments: [Its *isnad* is *saheeh*]

260. It was narrated that 'Imran as-Sulami said: I asked Ibn 'Abbas (ؓ) about *nabeedh*, and he said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware jars and gourds. Then I met Ibn 'Umar and asked him, and he told me - I think it was from 'Umar (ؓ) - that the Prophet (ﷺ) forbade *nabeedh* made in earthenware jars and gourds. Sufyan was not sure. Then I met Ibn az-Zubair and asked him, and he said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware jars and gourds.

Comments: [A *saheeh hadeeth*]

261. It was narrated from 'Ubaid bin Adam, Abu Maryam and Abu Shu'aib that 'Umar bin al-Khattab

تخريج: حديث صحيح، وإسناده حسن.

خ: (١٤٩٠) م: (١٦٢٠).

٢٥٩- حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ قَالَ: رَأَيْتُ عُمَرَ ؓ وَبِيْدِهِ عَصِيْبٌ نَخْلٍ، وَهُوَ يُجْلِسُ النَّاسَ يَقُوْلُ: اسْمَعُوْا لِقَوْلِ خَلِيْفَةِ رَسُوْلِ اللّٰهِ ﷺ، فَجَاءَ مَوْلَى لِأَبِي بَكْرٍ ؓ - يَقَالُ لَهُ: شَدِيْدٌ - بِصَحِيْفَةٍ فَتَرَأَاهَا عَلَى النَّاسِ، فَقَالَ: يَقُوْلُ أَبُو بَكْرٍ ؓ: اسْمَعُوا وَأَطِيعُوا لِمَنْ فِي هَذِهِ الصَّحِيْفَةِ، فَوَاللّٰهِ مَا أَلَوْتُكُمْ، قَالَ قَيْسٌ: فَرَأَيْتُ عُمَرَ ؓ بَعْدَ ذَلِكَ عَلَى الْمِنْبَرِ.

تخريج: إسناده صحيح.

٢٦٠- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ (٣٨/١) سَلَمَةَ، عَنْ عِمْرَانَ السُّلَمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيْدِ فَقَالَ: نَهَى رَسُوْلُ اللّٰهِ ﷺ عَنْ نَبِيْدِ الْجَرِّ وَالذَّبَّاءِ. فَلَقِيتُ ابْنَ عُمَرَ فَسَأَلْتُهُ فَأَخْبَرَنِي - فِيمَا أَطُنُّ - عَنْ عُمَرَ ؓ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَبِيْدِ الْجَرِّ وَالذَّبَّاءِ - شَكُّ سُفْيَانَ - قَالَ: فَلَقِيتُ ابْنَ الزُّبَيْرِ، فَسَأَلْتُهُ فَقَالَ: نَهَى رَسُوْلُ اللّٰهِ ﷺ عَنْ نَبِيْدِ الْجَرِّ وَالذَّبَّاءِ. [راجع: ١٨٥]

تخريج: حديث صحيح، مؤمل وإن كان

سيء الحفظ - قد توبع.

٢٦١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ أَبِي سِنَانٍ، عَنْ عُثَيْدِ بْنِ آدَمَ

(ؓ) was in al-Jabiyah and he mentioned the conquest of Baitul-Maqdis (Jerusalem). Then Abu Salamah said: Abu Sinan told me, from 'Ubaid bin Adam that he said: I heard 'Umar bin al-Khattab (ؓ) say to Ka'b: Where do you think I should pray? He said: If you listen to me, you will pray behind the rock and all of al-Quds (Jerusalem) will be in front of you. 'Umar (ؓ) said: You are suggesting something similar to the Jewish way; rather I shall pray where the Messenger of Allah (ﷺ) prayed. He went forward to the *qiblah* and prayed, then he came and spread his upper garment and swept the place, collecting garbage in his upper garment, and the people swept it too.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Sinan]

262. It was narrated that 'Umar (ؓ) said: I asked the Messenger of Allah (ﷺ) about *kalalah* and he said: "The verse that was revealed in summer is sufficient for you." He said: Had I asked the Messenger of Allah (ﷺ) about it, that would have been dearer to me than having red camels.

Comments: [*Saheeh* because of corroborating evidence]

263. It was narrated from 'Umar (ؓ) that he went to the Prophet (ﷺ) and said: Sometimes I become *junub*. He told him to wash his

وَأَبِي مَرْثَمَ وَأَبِي شُعَيْبٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ كَانَ بِالْجَابِيَةِ... فَذَكَرَ فَتَحَّ يَتِ الْمَقْدِسِ. قَالَ: فَقَالَ أَبُو سَلَمَةَ: فَحَدَّثَنِي أَبُو سِنَانٍ عَنْ عُيَيْدِ بْنِ أَدَمَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ لِكَأْبٍ: أَتَيْنَ تُرَى أَنْ أَصَلِّيَ؟ فَقَالَ: إِنْ أَخَذْتَ عَنِّي صَلَّيْتُ خَلْفَ الصَّخْرَةِ، فَكَانَتِ الْقُدْسُ كُلُّهَا بَيْنَ يَدَيْكَ، فَقَالَ عُمَرُ ؓ: ضَاهَيْتَ الْيَهُودِيَّةَ، لَا، وَلَكِنْ أَصَلِّي حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ، فَتَقَدَّمَ إِلَى الْقِبْلَةِ، فَصَلَّى، ثُمَّ جَاءَ فَبَسَطَ رِدَاءَهُ فَكَسَّرَ الْكُنَاسَةَ فِي رِدَائِهِ، وَكَسَّرَ النَّاسُ.

تخريج: إسناده ضعيف لضعف أبي سنان وهو عيسى بن سنان الحنفي.

٢٦٢- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكٌ - يَعْنِي ابْنَ مَيْمُونٍ - قَالَ: سَمِعْتُ الْفَضِيلَ بْنَ عَمْرِو عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ ؓ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلَالَةِ فَقَالَ: «تَكْفِيكَ آيَةُ الصَّيْبِ» فَقَالَ: لِأَنْ أَكُونَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي حُمْرُ الثَّعْمِ. [راجع: ١٨٦]

تخريج: صحيح لغيره، وهذا سند رجاله ثقات إلا أن إبراهيم - النخعي - لم يدرك عمر. م: (٥٦٧).

٢٦٣- حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ: أَنَّهُ أَتَى النَّبِيَّ

private parts and do *wudoo'* as for prayer (i.e., then go to sleep, and do *ghusl* before Fajr).

Comments: [Its *isnad* is *saheeh*]

264. It was narrated that Qaza'ah said: I said to Ibn 'Umar: Is the deceased tormented because of the weeping of this living one? He said: 'Umar narrated to me from the Messenger of Allah (ﷺ), and I did not lie when narrating from 'Umar, and 'Umar did not lie when narrating from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

265. It was narrated that 'Umar bin al-Khattab (ؓ) said: When Abu Bakr and I were with him, the Messenger of Allah (ﷺ) passed by 'Abdullah bin Mas'ood, when he was reciting [in prayer]. He stood and listened to his recitation, then 'Abdullah bowed and prostrated, and the Messenger of Allah (ﷺ) said: "Ask, you will be given; ask, you will be given." Then the Messenger of Allah (ﷺ) went away and said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him learn it from Ibn Umm 'Abd." Then I went at night to 'Abdullah bin Mas'ood to tell him the good news of what the Messenger of Allah (ﷺ) had said, and when I knocked on the door - or he said: when he heard my voice - he said: What brings you

ﷺ فَقَالَ: إِنَّهُ تُصِيبُنِي الْجَنَابَةُ، فَأَمَرَهُ أَنْ يَغْسِلَ ذَكَرَهُ، وَيَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ.

[راجع: ٩٤]

تخريج: إسناده صحيح.

٢٦٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ قُرْعَةَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: يُعَذِّبُ اللَّهُ هَذَا الْمَيِّتَ بِبُكَاءِ هَذَا الْحَيِّ؟ فَقَالَ: حَدَّثَنِي عُمَرُ ؓ عَنْ رَسُولِ اللَّهِ ﷺ مَا كَذَبْتُ عَلَى عُمَرَ ؓ، وَلَا كَذَبَ عُمَرُ ؓ عَلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

٢٦٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنِ الْقُرَيْعِ، عَنِ قَيْسِ بْنِ قَيْسٍ - رَجُلٍ مِنْ جُعْفِيٍّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ - وَأَنَا مَعَهُ - وَأَبُو بَكْرٍ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَهُوَ يَقْرَأُ، فَقَامَ فَتَسَمَّعَ قِرَاءَتَهُ، ثُمَّ رَكَعَ عَبْدُ اللَّهِ، وَسَجَدَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَلْ تُعْطَى، سَلْ تُعْطَى» قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ وَقَالَ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ مِنْ ابْنِ أُمِّ عَبْدِ اللَّهِ» قَالَ: فَأَذْلَجْتُ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ لِأُبَشِّرُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَلَمَّا ضَرَبْتُ الْبَابَ - أَوْ قَالَ: لَمَّا سَمِعَ صَوْتِي -

here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its *isnad* is *saheeh*]

266. It was narrated that Usair bin Jabir said: When the people of Yemen came, 'Umar started asking people in the group, Is there anyone among you from *Qaran*, until he came to [the tribe of] *Qaran* and said: Who are you? They said: *Qaran*. Umar's reins - or Uwais's reins - fell and one of them picked them up and gave them to the other. 'Umar recognized him and said: What is your name? He said: I am Uwais. ['Umar] said: Do you have a mother? [Uwais] said: Yes. ['Umar] said: Did you have any whiteness [leprosy]? He said: Yes, but I prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a *dirham* near my navel, so that I would remember my Lord. 'Umar (ؓ) said to him: Pray for forgiveness for me. He said: Rather you should pray for forgiveness for me; you are the Companion of the Messenger of Allah (ﷺ). 'Umar (ؓ) said: I heard the Messenger of Allah (ﷺ) say: "The best of the *Tabi'een* will be a man called Uwais who has a mother, and he had some

قَالَ: مَا جَاءَ بِكَ هَذِهِ السَّاعَةَ؟ قُلْتُ: جِئْتُ لِأُبَشِّرَكَ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: قَدْ سَبَقَكَ أَبُو بَكْرٍ. قُلْتُ: إِنْ يَفْعَلْ فَإِنَّهُ سَبَقَ بِالْخَيْرَاتِ، مَا اسْتَبَقْنَا خَيْرًا قَطُّ إِلَّا سَبَقَنَا إِلَيْهَا أَبُو بَكْرٍ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٢٦٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَنَسِ بْنِ جَابِرٍ قَالَ: لَمَّا أَقْبَلَ أَهْلُ الْيَمَنِ جَعَلَ عُمَرُ ﷺ يَسْتَفْرِى الرِّفَاقَ، فَيَقُولُ: هَلْ فِيكُمْ أَحَدٌ مِنْ قَرْنٍ؟ حَتَّى أَتَى عَلَى قَرْنٍ، فَقَالَ: مَنْ أَنْتُمْ؟ قَالُوا: قَرْنٌ، فَوَقَعَ زِمَامُ عُمَرَ ﷺ، أَوْ زِمَامُ أُوَيْسٍ، فَتَاوَلَهُ - أَوْ تَاوَلَ - أَحَدُهُمَا الْآخَرَ، فَعَرَفَهُ، فَقَالَ عُمَرُ: مَا اسْمُكَ؟ قَالَ: أَنَا أُوَيْسٌ. فَقَالَ: هَلْ لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ. قَالَ: فَهَلْ كَانَ بِكَ مِنَ الْبَيَاضِ شَيْءٌ؟ قَالَ: نَعَمْ، فَدَعَا اللَّهَ عَزَّ وَجَلَّ فَأَذْهَبَ عَنِّي إِلَّا مَوْضِعَ الدَّرْهِمِ مِنْ سُرِّي لِأَذْكُرَ بِهِ رَبِّي. قَالَ لَهُ عُمَرُ ﷺ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحَقُّ أَنْ تَسْتَغْفِرَ لِي، أَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَقَالَ عُمَرُ ﷺ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ فَدَعَا اللَّهَ عَزَّ وَجَلَّ فَأَذْهَبَ عَنْهُ إِلَّا مَوْضِعَ (٣٩/١) الدَّرْهِمِ فِي سُرِّي» فَاسْتَغْفَرَ لَهُ، ثُمَّ دَخَلَ فِي غَمَارِ

whiteness, then he prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a *dirham* near his navel." So he prayed for forgiveness for him, then he disappeared in a group of people and no one knew where he ended up. Then he (Uwais) came to Koofah. We used to gather in a circle, remembering Allah, and he would sit with us, and when he spoke of Allah, his words would have an impact on us like that of no one else. And he quoted the *hadeeth*...

Comments: [Its *isnad* is *saheeh*, Muslim (2542)]

267. It was narrated from Qais or Ibn Qais, a man from Ju'fi, from 'Umar bin al-Khattab (رضي الله عنه)... and he mentioned a *hadeeth* similar to that of 'Affan.

Comments: [Its *isnad* is *saheeh*]

268. It was narrated from Anas that 'Umar bin al-Khattab said, when Hafsa lamented for him: O Hafsa, did you not hear the Messenger of Allah (ﷺ) say: "The one who is lamented for will be tormented"? And Suhaib lamented for him, and 'Umar said: O Suhaib, do you not know that "the one who is lamented for will be tormented"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

النَّاسِ، فَلَمْ يَذِرْ أَيْنَ وَقَعَ، قَالَ: فَقَدِمَ الْكُوفَةَ قَالَ: وَكُنَّا نَجْتَمِعُ فِي حَلْقَةٍ، فَذَكَرُ اللَّهُ، وَكَانَ يَجْلِسُ مَعَنَا، فَكَانَ إِذَا ذَكَرَ هُوَ وَقَعَ حَدِيثُهُ مِنْ قُلُوبِنَا مَوْقِعًا لَا يَقَعُ حَدِيثُ غَيْرِهِ... فَذَكَرَ الْحَدِيثَ.

تخريج: إسناده صحيح، م: (٢٥٤٢).

٢٦٧- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي الشَّوَّازِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُيَيْبٍ اللَّهُ عَنْ إِبْرَاهِيمَ، عَنِ الْقُرَيْعِ، عَنْ قَيْسِ بْنِ أَبِي قَيْسٍ - رَجُلٍ مِنْ جُعْفَيٍّ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَذَكَرَ نَحْوَ حَدِيثِ عَفَّانَ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٢٦٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَمَّا عَوَّلَتْ عَلَيْهِ حَفْصَةُ، فَقَالَ: يَا حَفْصَةُ، أَمَا سَمِعْتِ النَّبِيَّ ﷺ يَقُولُ: «الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ» قَالَ: وَعَوَّلَ صُهَيْبٌ، فَقَالَ عُمَرُ: يَا صُهَيْبُ، أَمَا عَلِمْتَ أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ.

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

269. It was narrated from Umm 'Amr the daughter of 'Abdullah that she heard 'Abdullah bin az-Zubair narrate that he heard 'Umar bin al-Khattab (رضي الله عنه) delivering a *khutbah*. He [Umar] said: The Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [A *saheeh hadeeth*]

٢٦٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا يَزِيدُ الرَّشْكِيُّ عَنْ مُعَاذَةَ، عَنْ أُمِّ عَمْرٍو ابْنَةِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُحَدِّثُ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ (رضي الله عنه) يَخُطُبُ، قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يُكْسَاهُ فِي الْآخِرَةِ». [راجع: ١٢٣]

تخريج: حديث صحيح، أم عمرو ابنة عبد الله روى لها البخاري تعليقاً والنسائي.

270. It was narrated that Ibn 'Abbas said: Good men, among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah (ﷺ) said: "There is no prayer after two prayers: after *Fajr* until the sun has risen, and after *Asr* until the sun has set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

٢٧٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَبُو الْأَعْلَاءِ عَنِ ابْنِ عَبَّاسٍ حَدَّثَنِي رَجُلٌ مَرْضِيٌّ فِيهِمْ عُمَرُ (رضي الله عنه) - وَقَالَ عَفَّانُ مَرَّةً: شَهِدَ عِنْدِي رَجُلٌ مَرْضِيٌّ وَأَرْضَاهُمْ عِنْدِي عُمَرُ (رضي الله عنه) - أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاتَيْنِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ». [راجع: ١١٠]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

271. Qatadah narrated a similar report from Abul-'Aliyah from Ibn 'Abbas: Good men testified...

Comments: [Its *isnad* is *saheeh*]

٢٧١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْأَعْلَاءِ، عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِ هَذَا: شَهِدَ عِنْدِي رَجُلٌ مَرْضِيٌّ. [راجع: ١١٠]

تخريج: إسناده صحيح، وانظر ما قبله.

272. It was narrated from Tariq bin Shihab that the Jews said to 'Umar: You recite a verse which, if it had been revealed among us, we would have taken that day as a festival. 'Umar said: I know where it was revealed, on what

٢٧٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ (رضي الله عنه): إِنَّكُمْ تَقْرَأُونَ آيَةً لَوْ أُتِلَتْ فِيْنَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا،

day it was revealed and where the Messenger of Allah (ﷺ) was when it was revealed. It was revealed on the day of 'Arafah, when the Messenger of Allah (ﷺ) was standing in 'Arafah. Sufyan said: I am not sure whether it was a Friday or not, i.e., "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion" [al-Ma'idah 5:3].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4606) and Muslim (3017)]

273. It was narrated that Abu Moosa said: I came to the Messenger of Allah (ﷺ) when he was in al-Batha' and he said: "What did you enter *ihram* for?" I said: I have entered *ihram* for the same as the Prophet (ﷺ) did. He said: "Have you brought a sacrificial animal?" I said: No. He said: "Circumambulate the House and go between as-Safa and al-Marwah, then exit *ihram*." So I circumambulated the House and went between as-Safa and al-Marwah, then I went to a woman of my people and she combed my hair and washed my head. I used to give *fatwas* on that basis during the caliphate of Abu Bakr (رضي الله عنه) and 'Umar. During one season when I was performing *Hajj*, a man came to me and said: You do not know the latest *fatwa* of Ameer al-Mu'mineen concerning the *Hajj*. I said: O people, if we gave a *fatwa*, Ameer al-Mu'mineen is coming to

فَقَالَ: إِنِّي لَا أَعْلَمُ حَيْثُ أُنْزِلْتُ، وَأَيَّ يَوْمٍ أُنْزِلْتُ، وَأَيَّنَ رَسُولَ اللَّهِ ﷺ حِينَ أُنْزِلْتُ، أُنْزِلْتُ يَوْمَ عَرَفَةَ وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ - قَالَ سُفْيَانُ: وَأَشْكُ يَوْمَ جُمُعَةٍ أَوْ لَا - يَعْني ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمْسَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ (المائدة: ٣).
[راجع: ١٨٨]

تخريج: إسناده صحيح، خ: (٤٦٠٦) م: (٣٠١٧).

٢٧٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبِطْحَاءِ فَقَالَ: «يَمُ أَهْلَلْتُ؟» قُلْتُ: بِأَهْلَالٍ كَأَهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: «هَلْ سَفَتَ مِنْ هَذَا؟» قُلْتُ: لَا، قَالَ: «طَفَّ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ» فَطَفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَسَّطَنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ أَقْبِي النَّاسَ بِذَلِكَ بِإِمَارَةِ أَبِي بَكْرٍ ؓ وَإِمَارَةِ عُمَرَ ؓ فَإِنِّي لَقَائِمٌ فِي الْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَذَرِي مَا أَخَذْتَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ الشُّكِّ فَقُلْتُ: أَيُّهَا النَّاسُ مَنْ كُنَّا أَقْبَيْنَاهُ فُتِنَا فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فِيهِ فَاتَّمُوا، فَلَمَّا قَدِمَ قُلْتُ: مَا هَذَا الَّذِي قَدْ أَخَذْتُ فِي شَأْنِ الشُّكِّ؟ قَالَ: إِنَّ نَاحِذَ بَيْتِ اللَّهِ تَعَالَى، فَإِنَّ اللَّهَ تَعَالَى

you, so follow him in performing Hajj. When he came I said: What is this thing that you have introduced to the rituals [of Hajj]? He said: We see in the Book of Allah that Allah, may He be exalted, says: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah" [al-Baqarah 2:196], and if we follow the *Sunnah* of our Prophet, he did not exit *ihram* until he offered the sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1559) and Muslim (1221)]

274. It was narrated that Suwaid bin Ghafalah said: I saw 'Umar kiss the [Black] Stone and say: I know that you are a stone and cannot cause harm or bring benefit, but I saw Abul-Qasim (ؓ) show respect to you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1271)]

275. It was narrated that 'Amr bin Maimoon said: 'Umar (ؓ) said [and 'Abdur-Razzaq said: I heard 'Umar (ؓ)]: The *mushrikeen* used not to depart from Jan' until the sun had risen on (the mountain of) Thabeer ['Abdur-Razzaq said:], and they used to say, Shine, Thabeer, so that we may leave quickly. So the Prophet (ﷺ) differed from them and departed before the sun rose.

قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ (البقرة: ١٩٦) وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا ﷺ، فَإِنَّهُ لَمْ يَجْعَلْ حَتَّى نَحْرَ الْهَيْدِي.

تخريج: إسناده صحيح، خ: (١٥٥٩) م: (١٢٢١).

٢٧٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: رَأَيْتُ عُمَرَ ؓ يُبْكِلُ الْحَجَرَ وَيَقُولُ: إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ بِكَ حَفِيًّا. [انظر: ٣٨٢]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧١).

٢٧٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرُو بْنِ مَيْمُونٍ قَالَ: قَالَ عُمَرُ ؓ - قَالَ عَبْدُ الرَّزَّاقِ سَمِعْتُ عُمَرَ ؓ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضُونَ مِنْ جَمْعٍ حَتَّى تُشْرِقَ الشَّمْسُ عَلَى ثَبِيرٍ - قَالَ عَبْدُ الرَّزَّاقِ: وَكَانُوا يَقُولُونَ أَشْرِقْ ثَبِيرُ كَيْمَا نُغَيِّرُ - يَعْنِي فَعَالِنَهُمُ النَّبِيُّ ﷺ فَدَفَعَ (٤٠/١) قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

276. It was narrated that Ibn 'Abbas said: 'Umar (رضي الله عنه) said: Allah, may He be exalted, sent Muhammad (ﷺ) and sent down the Book to him. Among that which was revealed to him was the verse of stoning. We recited it and understood it. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, and as a result an obligation that Allah revealed will be forsaken. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (ﷺ) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (ﷺ), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furqan in a manner other than you taught it to me. The Messenger of Allah (ﷺ) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah

تخریج: إسناده صحيح، خ: (١٦٨٤).

٢٧٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ عَنْ الزُّهْرِيِّ، عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا ﷺ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيهِمَا أَنْزَلَ عَلَيْهِ آيَةَ الرَّجْمِ، فَقَرَأْنَا بِهَا، وَعَقَلْنَاهَا وَوَعَيْنَاهَا، فَأَخْشَى أَنْ يَطُولَ بِالنَّاسِ عَهْدٌ، فَيَقُولُوا: إِنَّا لَا نَجِدُ آيَةَ الرَّجْمِ، فَتُتْرَكَ فَرِيضَةُ أَنْزَلَهَا اللَّهُ، وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبْلُ أَوْ الْإِغْتِرَافُ. [راجع: ١٥٤]

تخریج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

٢٧٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي الصَّلَاةِ عَلَى غَيْرِ مَا أَقْرَأُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَ فِيهَا، فَأَخَذْتُ بِثَوْبِهِ، فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُهُ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُهَا. فَقَالَ: «اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهَا مِنْهُ، فَقَالَ: «هَكَذَا أَنْزَلْتُ» ثُمَّ قَالَ

(ﷺ) said: "Thus it was revealed." Then he said to me: "Recite it." So I recited it and he said: "Thus it was revealed. This Qur'an has been revealed in seven modes of recitation, so recite whatever is easy for you."

لي: «اقْرَأْ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنْزِلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تَيَسَّرَ». [راجع: ١٥٨]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2419) and Muslim (818)]

278. It was narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari heard 'Umar (رضي الله عنه) say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan... and he mentioned a similar *hadeeth*.

٢٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَرَرْتُ بِهَيْشَامِ بْنِ حَكِيمِ بْنِ جَزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ... فَذَكَرَ مِثْلَهَا. [راجع: ١٥٨]

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

تخريج: إسناده صحيح كسابقه.

279. It was narrated that 'Abdullah bin as-Sa'di said: 'Umar (رضي الله عنه) said to me: Haven't I been told that you do certain tasks for the state, then when you are given payment you do not accept it? He said: Yes. He said: Why do you do that? He said: I am well off and I have slaves and horses; I want my work to be a charity to the Muslims. He said: Do not do that, for I used to do what you are doing, and the Messenger of Allah (ﷺ) would give me payment, and I would say: Give it someone who is more in need of it than me. And he said: Whatever of this wealth comes to you when you are not hoping for it or asking for it, take

٢٧٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ قَالَ: قَالَ لِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَلَمْ أُحَدِّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتِ الْعُمَالَةَ لَمْ تَقْبَلْهَا؟ قَالَ: نَعَمْ. قَالَ: فَمَا تُرِيدُ إِلَى ذَلِكَ؟ قَالَ: أَنَا غَنِيٌّ، لِي أَعْبُدُ وَلِي أَفْرَاسٌ، أُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ. قَالَ: لَا تَفْعَلْ، فَإِنِّي كُنْتُ أَفْعَلُ مِثْلَ الَّذِي تَفْعَلُ، كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ: «خُذْهُ، فَإِنَّمَا أَنْ تَمَوَّلَهُ، وَإِنَّمَا أَنْ تَصَدَّقَ بِهِ، وَمَا آتَاكَ اللَّهُ مِنْ هَذَا الْمَالِ،

it, otherwise do not hanker after it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7163) and Muslim (1045)]

280. It was narrated that as-Sa'ib bin Yazeed said: 'Umar met 'Abdullah bin as-Sa'di... and he mentioned a similar report, but he said: "Give it in charity," and he said: "Do not hanker after it."

Comments: [Its *isnad* is *saheeh*]

281. It was narrated that 'Umar bin al-Khattab (ؓ) said: I gave a horse for the sake of Allah, but its owner neglected it. I thought that he would sell it for a cheap price, but I said to myself, not until I ask the Messenger of Allah (ﷺ) about that. He said: "Do not buy it even if he gives it to you for a *dirham*, for the one who takes back his charity is like the dog that goes back to its vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1490) and Muslim (1620)]

282. It was narrated that Abu 'Ubaid, the freed slave of Ibn Azhar, said: I attended *Eid* with 'Umar bin al-Khattab (ؓ). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (ﷺ) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.

وَأَنْتَ غَيْرُ مُشْرِفٍ لَهُ وَلَا سَائِلِهِ فَخُذْهُ،
وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ. [راجع: ١٠٠]

تخريج: إسناده صحيح، خ: (٧١٦٣) م: (١٠٤٥).

٢٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَقِيَ عُمَرُ عَبْدَ اللَّهِ بْنِ السَّعْدِيِّ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «تَصَدَّقْ بِهِ، وَلَا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٠٠]

تخريج: إسناده صحيح كسابقه.

٢٨١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ صَاحِبُهُ، فَأَرَدْتُ أَنْ أَتْبَاعَهُ وَطَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَقُلْتُ: حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «لَا تَبْتِغُهُ، وَإِنْ أَعْطَاكَ بِدِرْهَمٍ، فَإِنَّ الَّذِي يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». [راجع: ١٦٦]

تخريج: إسناده صحيح، خ: (١٤٩٠) م: (١٦٢٠)

٢٨٢- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ ؓ، فَجَاءَ فَصَلَّى، ثُمَّ انْصَرَفَ، فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمٌ يَطْرِكُكُمْ مِنْ صِيَامِكُمْ، وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. [راجع: ١٦٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

Comments: [A *saheeh hadeeth*]

284. It was narrated that 'Umar said: Were it not for the coming generations of the Muslims, I would not have conquered any town but I would have divided it as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2334)]

285. It was narrated that Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive, do not make women's dowries expensive, for had this been a sign of honour in this world or piety before Allah, the first one of you to do it would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not give any of his wives, and none of his daughters were given, any more than twelve *Ooqiyyahs* [as a

تخريج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧)

٢٨٣- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى ابْنِ أَبِي إِسْحَاقَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ عُمَرُ رَجُلًا غَيُورًا، فَكَانَ إِذَا خَرَجَ إِلَى الصَّلَاةِ اتَّبَعَتْهُ عَاتِكَةُ ابْنَةُ زَيْدٍ، فَكَانَ يَكْرَهُ خُرُوجَهَا، وَيَكْرَهُ مَنَعَهَا، وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اسْتَأْذَنَتْكُمْ نِسَاؤُكُمْ إِلَى الصَّلَاةِ فَلَا تَمْنَعُوهُنَّ».

تخريج: حديث صحيح، سالم بن عبدالله ابن عمر لم يدرك جده، و في الباب عن ابن عمر عند البخاري: (٨٦٥) ومسلم: (٤٤٢).

٢٨٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ. [راجع: ٢١٣]

تخريج: إسناده صحيح، خ: (٢٣٣٤).

٢٨٥- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: ثُبُثْتُ عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ: أَلَا لَا تُغْلُوا صُدُقَ (٤١/١) النِّسَاءِ، أَلَا لَا تُغْلُوا صُدُقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَقْوَى عِنْدَ اللَّهِ، كَانَ أَوْلَاكُمْ بِهَا النَّبِيُّ ﷺ، مَا أَصْدَقَ رَسُولُ اللَّهِ ﷺ امْرَأَةً مِنْ نِسَائِهِ، وَلَا أَصْدَقَتْ امْرَأَةً مِنْ

dowry]. And a man will go to great trouble in order to offer a high dowry to his wife. - On one occasion he said: A man would pay his wife a high dowry until he feels resentment towards her and says: You cost me everything I own, even the string to tie a waterskin and hang it up. He [the narrator] said: I was a young Arab boy with a non-Arab mother, and I did not know what a "string" was. [Umar] said: And another thing, you say of one who is killed in your campaigns and dies that So and so was killed as a martyr, and So and so died as a martyr. But perhaps he loaded the back of his mount with gold and silver for the purpose of trading. So do not say that; rather say what the Prophet [or what Muhammad] (ﷺ) said: "Whoever is killed or dies for the sake of Allah will be in Paradise."

Comments: [A saheeh hadeeth]

286. It was narrated that Abu Firas said: 'Umar bin al-Khattab (رضي الله عنه) gave a speech and said: O people, we used to know you when the Prophet (ﷺ) was among us and revelation was coming down to him; Allah would tell us about you. But now the Prophet (ﷺ) has passed away and revelation has ceased, and now the way to judge you is this: whoever among you shows us good conduct, we will think well of him and love him; whoever among you shows us bad conduct, we will think badly of him and hate him

بَنَاتِهِ أَكْثَرَ مِنْ بَنِي عَشْرَةِ أُوقِيَّةٍ، وَإِنَّ الرَّجُلَ لَيَسْتَلِي بِصَدَقَةِ امْرَأَتِهِ - وَقَالَ مَرَّةً: وَإِنَّ الرَّجُلَ لَيُعْلِي بِصَدَقَةِ امْرَأَتِهِ - حَتَّى تَكُونَ لَهَا عَدَاوَةٌ فِي نَفْسِهِ، وَحَتَّى يَقُولَ: كُفْتُ إِلَيْكَ عِلْقُ الْقُرْبَى. قَالَ: وَكُنْتُ غُلَامًا عَرَبِيًّا مُوَلَّدًا لَمْ أَدْرِ مَا عِلْقُ الْقُرْبَى. قَالَ: وَأُخْرَى تَقُولُونَهَا لِمَنْ قُتِلَ فِي مَغَارِكُمْ وَمَاتَ: قُتِلَ فَلَانٌ شَهِيدًا، أَوْ مَاتَ فَلَانٌ شَهِيدًا، وَلَعَلَّهُ أَنْ يَكُونَ قَدْ أَوْقَرَ عَجْزَ دَابَّتِهِ أَوْ ذَفَّ رَاجِلَيْهِ ذَهَبًا، أَوْ وَرَقًا يَلْتَمِسُ التَّجَارَةَ، لَا تَقُولُوا ذَاكُمْ، وَلَكِنْ قُولُوا كَمَا قَالَ النَّبِيُّ أَوْ كَمَا قَالَ مُحَمَّدٌ ﷺ: «مَنْ قُتِلَ أَوْ مَاتَ فِي سَبِيلِ اللَّهِ، فَهُوَ فِي الْجَنَّةِ». [انظر: ٢٨٧، ٣٤٠]

تخريج: حديث صحيح، ظاهر إسناده الانقطاع بين محمد بن سيرين وبين أبي العجفاء لكن قد وصل الإسناد بتصريح ابن سيرين بالسماع من أبي العجفاء عند المؤلف برقم: (٣٤٠).

٢٨٦ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا الْجُرَيْرِيُّ سَعِيدٌ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي فِرَاسٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالًا: يَا أَيُّهَا النَّاسُ، أَلَا إِنَّا إِنَّمَا كُنَّا نَعْرِفُكُمْ إِذْ بَيَّنَّ ظَهْرَانَا النَّبِيُّ ﷺ، وَإِذْ يَتَرَلُ الْوُحْيُ، وَإِذْ يُبَشِّرُنَا اللَّهُ مِنْ أَخْبَارِكُمْ، أَلَا وَإِنَّ النَّبِيَّ ﷺ قَدْ انْطَلَقَ، وَقَدْ انْقَطَعَ الْوُحْيُ، وَإِنَّمَا نَعْرِفُكُمْ بِمَا نَقُولُ لَكُمْ، مَنْ أَظْهَرَ مِنْكُمْ خَيْرًا ظَنَّنَا بِهِ خَيْرًا وَأَحَبُّنَاهُ عَلَيْهِ، وَمَنْ أَظْهَرَ لَنَا شَرًّا ظَنَّنَا بِهِ شَرًّا وَأَبْغَضُنَاهُ عَلَيْهِ، سَرَانُكُمْ يَتَكُمُ وَيَبِينُ

for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and *Sunnah*; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah (ﷺ) do that with regard to himself. But do not strike the Muslims and thus humiliate them, and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

Comments: [Its *isnad* is *da'eef* because Abu Firas is unknown]

رَبُّكُمْ، أَلَا إِنَّهُ قَدْ أَتَى عَلَيَّ جَيْشٌ وَأَنَا أَخِيبٌ
أَنْ مَنْ قَرَأَ الْقُرْآنَ يُرِيدُ اللَّهَ وَمَا عِنْدَهُ، فَقَدْ
خُيِّلَ إِلَيَّ بِأَخْرَجَةٍ أَلَا إِنَّ رِجَالًا قَدْ قَرَأُوهُ
يُرِيدُونَ بِهِ مَا عِنْدَ النَّاسِ، فَأَرِيدُوا اللَّهَ
بِقِرَاءَتِكُمْ، وَأَرِيدُوا بِأَعْمَالِكُمْ. أَلَا إِنِّي وَاللَّهِ
مَا أُرْسِلُ عُمَّالِي إِلَيْكُمْ لِيَضْرِبُوا أَبْشَارَكُمْ،
وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، وَلَكِنْ أُرْسِلُهُمْ إِلَيْكُمْ
لِيُعَلِّمُوكُمْ دِينَكُمْ وَنَسَبَكُمْ، فَمَنْ فَعَلَ بِهِ شَيْءٌ
سِوَى ذَلِكَ فَلْيَرْفَعْهُ إِلَيَّ، قَوْلَ الَّذِي نَفْسِي بِيَدِهِ
إِذَا لَأَقِصَّةً مِنْهُ. فَوُتِبَ عَمْرُو بْنُ الْعَاصِ،
فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوْرَأَيْتَ إِذَا كَانَ
رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَعِيَّةٍ، فَأَدَبَ بَعْضَ
رَعِيَّتِهِ، أَيْتَكَ لَمُقْتَضُهُ مِنْهُ، قَالَ: إِي وَالَّذِي
نَفْسُ عَمْرٍو بِيَدِهِ، إِذَا لَأَقِصَّةً مِنْهُ، أَنَّى لَا
أَقِصُّهُ مِنْهُ، وَقَدْ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَقْصُ
مِنْ نَفْسِهِ؟ أَلَا لَا تَضْرِبُوا الْمُسْلِمِينَ
فَتُذِلُّوهُمْ، وَلَا تُجَمِّرُوهُمْ فَتَفْتِنُوهُمْ، وَلَا
تَمْنَعُوهُمْ حُقُوقَهُمْ فَتَكْفُرُوهُمْ، وَلَا تُتْرَلُوهُمْ
الْغِيَاظَ فَتُضَيِّعُوهُمْ.

تخریج: إسناده ضعيف لجهالة أبي فراس
وهو النهدي، والشرط الأول من الحديث في
البخاري: (٢٦٤١) مختصراً.

287. It was narrated that 'Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive,... and he mentioned the same *hadeeth*.

Comments: [A *salheeh hadeeth*. It is a repeat of no. 285]

٢٨٧- حَدَّثَنَا إِسْمَاعِيلُ مَرَّةً أُخْرَى: أَخْبَرَنَا سَلَمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: بُنْتُ عَنْ أَبِي الْعَجْفَاءِ قَالَ: سَمِعْتُ عُمَرَ رضي الله عنه يَقُولُ: أَلَا لَا تُغْلُوا صُدُقَ النِّسَاءِ.. فَذَكَرَ الْحَدِيثَ. [راجع: ٢٨٥] قَالَ إِسْمَاعِيلُ: وَذَكَرَ أَيُّوبُ وَهَيْشَامُ وَابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَبِي الْعَجْفَاءِ، عَنْ عُمَرَ رضي الله عنه نَحْوًا مِنْ حَدِيثِ سَلَمَةَ، إِلَّا أَنَّهُمْ قَالُوا: لَمْ يَقُلْ مُحَمَّدٌ: بُنْتُ عَنْ أَبِي الْعَجْفَاءِ.

تخريج: حديث صحيح، وهو مكرر: (٢٨٥).

288. It was narrated that 'Abdullah bin Abi Mulaikah said: I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Aban bint 'Uthman bin 'Affan. 'Amr bin 'Uthman was also present. Ibn 'Abbas came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said: I heard the Messenger of Allah ﷺ say: "The deceased is tormented because of the crying of his family." He said: And 'Abdullah understood it as general in meaning. Ibn 'Abbas said: We were with Ameer al-Mu'mineen 'Umar until we came to some arid land, where we found a man who had halted in the shade of a tree. He said to me: Go and find out for me who that man is. I went and found that it was Suhaib. I came back to

٢٨٨- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانَ ابْنَةِ عُثْمَانَ بْنِ عَفَّانَ، وَعِنْدَهُ عُمَرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدُهُ، قَالَ: فَأَرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي وَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتُ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَكَاءِ أَهْلِهِ عَلَيْهِ» فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً، قَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ رضي الله عنه، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ، فَقَالَ لِي: انْطَلِقْ فَأَعْلَمْ مَنْ ذَاكَ. فَأَنْطَلَقْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمْ لَكَ مَنْ ذَاكَ، وَإِنَّهُ صُهَيْبٌ. فَقَالَ: مَرُّهُ فَلْيَلْحَقْ بِنَا. فَقُلْتُ:

him and said: You told me to find out for you who that man is; it is Suhaib. He said: Tell him to join us. I said: He has his family with him. He said: Even if he has his family with him [and perhaps Ayyoob said on one occasion: Tell him to join us]. When we came to Madinah, it was not long before Ameer al-Mu'mineen ['Umar] was attacked. Suhaib came, saying: O my brother, O my friend! 'Umar said: Do you not know, or have you not heard, that the Messenger of Allah (ﷺ) said: "The deceased is tormented because of some of his family's crying." 'Abdullah understood it as general in meaning, but 'Umar said: some of [their] weeping. I went to 'A'ishah, and I told her what Ibn 'Umar had said. She said: No, by Allah, the Messenger of Allah (ﷺ) did not say, "The deceased is tormented because of the weeping of anyone." Rather he said: "Allah increases the torment of the *kafir* because of his family's weeping, and that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep; 'And no bearer of burdens shall bear another's burden' [Al-An'am 6:164]." Ayyoob said: Ibn Abu Mulaikah said: al-Qasim bin Muhammad told me: When 'A'ishah heard what 'Umar and Ibn 'Umar had said, she said: You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.

إِنَّ مَعَهُ أَهْلَهُ. قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ - وَرَبَّمَا قَالَ أَيُّوبُ: مُرَّهُ فَلْيَلْحَقْ بِنَا - فَلَمَّا بَلَغْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أَصِيبَ، فَجَاءَ صُحَيْبٌ فَقَالَ: وَآ أَخَاهُ، وَآ صَاحِبَاهُ. فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ أَوْلَمْ تَسْمَعْ - أَوْ قَالَ أَوْ لَمْ تَعْلَمْ، أَوْ لَمْ تَسْمَعْ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ؟ فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: «بِبَعْضِ بُكَاءِ». فَأَتَيْتُ عَائِشَةَ فَذَكَرْتُ لَهَا قَوْلَ عُمَرَ، فَقَالَتْ: لَا وَاللَّهِ، مَا قَالَهُ رَسُولُ اللَّهِ ﷺ، أَنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ (٤٢/١) أَحَدٍ، وَلَكِنْ رَسُولُ اللَّهِ ﷺ قَالَ: «إِنَّ الْكَافِرَ لَيَزِيدُهُ اللَّهُ عَزَّ وَجَلَّ بِبُكَاءِ أَهْلِهِ عَذَابًا» وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَى، ﴿وَلَا يُزِدُ وَازِدَةً وَزِدَ أُخْرَى﴾ (الأنعام: ١٦٤). قَالَ أَيُّوبُ: وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ قَالَ: لَمَّا بَلَغَ عَائِشَةُ قَوْلَ عُمَرَ وَابْنِ عُمَرَ قَالَتْ: إِنَّكُمْ لَتَحَدِّثُونِي عَنْ غَيْرِ كَاذِبَيْنِ وَلَا مُكَذِّبَيْنِ، وَلَكِنْ السَّمْعُ يُخْطِئُ. [انظر: ٢٩٠]

تخريج: إسناده صحيح، خ: (١٢٨٧) وما بعدها م: (٩٢٧، ٩٢٨).

Comments: [Its *isnad* is *salieeh*, al-Bukhari (1287) and Muslim (927,928)]

289. 'Abdullah bin Abi Mulaikah narrated... and he mentioned a *hadeeth* similar to that of Ayyoob, except that he said: Ibn 'Umar said to 'Amr bin 'Uthman, when he was facing him: Why don't you tell them not to weep? For the Messenger of Allah (ﷺ) said: "The deceased is tormented because of his family's weeping for him."

Comments: [Its *isnad* is *saheeh*]

290. 'Abdullah bin Abi Mulaikah said: A daughter of 'Uthman bin 'Affan died in Makkah and Ibn 'Umar and Ibn 'Abbas attended her funeral. I was sitting between them and Ibn 'Umar said to 'Amr bin 'Uthman, who was facing him: Why don't you tell them not to weep? For I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of his family's weeping for him." And he mentioned a *hadeeth* similar to that of Isma'eel from Ayyoob from Ibn Abu Mulaikah.

Comments: [Its *isnad* is *saheeh*]

291. It was narrated that Ibn 'Abbas said: 'Umar (رضي الله عنه) said: I was marching with a group of people on a campaign with the Messenger of Allah, and I swore, saying: No, by my father. A man behind me called out: "Do not swear by your fathers." I turned around and saw it was the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence and its *isnad* is *da'eef*]

٢٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ... فَذَكَرَ مَعْنَى حَدِيثِ أَيُّوبَ إِلَّا أَنَّهُ قَالَ: فَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِعَمْرٍو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِكَاءِ أَهْلِهِ عَلَيْهِ». [انظر: ٢٩٠]

تخريج: إسناده صحيح كسابقه.

٢٩٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ قَالَ: تُوُفِّيَتْ ابْنَةُ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ، فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا، فَقَالَ ابْنُ عُمَرَ لِعَمْرٍو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِكَاءِ أَهْلِهِ عَلَيْهِ». فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ.

تخريج: إسناده صحيح كسابقه.

٢٩١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاقٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ ﷺ: كُنْتُ فِي رَكْبٍ أُسِيرُ فِي غَزَاةٍ مَعَ رَسُولِ اللَّهِ ﷺ فَحَلَفْتُ، فَقُلْتُ: لَا وَأَبِي، فَهَتَفَ بِي رَجُلٌ مِنْ خَلْفِي: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَأَلْتَمْتُ، فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. [راجع: ١١٦]

تخريج: صحيح لغيره، وهذا إسناده ضعيف، رواية سماك عن عكرمة فيها اضطراب. خ: (٦٦٤٧) م: (١٦٤٦).

292. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar would swear an oath three times, saying: By Allah, no one has more right to this wealth than anyone else, I have no more right to it than anyone else; there is no Muslim who does not have a share in this wealth, except a slave, but it is to be divided according to our categories in the light of the Book of Allah and our closeness to the Messenger of Allah (ﷺ). Thus it is to be given on the basis of a man's efforts for the sake of Islam, his seniority in Islam, his support for Islam, and his need. By Allah, if I live, a shepherd in the mountains of San'a' will get his share of that wealth when he is tending his flock.

Comments: [Its isnad is da'eef]

293. Abul-Mukhariq Zuhair bin Salim narrated that 'Umar bin Sa'd al-Ansari was appointed by 'Umar as governor of Hims... and he mentioned the hadeeth. 'Umar said to Ka'b: I am going to ask you about something, so do not hide it from me. [Ka'b] said: By Allah I will not hide anything I know. 'Umar said: What do you fear most for the ummah of Muhammad (ﷺ)? He said: Misleading leaders. 'Umar said: The Messenger of Allah (ﷺ) told me about that in private and informed me of it.

Comments: [Its isnad is da'eef]

٢٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدٍ الصَّاعَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدَّاثَانِ قَالَ: كَانَ عُمَرُ يَخْلِفُ عَلَى أَيْمَانٍ ثَلَاثٍ، يَقُولُ: وَاللَّهِ مَا أَحَدٌ أَحَقُّ بِهَذَا الْمَالِ مِنْ أَحَدٍ، وَمَا أَنَا بِأَحَقُّ بِهِ مِنْ أَحَدٍ، وَاللَّهِ مَا مِنْ الْمُسْلِمِينَ أَحَدٌ إِلَّا وَلَهُ فِي هَذَا الْمَالِ نَصِيبٌ إِلَّا عَبْدًا مَمْلُوكًا، وَلَكِنَّا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللَّهِ، وَقَسَمْنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَالرَّجُلُ وَبَلَاؤُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَقَدَمُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَغَنَاؤُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَحَاجَتُهُ، وَاللَّهُ لَيُرِي بَيِّتُهُ لَهُمْ، لَيَأْتِيَنَّ الرَّاعِي بِجَبَلٍ صَنْعَاءَ حَظُّهُ مِنْ هَذَا الْمَالِ وَهُوَ يَرَعَى مَكَانَهُ.

تخریج: إسناده ضعيف لعنعة محمد بن إسحاق.

٢٩٣- حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنِي أَبُو الْمُخَارِقِ زُهَيْرُ بْنُ سَالِمٍ: أَنَّ عُمَرَ بْنَ سَعْدٍ الْأَنْصَارِيَّ كَانَ وَلَاهُ عَمْرٌ حِمَصَ... فَذَكَرَ الْحَدِيثَ. قَالَ عُمَرُ يَعْني لِكَعْبٍ: إِنِّي أَسْأَلُكَ عَنْ أَمْرٍ فَلَا تَكْتُمْنِي. قَالَ: وَاللَّهِ لَا أَكْتُمُكَ شَيْئًا أَعْلَمُهُ. قَالَ: مَا أَخَوْفُ شَيْءٍ تَخَوَّفُهُ عَلَى أُمَّةٍ مُحَمَّدٍ ﷺ؟ قَالَ: أَيْمَةٌ مُضِلِّينَ. قَالَ عُمَرُ: صَدَقْتَ، قَدْ أَسَرَّ ذَلِكَ إِلَيَّ وَأَعْلَمْنِيهِ رَسُولُ اللَّهِ ﷺ.

تخریج: إسناده ضعيف لضعف زهير بن سالم ولم يسمع من عمر.

294. Salim said: I heard 'Abdullah bin 'Umar say: 'Umar said: Send me a doctor to examine this wound of mine. So they sent for an Arab doctor who gave 'Umar *nabeedh*, and the *nabeedh* was mixed with blood when it came out of the stab wound that was beneath his navel. I [Ibn 'Umar] called another doctor from among the *Ansar*, from the tribe of Banu Mu'awiyah. He gave him milk to drink and it came out of the wound solid and white. The doctor said to him: O Ameer al-Mu'mineen, give your final instructions. 'Umar said: The man from Banu Mu'awiyah has spoken the truth. If you had said anything else I would not have believed you. The people wept for him when they heard that, but he said: Do not weep for us; whoever wants to weep, let him leave. Did you not hear what the Messenger of Allah (ﷺ) said? He said: "The deceased is tormented by his family's weeping for him." Because of that, 'Abdullah did not approve of any weeping if one of his sons or anyone else died.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

295. It was narrated that 'Amr bin Maimoon said: I heard 'Umar bin al-Khattab say: The people of *Jahiliyyah* used not to move on from Jam' until they saw the sun shining on (the mountain of) Thabeer, and they would say: Shine Thabeer, then we will move on swiftly. So the Messenger of Allah (ﷺ) moved on before the sun rose.

٢٩٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: فَقَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ ؓ يَقُولُ: قَالَ عُمَرُ ؓ: أَرْسِلُوا إِلَيَّ طَبِيبًا يَنْظُرُ إِلَيَّ جُرْجِي هَذَا. قَالَ: فَأَرْسَلُوا إِلَيَّ طَبِيبًا مِنَ الْعَرَبِ، فَسَقَى عُمَرُ ؓ نَبِيذًا، فَشَبَّهَ الشَّيْءُ بِالدَّمِ جِينَ خَرَجَ مِنَ الطَّعْنَةِ الَّتِي تَحْتَ الشَّرَّةِ، قَالَ: فَدَعَوْتُ طَبِيبًا آخَرَ مِنَ الْأَنْصَارِ مِنْ بَنِي مُعَاوِيَةَ، فَسَقَاهُ لَبَنًا، فَخَرَجَ اللَّبَنُ مِنَ الطَّعْنَةِ صَلْدًا أَيْضًا، فَقَالَ لَهُ الطَّبِيبُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اغْهَدْ. فَقَالَ عُمَرُ: صَدَقَنِي أَخُو بَنِي مُعَاوِيَةَ، وَلَوْ قُلْتُ غَيْرَ ذَلِكَ كَذَّبْتُكَ. قَالَ: فَتَبَكَّى عَلَيْهِ الْقَوْمُ جِينَ سَمِعُوا ذَلِكَ، فَقَالَ: لَا تَبْكُوا عَلَيْنَا، مَنْ كَانَ بَاكِيًا فَلْيَخْرُجْ، أَلَمْ تَسْمَعُوا مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «يُعَذَّبُ الْمَيِّتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَمِنْ أَجْلِ ذَلِكَ كَانَ عَبْدُ اللَّهِ ﷺ لَا يَقْرَأُ أَنْ يُبْكِيَ عِنْدَهُ عَلَى هَالِكٍ مِنْ وَلَدِهِ وَلَا غَيْرِهِمْ. [راجع: ١٨٠]

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

٢٩٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُبْضُونَ مِنْ جَمْعٍ حَتَّى يَرَوْا الشَّمْسَ عَلَى ثَبِيرٍ وَكَانُوا يَقُولُونَ: أَشْرِقْ ثَبِيرُ كَيْمَا نُبْغِرُ، فَأَفَاضَ رَسُولُ اللَّهِ ﷺ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

296. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a manner different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck. I said to him: Who taught you this soorah that you are reciting? He said: The Messenger of Allah (ﷺ) taught it to me. I said to him: You are lying by Allah! He taught me this soorah that you recited. I brought him to the Messenger of Allah (ﷺ) and said, 'O Messenger of Allah, I heard this man reciting Sooratal-Furqan in a way different to the way you taught it to me, and you taught me Sooratal-Furqan. The Prophet (ﷺ) said: Let him go, O 'Umar! Recite it, O Hisham. So he recited it to him as I had heard him recite it. The Messenger of Allah (ﷺ) said, "Thus it was revealed." Then he said to me, "Recite it," so I recited it and he said, "Thus it was revealed." Then the Messenger of Allah (ﷺ) said: "This Qur'an has been revealed in

تخريج: إسناده صحيح، خ: (١٦٨٤).

٢٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ (٤٣/١) عَبْدِ الْقَارِيِّ أَنَّهُمَا سَمِعَا عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَرَرْتُ بِهَيْشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعْتُ قِرَاءَتَهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ. فَكِدْتُ أَنْ أَسَاوِرَهُ فِي الصَّلَاةِ، فَتَظَرُّتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ، لَبَّيْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي تَقْرُؤُهَا؟ قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ. قَالَ: قُلْتُ لَهُ: كَذَبْتَ، قَوْلَ اللَّهِ إِنَّ النَّبِيَّ ﷺ لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي تَقْرُؤُهَا. قَالَ: فَأَنْطَلَقْتُ أُقَوِّدُهُ إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ! فَقَالَ النَّبِيُّ ﷺ: «أَرْسِلْهُ يَا عُمَرُ، أَقْرَأْ يَا هَيْشَامُ» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ، فَقَالَ النَّبِيُّ ﷺ: «هَكَذَا أَنْزَلْتُ»، ثُمَّ قَالَ النَّبِيُّ ﷺ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «أَقْرَأْ يَا عُمَرُ» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «هَكَذَا أَنْزَلْتُ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ، فَأَقْرَأُوا مِنْهُ مَا تَيَسَّرَ». [راجع: ١٥٨]

تخريج: إسناده صحيح، خ: (٢٤١٩) م:

(٨١٨).

seven different ways, so recite it in the way that is easiest for you.”

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2419) and Muslim (818)]

297. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the *tasleem*, and when he had said the *tasleem*,... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

298. It was narrated that Ibn 'Abbas said: 'Umar (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever among you is seeking *Lailatul-Qadr*, let him seek it in the odd-numbered nights of the last ten days [of Ramadan]."

Comments: [Its *isnad* is *qawi*]

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don't you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (ؓ).

٢٩٧- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ عَنْ حَدِيثِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ النَّبِيِّ ﷺ فَاسْتَمَعْتُ لِقِرَائَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقَرِّئْنِيهَا رَسُولُ اللَّهِ ﷺ، فَكَذْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَتَنَظَّرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ .. فَذَكَرَ مَعْنَاهُ. [راجع: ١٥٨]

تخريج: إسناده صحيح كسابقه.

٢٩٨- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ غَاصِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ ؓ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيْلَةَ الْقَدْرِ، فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ وَتَرَا». [راجع: ٨٥]

تخريج: إسناده قوي.

٢٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ؓ قِيلَ لَهُ: أَلَا تَسْتَخْلِفُ؟ فَقَالَ: إِنْ أَتْرَكَ، فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي: رَسُولُ اللَّهِ ﷺ، وَإِنْ أَسْتَخْلِفْتُ، فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي: أَبُو بَكْرٍ ؓ. [انظر: ٣٣٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7218) and Muslim (1823)]

300. 'Alqamah bin Waqqas al-Laithi said that he heard 'Umar bin al-Khattab (ؓ) addressing the people, and he said: I heard the Messenger of Allah (ﷺ) say: "Action is but by intention and each person will have but that which he intended. So whoever migrated for the sake of Allah and His Messenger, then his migration was for the sake of Allah and His Messenger; whoever migrated for some worldly purpose or for the sake of a woman whom he could marry, his migration was for the purpose for which he migrated."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1) and Muslim (1907)]

301. It was narrated from 'Umar bin al-Khattab (ؓ) that he said: Wear *izars* and *rida's* and wear shoes, but take off boots and pants; throw away the stirrups and jump onto your mounts. You should wear rough clothes and practise archery, and keep away from luxury and the dress of the non-Arabs. Beware of silk, for the Messenger of Allah (ﷺ) forbade it and said: "Do not wear silk except this much" - and the Messenger of Allah (ﷺ) gestured with two fingers.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5829) and Muslim (2069)]

302. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab (ؓ) said: Beware of

تخريج: إسناده صحيح، خ: (٧٢١٨) م: (١٨٢٣).

٣٠٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَلْقَمَةَ ابْنَ وَقَّاصٍ اللَّيْثِي يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ؓ وَهُوَ يَخْطُبُ النَّاسَ، وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْعَمَلُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [راجع: ١٦٨]

تخريج: إسناده صحيح، خ: (١) م: (١٩٠٧).

٣٠١- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عُمَانَ الثَّهْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ أَنَّهُ قَالَ: انْزِرُوا وَارْتَدُوا، وَانْتَعِلُوا وَأَلْقُوا الْخِصَافَ وَالسَّرَاوِيلَ، وَأَلْقُوا الرُّكْبَ وَانْزِرُوا نِزْوًا، وَغَلِّكُم بِالْمَعَدِّيَّةِ، وَارْمُوا الْأَغْرَاضَ، وَذَرُوا التَّنْعَمَ وَزِيَّ الْعَجَمِ، وَإِيَّاكُمْ وَالْحَرِيرَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْهُ وَقَالَ: «لَا تَلْبَسُوا مِنَ الْحَرِيرِ إِلَّا مَا كَانَ مَكْذَا» وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِإِصْبَعَيْهِ. [راجع: ٩٢]

تخريج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩).

٣٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ قَالَ: إِتَّقُوا

overlooking the verse of stoning and (do not let) anyone say: 'We do not find two *hadd* punishments in the Book of Allah, for I saw the Messenger of Allah (ﷺ) stone [adulterers] and we stoned [them] after he was gone.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

303. Al-'Awwam narrated: an old man who was guarding the coast told me: I met Abu Salih, the freed slave of 'Umar bin al-Khattab (ؓ) and he said: 'Umar bin al-Khattab (ؓ) told us that the Messenger of Allah (ﷺ) said: "There is no night in which the sea does not approach the land three times and ask Allah for permission to flood it, but Allah, may He be glorified and exalted, restrains it."

Comments: [Its *isnad* is *da'eef*]

304. It was narrated that Anas bin Seereen said: I asked Ibn 'Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told 'Umar about that, and he told the Prophet (ﷺ), who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: So I took her back, then I divorced her when she was pure. I said: Was that divorce that you gave her when she was menstruating counted as such?" He said: Why wouldn't I count it? It must be counted even if I failed and acted foolishly.

أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ، وَأَنْ يَقُولَ قَائِلٌ: لَا نَجِدُ حَدَّثَيْنِ فِي كِتَابِ اللَّهِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَجَمَ، وَرَجَمْنَا بَعْدَهُ. [راجع: ٢٤٩]

تخريج: صحيح، سعيد بن المسيب لم يسمع من عمر، خ: (٢٤٦٢)، م: (١٦٩١).

٣٠٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي شَيْخٌ كَانَ مُرَاطِبًا بِالسَّاحِلِ، قَالَ: لَقِيتُ أَبَا صَالِحٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ ؓ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ مِنْ لَيْلَةٍ إِلَّا وَالْبَحْرُ يُشْرِفُ فِيهَا ثَلَاثَ مَرَّاتٍ عَلَى الْأَرْضِ، يَسْتَأْذِنُ اللَّهُ فِي أَنْ يَنْفُضَ عَلَيْهِمْ، فَيَكْفُهُ اللَّهُ عَزَّ وَجَلَّ».

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه العوام بن حوشب، وأبو صالح مجهول أيضا.

٣٠٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ أَنَسِ بْنِ سِيرِينَ، (٤٤/١) قَالَ: قُلْتُ لِابْنِ عُمَرَ ؓ: حَدَّثَنِي عَنْ طَلَاقِكَ امْرَأَتَكَ، قَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِعُمَرَ بْنِ الْخَطَّابِ ؓ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «مَرَّةً فَلْيَرَا جُعْهَا، فَإِذَا طَهَّرَتْ، فَلْيُطَلِّقْهَا فِي طَهْرِهَا» قَالَ: قُلْتُ لَهُ: هَلِ اغْتَدَدْتُ بِأَلَّتِي طَلَّقْتُهَا وَهِيَ حَائِضٌ؟ قَالَ: نَمَّا لِي لَا أَعْتَدُ بِهَا وَإِنْ كُنْتُ قَدْ عَجَزْتُ وَاسْتَحَمْتُ. [انظر: ٥٢٦٨]

تخريج: إسناده صحيح، خ: (٥٢٥٢) م: (١٤٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5252) and Muslim (1471)]

305. It was narrated that Abul-'Ala' ash-Shami said: Abu Umamah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life. Then he said: I heard 'Umar bin al-Khattab (رضي الله عنه) say: The Messenger of Allah (ﷺ) said: "Whoever gets a new garment, and puts it on and says, when it reaches his collarbone, 'Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life,' then takes the garment that is worn out - or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death, in life and in death."

٣٠٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَصْبَغُ عَنْ أَبِي الْعَلَاءِ الشَّامِيِّ قَالَ: لَبَسَ أَبُو أُمَامَةَ ثَوْبًا جَدِيدًا، فَلَمَّا بَلَغَ تَرْفُوتَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ اسْتَجَدَّ ثَوْبًا فَلَبَسَهُ، فَقَالَ حِينَ يَبْلُغُ تَرْفُوتَهُ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ - أَوْ قَالَ: أَلْقَى - فَتَصَدَّقَ بِهِ، كَانَ فِي ذِمَّةِ اللَّهِ وَفِي جَوَارِ اللَّهِ، وَفِي كِتَابِ اللَّهِ حَيًّا وَمَيِّتًا، حَيًّا وَمَيِّتًا».

تخريج: إسناده ضعيف لجهالة أبي العلاء الشامي.

Comments: [Its *isnad* is *da'eef*, because Abul-'Ala' Ash-Shami is unknown]

306. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab (رضي الله عنه) said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, if one of us wants to sleep before doing *ghusl* when he is *junub*, what should he do? He said: "Let him do *wudoo'* as for prayer, then sleep."

Comments: [Its *isnad* is *hasan*]

٣٠٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَحَدَنَا إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ، كَيْفَ يَضَعُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: «يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يَنَامُ».

[راجع: ٩٤]

تخريج: إسناده حسن.

307. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with al-Bara' bin 'Azib and 'Umar bin al-Khattab (ؓ) in al-Baqee', looking for the new moon, when a rider came and was met by 'Umar (ؓ), who said: Where have you come from? He said: From the Bedouins. He said: Have you sighted the moon? He said: Yes. 'Umar said: *Allah Akbar!* Verily one man's (testimony) is enough for the Muslims. Then 'Umar got up and did *wudoo'*, and he wiped over his leather slippers, then he prayed *Maghrib*. Then he said: This is what I saw the Messenger of Allah (ﷺ) do. Abun-Nadr said: He was wearing a *jubbah* with tight sleeves, and he brought his arm out from beneath it and wiped over his leather slippers.

Comments: [Its *isnad* is *da'ef*, because of the weakness of Abdul-A'la Ath-Tha'labi]

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [*hijrah*], and he reached Madinah a few days after the Messenger of Allah (ﷺ) died. 'Umar (ؓ) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (ؓ) and said: This man is from the land of which I heard the Messenger of Allah (ﷺ) saying: "I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him."

٣٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا وَرْقَاءُ. وَأَبُو النَّضْرِ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ الْبَرَاءِ بْنِ عَازِبٍ وَعُمَرُ بْنُ الْخَطَّابِ ؓ فِي الْبَقِيعِ يَنْظُرُونَ إِلَى الْهَلَالِ، فَأَقْبَلَ رَاكِبٌ، فَتَلَقَّاهُ عُمَرُ ؓ فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ فَقَالَ: مِنَ الْمَغْرِبِ، قَالَ: أَهْلُكَ؟ قَالَ: نَعَمْ، قَالَ عُمَرُ ؓ: اللَّهُ أَكْبَرُ! إِنَّمَا يَكْفِي الْمُسْلِمِينَ الرَّجُلُ. ثُمَّ قَامَ عُمَرُ ؓ فَتَوَضَّأَ، فَمَسَحَ عَلَى خَفَيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ. قَالَ أَبُو النَّضْرِ: وَعَلَيْهِ جُبَّةٌ ضَيْقَةُ الْكُمَيْنِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِهَا وَمَسَحَ. [راجع: ١٩٣]

تخريج: إسناده ضعيف لضعف عبدالاعلى الثعلبي، وعبدالرحمن بن أبي ليلى لم يسمع من عمر.

٣٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا الزُّبَيْرُ بْنُ الْخَرَّيْتِ، عَنْ أَبِي لَيْدٍ قَالَ: خَرَجَ رَجُلٌ مِنْ طَاحِيَةِ مُهَاجِرًا، يُقَالُ لَهُ: بَيْرَحُ بْنُ أَسَدٍ، فَتَقَدَّمَ الْمَدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِأَيَّامٍ، فَرَأَاهُ عُمَرُ ؓ فَعَلِمَ أَنَّهُ غَرِيبٌ، فَقَالَ لَهُ: مَنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ عُمَانَ. قَالَ: مِنْ أَهْلِ عُمَانَ؟ قَالَ: نَعَمْ. قَالَ: فَأَخَذَ بِيَدِهِ فَأَدْخَلَهُ عَلَى أَبِي بَكْرٍ ؓ، فَقَالَ: هَذَا مِنْ أَهْلِ الْأَرْضِ الَّتِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَا أَعْلَمُ أَرْضًا يُقَالُ لَهَا: عُمَانٌ، يَنْضَحُ بِنَاحِيَتِهَا الْبَحْرُ، بِهَا حَيٌّ مِنَ الْعَرَبِ لَوْ أَنَاهُمْ رَسُولِي مَا رَمَوْهُ بِسَهْمٍ وَلَا حَجَرٍ».

Comments: [Its *isnad* is *da'eef*, because it is interrupted]

309. It was narrated from Ibn 'Umar that 'Umar (ؓ) - and I think he attributed it to the Prophet (ﷺ) - said: "Allah, may He be blessed and exalted - says: 'Whoever humbles himself before Me like that'" - and he turned his palm down towards the ground like that, very close to the ground - " 'I will raise him in status like this'" - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its *isnad* is *saheeh*]

310. It was narrated that Abu 'Uthman an-Nahdi said: I was sitting beneath the minbar of 'Umar (ؓ) when he was addressing the people, and he said in his *khutbah*: I heard the Messenger of Allah (ﷺ) say: "What I fear the most for this *ummah* is every knowledgeable hypocrite with a smooth tongue."

Comments: [Its *isnad* is *qawi*]

311. It was narrated from Muslim bin Yasar al-Juhani that 'Umar bin al-Khattab was asked about this verse: "And (remember) when your Lord brought forth from the Children of Adam, from their loins" [al-A'raf 7:172]. 'Umar (ؓ) said: I heard the Messenger of Allah (ﷺ) being asked about it and the Messenger of Allah (ﷺ) said:

تخريج: إسناده ضعيف لانقطاعه، أبو ليبد لم يدرك عمر ولا أبا بكر. وبشهاد للمرفوع منه حديث أبي برزة الأسلمي يأتي برقم: (١٩٧٧).

٣٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَهُ - قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ تَوَاضَعَ لِي هَكَذَا - وَجَعَلَ يَزِيدُ بَاطِنَ كَفِّهِ إِلَى الْأَرْضِ، وَأَذْنَاهَا إِلَى الْأَرْضِ - رَفَعْتُهُ هَكَذَا - وَجَعَلَ بَاطِنَ كَفِّهِ إِلَى السَّمَاءِ، وَرَفَعَهَا نَحْوَ السَّمَاءِ».

تخريج: إسناده صحيح.

٣١٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا دَيْلَمُ بْنُ غَزْوَانَ الْعَبْدِيُّ: حَدَّثَنَا مَيْمُونُ الْكُرْدِيُّ عَنْ أَبِي عَثْمَانَ الشَّهْدِيِّ قَالَ: إِنِّي لَجَالِسٌ تَحْتَ مَنبَرِ عُمَرَ ؓ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ فِي خُطْبَتِهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ كُلِّ مُنَافِقٍ عَلِيمٍ اللِّسَانِ». [راجع: ١٤٣]

تخريج: إسناده قوي.

٣١١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنِي مَالِكٌ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَحَدَّثَنَا مُضْعَبُ الرَّبِيعِيُّ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ: أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ بْنَ زَيْدِ بْنِ الْخَطَّابِ ؓ أَخْبَرَهُ، عَنْ مُسْلِمِ بْنِ يَسَارِ الْجُهَنِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ؓ سِئِلَ

"Allah created Adam, then He passed His right hand over his loins and brought forth from him his offspring and said: I have created these for Paradise and they will do the deeds of the people of Paradise. Then He passed (His hand) over his loins and brought forth from him his offspring and said: I have created these for Hell and they will do the deeds of the people of Hell." A man said: O Messenger of Allah, why then should we strive? The Messenger of Allah (ﷺ) said: "When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and is admitted to Paradise thereby. And when He creates a person for Hell, He causes him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and is admitted to Hell thereby."

Comments: [Saheeh because of corroborating evidence and its *isnad* is *da'eef*]

312. It was narrated from Salim bin 'Abdullah bin 'Umar (رضي الله عنه) from his father that one of the companions of the Messenger of Allah (ﷺ) entered the mosque one Friday when 'Umar bin al-Khattab was standing and addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than *wudoo'* and came here. 'Umar said: Just *wudoo'*, when you

عَنْ هَذِهِ الْآيَةِ: ﴿وَإِذَا أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ﴾ الْآيَةُ (الأعراف: ١٧٢) فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سَلَّ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ، وَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ (٤٥/١) هَؤُلَاءِ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ فَيَمِيزُ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلُهُ فِي الْجَنَّةِ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلُهُ فِي النَّارِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، مسلم بن يسار لم يسمع من عمر، ثم إنه في عداد المجهولين.

٣١٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَعُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَائِمٌ يَخْطُبُ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: آيَةُ سَاعَةِ هَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، انْقَلَبْتُ مِنَ الشُّوقِ، فَسَمِعْتُ النِّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ فَأَقْبَلْتُ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: الْوُضُوءُ

know that the Messenger of Allah (ﷺ) used to enjoin us to do *ghusl*?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (878) and Muslim (845)]

313. It was narrated that Ya'la bin Umayyah said: I circumambulated [the Ka'bah] with 'Umar bin al-Khattab (ؓ) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A *saheeh hadeeth*]

314. It was narrated that Malik bin Aws bin al-Hadathan said: I brought some *dinars* of mine and wanted to exchange them. Talhah bin 'Ubaidullah met me and we agreed to an exchange. Then he took them and said: Wait until my storekeeper comes - Abu 'Amir said: From *al-Ghabah* (a place). And he said concerning it: All of it should be 'Take this' and 'take this' [i.e., exchanged on the spot]. - I asked 'Umar bin al-Khattab (ؓ) about that and he said: I heard the Messenger

أَيْضًا؟ وَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْغُسْلِ. [راجع: ١٩٩]

تخريج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

٣١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ بَعْضِ بَنِي يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: طُنْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ؓ، فَاسْتَلَمْتُ الرُّكْنَ، قَالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي الْبَيْتَ، فَلَمَّا بَلَغْتُ الرُّكْنَ الْغَرْبِيَّ الَّذِي يَلِي الْأَسْوَدَ، جَرَرْتُ يَدَهُ لِيَسْتَلِمَ، فَقَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَلَا تَسْتَلِمُ؟ قَالَ: أَلَمْ تَطُفْ مَعَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: بَلَى. فَقَالَ: أَفَرَأَيْتَهُ يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ الْغَرْبَيْنِ؟ قَالَ: قُلْتُ: لَا. قَالَ: أَفَلَيْسَ لَكَ فِيهِ أُسْوَةٌ حَسَنَةٌ؟ قَالَ قُلْتُ: بَلَى. قَالَ: فَانْفُذْ عَنْكَ. [راجع: ٢٥٣]

تخريج: حديث صحيح، وجهالة «بعض بني يعلى» لا تضر، فقد روى عبدالله بن بابيه هذا الحديث عن يعلى بن أمية دون واسطة.

٣١٤- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ ابْنِ الْحَدَّاثَانِ قَالَ: جِئْتُ بِدَنَانِيرٍ لِي فَأَرَدْتُ أَنْ أَصْرِفَهَا، فَلَقِيَنِي طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ، فَاصْطَرَفَهَا وَأَخَذَهَا، فَقَالَ: حَتَّى يَجِيءَ خَازِنِي _ قَالَ أَبُو عَامِرٍ: مِنَ الْعَابَةِ، وَقَالَ فِيهَا كُلُّهَا: هَاءَ وَهَاءَ _ قَالَ: فَسَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الذَّهَبُ بِالْوَرِقِ رَبًّا إِلَّا هَاءَ وَهَاتِ،

of Allah (ﷺ) say: "Silver for gold is *riba*, unless it is exchanged on the spot; wheat for wheat is *riba*, unless it is exchanged on the spot; barley for barley is *riba*, unless it is exchanged on the spot; dates for dates is *riba* unless it is exchanged on the spot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

315. It was narrated from Sa'eed bin al-Musayyab that 'Umar (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The deceased is tormented because of the weeping of his family over him."

Comments: [*Saheeh*, al-Bukhari (1292) and Muslim (927)]

316. It was narrated that 'Adi bin Hatim said: I came to Umar bin al-Khattab with some of my people and he starting giving to each man of Tayy two thousand, and he ignored me. I tried to come in front of him and he turned away from me, then I came from the direction he was facing and he turned away from me. Then I said: O Ameer al-Mu'mineen, do you recognize me? He smiled and leaned backwards, then he said: Yes, by Allah! I know that you believed when they disbelieved, and you came when they turned away, and you remained loyal when they betrayed. The first *sadaqah* (*zakah*) that brightened the face of the Messenger of Allah (ﷺ) and the faces of his Companions was the *sadaqah* of Tayy that you brought to the Messenger of Allah

وَالْبُرُّ بِالْبُرِّ رَبًّا إِلَّا هَاءَ وَهَاتِ، وَالشَّعِيرُ
بِالشَّعِيرِ رَبًّا إِلَّا هَاءَ وَهَاتِ، وَالتَّمْرُ بِالتَّمْرِ رَبًّا
إِلَّا هَاءَ وَهَاتِ. [راجع: ١٦٢]

تخريج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

٣١٥- حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: أَخْبَرَنَا يُونُسُ
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ
يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». [انظر: ٣٣٤]

تخريج: صحيح، سعيد بن المسيب لم
يسمع من عمر، خ: (١٢٩٢) م: (٩٢٧).

٣١٦- حَدَّثَنَا بَكْرُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو
عَوَانَةَ عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ
ابْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ فِيهِ
أَنْاسٍ مِنْ قَوْمِي، فَجَعَلَ يَفْرُضُ لِلرَّجُلِ مِنْ
طَيِّءٍ فِي الْفَتَنِ وَيُعْرِضُ عَنِّي، قَالَ: فَاسْتَقْبَلْتُهُ،
فَأَعْرَضَ عَنِّي، ثُمَّ أَتَيْتُهُ مِنْ جَيْالٍ وَجْهَهُ فَأَعْرَضَ
عَنِّي، قَالَ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَتَعْرِفُنِي؟
قَالَ: فَصَحَّحَكَ حَتَّى اسْتَلْقَى لِقْنَاهُ، ثُمَّ قَالَ:
نَعَمْ. وَاللَّهِ إِنِّي لَأَعْرِفُكَ، آمَنْتَ إِذْ كَفَرُوا،
وَأَقْبَلْتَ إِذْ أَدْبَرُوا، وَوَفَيْتَ إِذْ غَدَرُوا، وَإِنَّ أَوَّلَ
صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ
أَصْحَابِهِ صَدَقَةُ طَيِّءٍ، جِئْتَ بِهَا إِلَى رَسُولِ اللَّهِ
ﷺ، ثُمَّ أَخَذَ يَعْتَلِرُ، ثُمَّ قَالَ: إِنَّمَا فَرَضْتُ لِقَوْمٍ
أَحْبَفْتُ بِهِمُ الْمَقَافَةَ، وَهُمْ سَادَةُ عَشَائِرِهِمْ، لِمَا
يَتَوَبَّهٌ مِنْ الْحُنُوقِ.

(ﷺ). Then he began to apologize, then he said: I am only giving to people who are extremely poor and they are the leaders of their tribes and have responsibilities.

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (1605)]

317. It was narrated from Zaid bin Aslam, from his father who said: I heard 'Umar bin al-Khattab (ﷺ) say: Why are we running now and uncovering our shoulders [in *tawaf*], when Allah has caused Islam to prevail and has eliminated *kufir* and its people? Whatever the case, we will never give up something that we did at the time of the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence; this *isnad* is *hasan*, al-Bukhari (1605)]

318. It was narrated that Abul-Aswad al-Deeli said: When I came to Madinah, sickness was occurring in the city. 'Abdus-Samad said: They were dying quickly. I sat with 'Umar bin al-Khattab (ﷺ) and a funeral passed by. Good things were said about (the deceased) and 'Umar (ﷺ) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then another funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I say what the Messenger of Allah (ﷺ) said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: Or three? He

تخريج: صحيح لغيره، خ: (١٦٠٥).

٣١٧- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: فِيمَا الرَّمْلَانِ الْآنَ، وَالْكَشْفُ عَنِ الْمَنَاكِبِ، وَقَدْ أَطَا اللَّهُ الْإِسْلَامَ، وَتَمَّى الْكُفْرَ وَأَهْلَهُ، وَمَعَ ذَلِكَ لَا نَدْعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

تخريج: صحيح لغيره، وهذا إسناد حسن، خ: (١٦٠٥).

٣١٨- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ - قَالَ عَفَّانُ: عَنِ ابْنِ بَرِيْدَةَ - عَنْ أَبِي الْأَسْوَدِ الدِّلِيِّ قَالَ: أَتَيْتُ الْمَدِيْنَةَ، وَقَدْ وَقَعَ بِهَا مَرَضٌ - قَالَ عَبْدُ الصَّمَدِ: فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا - فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ؓ فَمَرَّتْ بِهِ جَنَازَةٌ، فَأَتَيْتُ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ (٤٦/١) عُمَرُ: وَجِبَتْ، ثُمَّ مَرَّ بِأُخْرَى فَأَتَيْتُ عَلَيْهَا خَيْرٌ فَقَالَ: وَجِبَتْ، ثُمَّ مَرَّ بِأُخْرَى فَأَتَيْتُ عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ ؓ: وَجِبَتْ، فَقَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا وَجِبَتْ؟ فَقَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ» قَالَ: قُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وِثَلَاثَةٌ»

said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1368)]

319. Abu Hurairah said: Whilst 'Umar bin al-Khattab (ؓ) was delivering a *khutbah*, a man came and sat down. 'Umar said: Why are you coming late to *Jumu'ah*? The man said: O Ameer al-Mu'mineen, as soon as I heard the call I did *wudoo'*, then I came. 'Umar (ؓ) said: Only *wudoo'*? Didn't you hear the Messenger of Allah (ﷺ) say: "When one of you goes to *Jumu'ah*, let him do *ghusl*"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (882) and Muslim (845)]

320. Abu Salamah narrated that Abu Hurairah (ؓ) told him that whilst 'Umar was delivering the *khutbah*... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

321. It was narrated from 'Imran bin Hittan, according to what Harb thinks, who asked Ibn 'Abbas (ؓ) about silk garments. He said: Ask 'A'ishah about that. So he asked 'A'ishah and she said: Ask Ibn 'Umar (ؓ). So he asked Ibn 'Umar (ؓ), and he said: Abu Hafs told me that the Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will have no share of it in the Hereafter."

قُلْنَا: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ» قَالَ: وَلَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

تخريج: إسناده صحيح، خ: (١٣٦٨).

٣١٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ - يَعْنِي ابْنَ شَدَّادٍ - : حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ ﷺ يَخْطُبُ إِذْ جَاءَ رَجُلٌ فَجَلَسَ، فَقَالَ عُمَرُ: لِمَ تَحْتَسِبُونَ عَنِ الْجُمُعَةِ؟ فَقَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّذَاءَ فَتَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ ﷺ: وَأَيْضًا! أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ؟». [راجع: ٩١]

تخريج: إسناده صحيح، خ: (٨٨٢) م: (٨٤٥).

٣٢٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْحُسَيْنُ السُّعْلَمِيُّ: حَدَّثَنَا يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ ﷺ أَخْبَرَهُ: أَنَّ عُمَرَ ﷺ بَيْنَا هُوَ يَخْطُبُ .. فَذَكَرَهُ. [راجع: ٩١]

تخريج: إسناده صحيح كسابقه.

٣٢١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَى عَنْ عِمْرَانَ بْنِ حِطَّانٍ - فِيمَا يَحْسِبُ حَرْبٌ - : أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْ لُبُوسِ الْحَرِيرِ، فَقَالَ: سَلْ عَنْهُ عَائِشَةَ، فَسَأَلَ عَائِشَةَ فَقَالَتْ: سَلِ ابْنَ عُمَرَ، فَسَأَلَ ابْنَ عُمَرَ، فَقَالَ: حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَلَاقَ لَهُ فِي الْآخِرَةِ». [الظر: ٣٤٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5835)]

322. It was narrated from Humaid bin 'Abdur- Rahman al-Himyari that Ibn 'Abbas said in Basrah: I was the first one to come to 'Umar (ؓ) when he was stabbed. He said: Learn from me three things, for I fear that the people will not come to me (before I die). As for me, I did not pass any judgement regarding *kalalah* and I did not appoint any successor to be in charge of the people after me, and every slave of his ['Umar's] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (ﷺ) did that, and if I appoint someone, one who is better than me did that, namely Abu Bakr (ؓ). I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (ﷺ), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - 'Affan [another narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers' affairs, by Allah I wish

تخريج: إسناده صحيح، خ: (٥٨٣٥).

٣٢٢- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ وَعَفَّانُ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُمَيْرِيِّ: حَدَّثَنَا ابْنُ عَبَّاسٍ بِالْبَصْرَةِ قَالَ: أَنَا أَوَّلُ مَنْ أَتَى عُمَرَ ؓ حِينَ طُمِنَ، فَقَالَ: احْفَظْ عَنِّي ثَلَاثًا، فَإِنِّي أَخَافُ أَنْ لَا يُذَرِّكُنِي النَّاسُ: أَمَّا أَنَا فَلَمْ أَقْضِ فِي الْكَلَالَةِ قَضَاءً، وَلَمْ أَسْتَخْلِفْ عَلَى النَّاسِ خَلِيفَةً، وَكُلُّ مَمْلُوكٍ لَهُ عَتِيقٌ. فَقَالَ لَهُ النَّاسُ: اسْتَخْلِفْ، فَقَالَ: أَيُّ ذَلِكَ أَفْعَلُ فَقَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنْ أَدْعُ إِلَى النَّاسِ أَمْرَهُمْ، فَقَدْ تَرَكَهُ نَبِيُّ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَإِنْ اسْتَخْلِفْتُ، فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي: أَبُو بَكْرٍ. قُلْتُ لَهُ: أَبَشِّرْ بِالْجَنَّةِ، صَاحَبَتْ رَسُولَ اللَّهِ ﷺ، فَأُطْلِتَ صُحْبَتُهُ، وَوَلِيَتْ أَمْرَ الْمُؤْمِنِينَ قَقْوِيَّتٌ وَأَدْبَيْتِ الْأَمَانَةَ. فَقَالَ: أَمَّا تَبَشِيرُكَ إِنِّي بِالْجَنَّةِ، فَوَاللَّهِ لَوْ أَنَّ لِي - قَالَ عَفَّانُ: فَلَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَوْ أَنَّ لِي - الدُّنْيَا بِمَا فِيهَا لَأَفْتَدَيْتُ بِهِ مِنْ هَوْلِ مَا أَمَامِي قَبْلَ أَنْ أَعْلَمَ الْخَبَرَ، وَأَمَّا قَوْلُكَ فِي أَمْرِ الْمُؤْمِنِينَ فَوَاللَّهِ لَوَدِدْتُ أَنَّ ذَلِكَ كَفَافًا، لَا لِي وَلَا عَلَيَّ. وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ نَبِيِّ اللَّهِ ﷺ فَذَلِكَ.

تخريج: إسناده صحيح.

that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (ﷺ), that is true.

Comments: [Its *isnad* is *saheeh*]

323. It was narrated that Abu Umamah bin Sahl said: 'Umar wrote to Abu 'Ubaidah bin al-Jarrah [saying]: Teach your children swimming and teach your fighters archery. (After that) they used to practise archery frequently, then a stray arrow came and killed a boy, and no one knew where it came from; he was under the care of his maternal uncle. Abu 'Ubaidah wrote to 'Umar about that [asking]: To whom should I pay his *diyyah*? 'Umar (ؓ) wrote back telling him that the Messenger of Allah (ﷺ) used to say: "Allah and His Messenger are the *mawla* (guardian) of the one who has no *mawla*, and the maternal uncle is the heir of the one who has no heir."

Comments: [Its *isnad* is *hasan*]

324. It was narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah (ﷺ) say: "The loyalty (*wala'*) of a freed slave (to his former master) is passed on to the one who inherits his wealth, father or son."

Comments: [Its *isnad* is *hasan*]

325. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar (ؓ) go to the Black Stone and say: By Allah, I know that you are a

٣٢٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شُعْبَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ قَالَ: كَتَبَ عُمَرُ   إِلَى أَبِي عُيَيْدَةَ بْنِ الْجَرَّاحِ: أَنْ عَلِّمُوا غُلَامَانَكُمْ الْعَوْمَ، وَمُقَاتِلَتَكُمْ الرَّمْيَ. فَكَانُوا يَخْتَلِفُونَ إِلَى الْأَغْرَاضِ، فَجَاءَ سَهْمٌ غَرَبَ إِلَى عَلَامٍ فَقَتَلَهُ، فَلَمْ يُوْجَدْ لَهُ أَصْلٌ، وَكَانَ فِي حَجَرٍ خَالٍ لَهُ، فَكَتَبَ فِيهِ أَبُو عُيَيْدَةَ إِلَى عُمَرَ، فَكَتَبَ إِلَيْهِ عُمَرُ  : إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُ وَرَسُولُهُ مُوَلَّى مَنْ لَا مُوَلَّى لَهُ، وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ». [راجع: ١٨٩]

تخريج: إسناده حسن.

٣٢٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ: أَخْبَرَنَا ابْنُ لَهَيْعَةَ عَنْ عُمَرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ   قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَرِثُ الْوَلَاءُ مَنْ وَرِثَ الْمَالَ مِنْ وَالِدٍ أَوْ وَلَدٍ». [راجع: ١٤٧]

تخريج: إسناده حسن.

٣٢٥- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَابَسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ   أَتَى الْحَجَرَ فَقَالَ: أَمَا

stone and cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he leant down and kissed it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

326. Dujain Abul-Ghusn, who was from Basrah, said: I came to Madinah and met Aslam, the freed slave of 'Umar bin al-Khattab (رضي الله عنه). I said: Tell me (a report) from 'Umar. He said: I cannot; I am afraid that I will add or subtract something. If we said to 'Umar, Tell us something from the Messenger of Allah (ﷺ), he would say: I am afraid that I may add or subtract a letter. The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me will be in Hell."

Comments: [Saheeh because of corroborating evidence; this *isnad* is *da'ef*, because of the weakness of Dujain bin Thabit]

327. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "Whoever says in a marketplace, 'There is no god but Allah alone, with no partner or associate; His is the dominion, to Him all praise is due, all goodness is in His hand, He grants life and death and He has power over all things,' Allah will record for him one thousand thousand good deeds and will erase from him one thousand thousand bad deeds, and will build a house for him in Paradise."

Comments: [Its *isnad* is *da'ef jiddan* (very weak)]

وَاللَّهِ إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَنْفَعُ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ، ثُمَّ دَنَا فَقَبَّلَهُ. [راجع: ٩٩]

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

٣٢٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا دُجَيْنُ أَبُو الْغَضَنِ بَضْرِي قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيتُ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ (١/٤٧) رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ: حَدِّثْنِي عَنْ عُمَرَ، فَقَالَ: لَا أَسْتَطِيعُ أَخَافُ أَنْ أَزِيدَ أَوْ أَنْقُصَ، كُنَّا إِذَا قُلْنَا لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَخَافُ أَنْ أَزِيدَ حَرْفًا أَوْ أَنْقُصَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ فَهُوَ فِي النَّارِ».

تخریج: صحيح لغيره، وهذا إسناده ضعيف لضعف دجين بن ثابت، ومتن الحديث متواتر.

٣٢٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ مَوْلَى آلِ الزُّبَيْرِ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي سُوقٍ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، يُخَيِّرُ وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ بِهَا أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهَا بِهَا أَلْفَ أَلْفِ سَيِّئَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

تخریج: إسناده ضعيف جدًا، عمرو بن دينار قهرمان آل الزبير منكر الحديث.

328. 'Umar bin al-Khattab (ؓ) said: On the day of Khaibar, a group of the companions of the Messenger of Allah (ﷺ) said: So and so is a martyr, So and so is a martyr, until they passed by a man and said: So and so is a martyr. The Messenger of Allah (ﷺ) said: "No; I saw him being dragged to Hell because of a cloak that he stole from the booty. Go out and call out to the people, 'No one will enter Paradise except the believers.'" So I went out and called out: No one will enter Paradise except the believers.

Comments: [Its *isnad* is *hasan*, Muslim (114)]

329. It was narrated from Sa'd bin 'Ubaidah, from Ibn 'Umar, that 'Umar (ؓ) said: No, by my father. The Messenger of Allah (ﷺ) said: "Stop it! Whoever swears by anything other than Allah has committed an act of *shirk*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

330. It was narrated from Nafi' that 'Umar (ؓ) added to the mosque the area between the pillar and the enclosure, and 'Uthman (ؓ) added [something to the mosque]. 'Umar said: Were it not for the fact that I heard the Messenger of Allah (ﷺ) say: "We want to extend our mosque," I would not have added anything to it.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abdullah]

٣٢٨- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ؓ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: فَلَانٌ شَهِيدٌ، وَفَلَانٌ شَهِيدٌ، حَتَّى مَرُّوا بِرَجُلٍ، فَقَالُوا: فَلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ يُجْرَى إِلَى النَّارِ فِي عِبَاءَةٍ غَلَّهَا، أَخْرَجَ يَا عُمَرُ، فَنَادَى فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» فَخَرَجْتُ فَنَادَيْتُ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. [راجع: ٢٠٣]

تخريج: إسناده حسن، م: (١١٤).

٣٢٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ ؓ أَنَّهُ قَالَ: لَا وَابِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ إِنَّهُ مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ، فَقَدْ أَشْرَكَ».

تخريج: إسناده صحيح، خ: (٦٦٤٧) م: (١٦٤٦).

٣٣٠- حَدَّثَنَا حَمَّادُ الْخَيَّاطُ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ: أَنَّ عُمَرَ ؓ زَادَ فِي الْمَسْجِدِ مِنَ الْأَشْطَوَانَةِ إِلَى الْمَقْصُورَةِ، وَزَادَ عُثْمَانُ، وَقَالَ عُمَرُ ؓ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَبَغْيِي تَزِيدُ فِي مَسْجِدِنَا» مَا زِدْتُ فِيهِ.

تخريج: إسناده ضعيف لضعف عبد الله، وهو ابن عمر العمري.

331. It was narrated from 'Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, "Do not forsake your real father (and attribute yourself to someone else), for this is an act of *kuf*r if you do that, or it is an act of *kuf*r to forsake your real father (and attribute yourself to someone else)." And the Messenger of Allah (ﷺ) said: "Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger." Perhaps Ma'mar said: "As the Christians praised the son of Maryam."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

332. It was narrated from Salim from Ibn 'Umar that he said to 'Umar (ؓ): I heard the people saying something so I decided that I should talk to you. They are saying that you are not going to appoint a successor. He lowered his head for a while, then he looked up and said: Allah, may He be glorified and exalted, will protect His religion. If I do not appoint a successor, the Messenger of Allah (ﷺ) did not appoint a successor either; if I do appoint a successor, Abu Bakr (ؓ) appointed a successor. By Allah, once he mentioned the Messenger of Allah

٣٣١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ؓ أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ مَعَهُ الْكِتَابَ، فَكَانَ مِمَّا أُنْزِلَ عَلَيْهِ آيَةُ الرِّجْمِ، فَرَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمْنَا بَعْدَهُ. ثُمَّ قَالَ: قَدْ كُنَّا نَقْرَأُ: (وَلَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفِّرَ بِكُمْ - أَوْ: إِنَّ كُفْرًا بِكُمْ - أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ). ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُطْرُونِي كَمَا أَطْرَى ابْنُ مَرْيَمَ، وَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُهُ وَرَسُولُهُ». [راجع: ١٥٤] وَرُبَّمَا قَالَ مَعْمَرٌ: «كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ».

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

٣٣٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ؓ أَنَّهُ قَالَ لِعُمَرَ ؓ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً قَالَتْ أَنْ أَقُولَهَا لَكَ: زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ. فَوَضَعَ رَأْسَهُ سَاعَةً، ثُمَّ رَفَعَهُ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي إِنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ ؓ قَدْ اسْتَخْلَفَ. قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ يَغْدِلُ بِرَسُولِ اللَّهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ. [راجع: ٢٩٩]

(ﷺ) and Abu Bakr, I realized that he was not going to regard anyone else as equal to the Messenger of Allah (ﷺ) and that he was not going to appoint a successor.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7218) and Muslim (1823)]

333. It was narrated from Malik bin Aws that al-Hadathan said: 'Umar (ﷺ) sent word to me... and he mentioned the *hadeeth*. I said to you [both]: The Messenger of Allah (ﷺ) said: "We are not to be inherited from and what we leave behind is charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

334. It was narrated that Ibn al-Musayyab said: When Abu Bakr (ﷺ) died, people wept for him. 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The deceased is tormented because of the weeping of the living."

Comments: [*Saheeh*; al-Bukhari (1292) and Muslim (927)]

335. It was narrated that Abu Hurairah (ﷺ) said: When the Messenger of Allah (ﷺ) died and some people apostatised, 'Umar bin al-Khattab (ﷺ) said: O Abu Bakr, how can you fight the people, when the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say *La ilaha illallah* (There is no god but Allah), and whoever says *La ilaha illallah*, his wealth and his life are protected

تخريج: إسناده صحيح، خ: (٧٢١٨) م: (١٨٢٣).

٣٣٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ قَالَ: أُرْسِلَ إِلَيَّ عُمَرُ ؓ.. فَذَكَرَ الْحَدِيثَ. فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ». [راجع: ١٧٢]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

٣٣٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ قَالَ: لَمَّا مَاتَ أَبُو بَكْرٍ ؓ بُكِيَ عَلَيْهِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ». [راجع: ٣١٥]

تخريج: صحيح، ابن السيب لم يسمع من عمر، خ: (١٢٩٢) م: (٩٢٧).

٣٣٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: لَمَّا تُوْفِيَ رَسُولُ اللَّهِ ﷺ وَكَفَرَ مَنْ كَفَرَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ ؓ: (٤٨/١) يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

from me, and his reckoning will be with Allah"? Abu Bakr said: I will most certainly fight those who separate prayer and *zakah*, for *zakah* is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar (رضي الله عنه) said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1399) and Muslim (20)]

336. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

337. It was narrated that Malik bin Aws said: 'Umar (رضي الله عنه) sent for me... and he mentioned a similar *hadeeth*. He said: The wealth of Banun-Nadeer was among the *fai'* that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). He allocated some of it for his family's maintenance for one year, and what was left he spent on horses and weapons in preparation for *jihad* for the sake of Allah, may He be glorified and exalted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

فَقَدْ غَضَمَ مِنِّي مَالَهُ وَنَفْسَهُ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: لَا قَاتِلَ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، إِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَتَّعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهَا. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهُ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ بِالْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع: ١١٧]

تخريج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠).

٣٣٦- حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ». [راجع: ١٧٢]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

٣٣٧- حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: إِنَّ أَمْوَالَ بَنِي النَّضِيرِ كَانَتْ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةً سَنَةً، وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ غَدَةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. [راجع: ١٧١]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

338. It was narrated from 'Asim bin 'Umar from his father that the Prophet (ﷺ) said: "When night comes and day departs and the sun sets, the fasting person may break his fast."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

339. It was narrated that Ibn 'Abbas (ؓ) said: I wanted to ask 'Umar (ؓ) something but I did not find a chance, so I waited for two years. Then when we were in Marraz-Zahran, he went to relieve himself, then he came after relieving himself and I poured water for him. I said: O Ameer al-Mu'mineen, who are the two women who helped one another against the Messenger of Allah (ﷺ)^[1]? He said: 'A'ishah and Hafsa (ؓ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4914) and Muslim (1479)]

340. It was narrated from Ibn Seereen, who heard it from Abul-'A'ifa' [who said:] I heard 'Umar (ؓ) say: Do not make women's dowries too expensive, for if it were a sign of honour in this world or a sign of piety in the Hereafter, the most likely of you to do it would have been the Prophet (ﷺ). But he did not give

٣٣٨- حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَ اللَّيْلُ، وَأَذْبَرَ النَّهَارُ، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٢]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

٣٣٩- حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ بْنِ حُثَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ ؓ فَمَا رَأَيْتُ مَوْضِعًا، فَمَكَثْتُ سَتَيْنِ فَلَمَّا كُنَّا بِمَرِّ الظَّهْرَانِ، وَذَهَبَ لِيَقْضِيَ حَاجَتَهُ، فَجَاءَ وَقَدْ قَضَى حَاجَتَهُ، فَذَهَبْتُ أَصْبُ عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنْ الْمَرَأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ قَالَ: عَائِشَةُ وَحَفْصَةُ. [راجع: ٢٢٢]

تخريج: إسناده صحيح، خ: (٤٩١٤) م: (١٤٧٩).

٣٤٠- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ سَمِعَهُ مِنْ أَبِي الْعَجْفَاءِ: سَمِعْتُ عُمَرَ ؓ يَقُولُ: لَا تُغْلُوا صُدُوقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرَمَةً فِي الدُّنْيَا، أَوْ تَقْوَى فِي الْآخِرَةِ، لَكَانَ أَوْلَاكُمْ بِهَا النَّبِيُّ ﷺ؛ مَا أَنْكَحَ شَيْئًا مِنْ بَنَاتِهِ وَلَا نِسَائِهِ فَوْقَ اثْنَتَيْنِ

^[1] As mentioned in the Qur'an: "If you two (wives of the Prophet ﷺ) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maula* (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers" [at-Tahreem 66:3].

any of his daughters in marriage or marry any of his wives for more than twelve *Ooqiyyah*. Furthermore, you say during your campaigns: So and so was killed as a martyr, So and so died as a martyr, but perhaps he loaded his mount's back with gold and silver, hoping to do trade. So do not say that; rather say as Muhammad (ﷺ) said: "Whoever died for the sake of Allah is in Paradise."

Comments: [Its *isnad* is *qawi*]

341. It was narrated from Ma'dan bin Abi Talhah al-Ya'mari that 'Umar (ؓ) stood up to deliver a *khutbah*. He praised and glorified Allah, then he mentioned the Prophet of Allah (ﷺ) and Abu Bakr (ؓ), then he said: "I have seen a dream, in which I saw myself being pecked by a rooster twice, and I think it signals my death. The people are telling me to appoint a caliph after me. Allah will not cause His caliphate or His religion to be lost, or that with which He sent His Prophet. If I die, then the caliphate is to be decided by a council of these six men with whom the Messenger of Allah (ﷺ) was pleased when he died, then whichever of them you swear allegiance to, listen to him and obey. I know that there are some men who will seek to undermine this matter, and I have fought them with these two hands of mine in support of Islam. If they do that, then those are the

عَشْرَةَ وُفِيَّةٍ. وَأُخْرَى تَقُولُونَهَا فِي مَغَارِكُمْ: قُتِلَ فُلَانٌ شَهِيدًا، مَاتَ فُلَانٌ شَهِيدًا، وَلَعَلَّهُ أَنْ يَكُونَ قَدْ أَوْقَرَ عَجْزُ دَابَّتِهِ أَوْ دَفَّ رَاحِلَتِهِ ذَهَبًا وَفِضَّةً، يَتَّبِعِي التَّجَارَةَ، فَلَا تَقُولُوا ذَاكُم، وَلَكِنْ قُولُوا كَمَا قَالَ مُحَمَّدٌ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ فِي الْجَنَّةِ».

[راجع: ٢٨٥]

تخريج: إسناده قوي.

٣٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ، أَمَلَهُ عَلِيُّ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مُعْدَانَ ابْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَامَ خَطِيبًا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ نَبِيَّ اللَّهِ ﷺ وَأَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ قَالَ: إِنِّي رَأَيْتُ رُؤْيَا: كَأَنَّ دَيْكًا تَقْرَبُنِي تَقْرَبَتَيْنِ، وَلَا أَرَى ذَلِكَ إِلَّا لِحُضُورِ أَجَلِي، وَإِنْ نَاسًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيُضِيعَ خِلَافَتَهُ وَدِينَهُ، وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ، فَإِنْ عَجَلَ بِي أَمْرٌ فَالْخِلَافَةُ سُورَى فِي هَؤُلَاءِ الرَّهْطِ السَّتَةِ الَّذِينَ تُؤَفِّي رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، فَأَيُّهُمْ بَايَعْتُمْ لَهُ فَاسْمَعُوا لَهُ وَأَطِيعُوا، وَقَدْ عَرَفْتُ أَنَّ رِجَالًا سَيَطْعُونَنِي فِي هَذَا الْأَمْرِ، وَإِنِّي فَأَتْلُتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضَّلَالُ. وَإِنِّي وَاللَّهُ مَا أَدْعُ بَعْدِي شَيْئًا هُوَ أَهَمُّ إِلَيَّ مِنْ أَمْرِ الْكَلَالَةِ، وَلَقَدْ

enemies of Allah, the misguided disbelievers. By Allah, I am not leaving behind anything of more concern to me than *kalalah*. I asked the Prophet of Allah (ﷺ) about it and he never spoke to me in such a harsh manner as he did with regard to that, to such an extent that he poked me in the chest or side with his hand or his finger and said: "O 'Umar! The verse at the end of Soorat an-Nisa' that was revealed in summer is sufficient for you." If I live, I will pass a judgement concerning it that no one who reads Qur'an or who does not read Qur'an will dispute. Then 'Umar said: O Allah, bear witness concerning the governors of the regions; I sent them to teach the people their religion and the *Sunnah* of their Prophet, and to divide the *fai'* among them, and to judge between them on a fair basis, and whatever they found difficult they were to refer to me. Then he said: O people, you eat two plants that I think are nothing but distasteful, this garlic and onion. At the time of the Messenger of Allah (ﷺ), I would see that if the smell of these things was found on a man, he would be taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death. 'Umar (ؓ) said this in a *khutbah* on Friday, and was stabbed on Wednesday 26 Dhul-Hijjah.

Comments: [A *saheeh hadeeth*]

سَأَلْتُ نَبِيَّ اللَّهِ عَنْهَا، فَمَا أَغْلَظَ لِي فِي شَيْءٍ
قَطُّ مَا أَغْلَظَ لِي فِيهَا، حَتَّى طَعَنَ يَدَهُ - أَوْ
بِإِصْبَعِهِ - فِي صَدْرِي - أَوْ جَنْبِي - وَقَالَ:
«يَا عُمَرُ، تَكْفِيكَ الْآيَةُ الَّتِي نَزَلَتْ فِي
الصَّيْفِ، الَّتِي فِي آخِرِ سُورَةِ النَّسَاءِ»، وَإِنِّي
إِنْ أَعِشُ أَقْضِي فِيهَا قَضِيَّةً لَا يَخْتَلِفُ فِيهَا
أَحَدٌ يَتْرَأُ الْقُرْآنَ أَوْ لَا يَتْرَأُ الْقُرْآنَ. ثُمَّ قَالَ:
اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ، فَإِنِّي
بَعَثْتُهُمْ يُعَلِّمُونَ النَّاسَ دِينَهُمْ، وَنَسْتَهُ نَبِيَّهُمْ،
وَيَقْسِمُونَ فِيهِمْ قِيَتَهُمْ، وَيَعْدِلُونَ عَلَيْهِمْ، وَمَا
أَشْكَلَ عَلَيْهِمْ يَرْفَعُونَهُ (٤٩/١) إِلَيَّ. ثُمَّ قَالَ:
يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ لَا
أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هَذَا الثُّومُ وَالْبَصَلُ، لَقَدْ
كُنْتُ أَرَى الرَّجُلَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ
إِلَى الْبَيْعِ، فَمَنْ كَانَ أَكْلُهُمَا لَا بُدَّ، فَلْيُمِئْتُهُمَا
طَبِيخًا. قَالَ: فَخَطَبَ بِهَا عُمَرُ ﷺ يَوْمَ
الْجُمُعَةِ، وَأَصِيبَ يَوْمَ الْأَرْبَعَاءِ، لِأَرْبَعِ لَيَالٍ
بَقِيْنَ مِنْ ذِي الْحِجَّةِ. [راجع: ٨٩]

تخريج: حديث صحيح، سعيد بن أبي
عروبة اختلط، وقد توبع، م: (٥٦٧).

342. It was narrated from Abu Moosa that 'Umar (ؓ) said: It was the *Sunnah* of the Messenger of Allah (ﷺ), i.e., *tamattu'* (in Hajj), but I am afraid that they will have intimate relations with them (their wives) beneath the Arak trees, then they will bring them for Hajj.

Comments: [A *saheeh hadeeth*, Muslim (1222)]

تخريج: صحيح، م: (١٢٢٢)، حجاج بن أرطاة مدلس وقد عنعن، ويأتي بإسناد صحيح من طريق شعبة برقم: (٣٥١).

343. It was narrated that 'Umar (ؓ) said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* after relieving himself, and wiping over his leather slippers (*khuff*), then praying.

Comments: [Saheeh lighairihi, and its *isnad* is *da'eef* because of the weakness of Yazeed bin Ziyad and Asim bin 'Ubaidullah]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد وعاصم بن عبيدالله.

344. It was narrated that Simak said: I heard 'Iyad al-Ash'ari say: I was present at al-Yarmook and we had five commanders over us: Abu 'Ubaidah bin al-Jarrah, Yazeed bin Abi Sufyan, Ibn Hasanah, Khalid bin al-Waleed and 'Iyad - and this 'Iyad was not the one who narrated reports to Simak. - 'Umar (ؓ) said: If fighting occurs, then your commander is Abu 'Ubaidah. So we wrote to him, saying: We are facing death; and we asked him for reinforcements. He wrote to us, saying: I have received your letter asking for reinforcements and I can tell you about who has the greatest support and the most ready troops:

٣٤٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: وَأَخْبَرَنِي حُسَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْحَكَمِ ابْنِ عُثَيْبَةَ، عَنْ عُمَارَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: أَنَّ عُمَرَ ؓ قَالَ: هِيَ سُنَّةُ رَسُولِ اللَّهِ ﷺ - يَغْنِي الْمُنْتَعَةَ - وَلَكِنِّي أَخْشَى أَنْ يُعْرَسُوا بِهِنَّ تَحْتَ الْأَرَاكِ، ثُمَّ يَرْوَحُوا بِهِنَّ حُجَّاجًا. [انظر: ٣٥١]

٣٤٣- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَاصِمِ بْنِ عُثَيْبِ اللَّهِ، عَنْ أَبِيهِ أَوْ جَدِّهِ - الشُّكُّ مِنْ يَزِيدٍ - عَنْ عُمَرَ ؓ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ بَعْدَ الْحَدَثِ، وَنَسَحَ عَلَى خُفَيْهِ وَصَلَّى. [راجع: ١٢٨]

٣٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَمِعْتُ عِيَّاضَ الْأَشْعَرِيَّ قَالَ: شَهِدْتُ الْيَزْمُوكَ، وَعَلَيْنَا خَمْسَةُ أَمْرَاءَ: أَبُو عُيَيْدَةَ بْنُ الْجَرَّاحِ، وَيَزِيدُ بْنُ أَبِي سُفْيَانَ، وَابْنُ حَسَنَةَ، وَخَالِدُ بْنُ الْوَلِيدِ، وَعِيَّاضٌ - وَلَيْسَ عِيَّاضُ هَذَا بِالَّذِي حَدَّثَ سِمَاكًا - قَالَ: وَقَالَ عُمَرُ ؓ: إِذَا كَانَ قِتَالٌ فَعَلَيْكُمْ أَبُو عُيَيْدَةَ. قَالَ: فَكُتِبْنَا إِلَيْهِ: إِنَّهُ قَدْ جَاشَ إِلَيْنَا الْمَوْتُ، وَاسْتَمْدَدْنَاهُ، فَكُتِبَ إِلَيْنَا: إِنَّهُ قَدْ جَاءَنِي كِتَابُكُمْ تَسْتَمِدُّونِي، وَإِنِّي أَذْلكُمْ عَلَى مَنْ هُوَ أَعَزُّ نَصْرًا وَأَخْضَرُ جُنْدًا: اللَّهُ

Allah, may He be glorified and exalted; ask Him for support, for Muhammad (ﷺ) was caused to prevail on the day of Badr with fewer than your numbers. When this letter of mine reaches you, fight them without referring back to me. So we fought them, and we defeated them, pursuing and killing them for four parasangs, and we acquired wealth (booty). They discussed the issue (of booty) and 'Iyad suggested to us that we should give ten for every head. And Abu 'Ubaidah said: Who will compete with me (in a horse race)? A young man said: I will, if you don't get angry. Then he beat him, and I saw the two braids of Abu 'Ubaidah flying as he raced behind him on an Arabian horse.

Comments: [Its *isnad* is *hasan*]

345. It was narrated that 'Ali bin Zaid said: I came to Madinah and entered upon Salim bin 'Abdullah, and I was wearing a silk *jubbah*. Salim said to me: What are you doing with this garment? I heard my father narrate from 'Umar bin al-Khattab (ؓ) that the Messenger of Allah (ﷺ) said: "Silk is only worn by one who has no share [in the Hereafter]."

Comments: [*Salteeli*, because of the corroborating evidence, and its *isnad* is *da'eef* because of the weakness of Ali bin Zaid bin Jud'an, al-Bukhari (5835) and Muslim (2069)]

346. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said: A man killed his (own) son deliberately and the

عَزَّ وَجَلَّ، فَاسْتَنْصَرُوهُ، فَإِنَّ مُحَمَّدًا ﷺ قَدْ نَصَرَ يَوْمَ بَدْرٍ فِي أَقَلِّ مِنْ عِدَّتِكُمْ، فَإِذَا أَنَاكُمْ كِتَابِي هَذَا فَقَاتِلُوهُمْ وَلَا تُرَاجِعُونِي. قَالَ: فَقَاتَلْنَاهُمْ فَهَزَمْنَاهُمْ وَقَتَلْنَاهُمْ أَرْبَعَ فَرَاسِخَ، قَالَ: وَأَصَبْنَا أَمْوَالًا، فَتَشَاوَرُوا فَأَشَارَ عَلَيْنَا عِيَاضُ أَنْ نُعْطِيَ عَنْ كُلِّ رَأْسٍ عَشْرَةَ. قَالَ: وَقَالَ أَبُو عُيَيْدَةَ: مَنْ يُرَاهِنِي؟ فَقَالَ شَابٌّ: أَنَا إِنْ لَمْ تَغْضَبْ. قَالَ: فَسَبَقَهُ، فَرَأَيْتُ عُيَيْصَتِي أَبِي عُيَيْدَةَ تَنْقَرَانِ وَهُوَ خَلْفَهُ عَلَى فَرَسٍ عَرَبِيٍّ.

تخریج: إسناده حسن.

٣٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا عُيَيْنَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَى سَالِمِ بْنِ عَبْدِ اللَّهِ وَعَلَيَّ جُبَّةً خَزًّا، فَقَالَ لِي سَالِمٌ: مَا تَصْنَعُ بِهَذِهِ الثِّيَابِ؟ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرُ مَنْ لَا خَلَاقَ لَهُ». [راجع: ٣٢١]

تخریج: صحيح لغيره، وهذا إسناده ضعيف لضعف علي بن زيد بن جدعان، خ: (٥٨٣٥) م: (٢٠٦٩)

٣٤٦- حَدَّثَنَا أَبُو الْمُؤَذَّرِ إِسْمَاعِيلُ بْنُ عُمَرَ، أَرَاهُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَتَلَ رَجُلٌ ابْنَهُ عَمْدًا،

case was referred to 'Umar bin al-Khattab (ؓ), who ruled that the murderer should pay one hundred camels [as *diyyah*]: thirty three-year-old she-camels, thirty four-year-old she-camels and forty five-year-old she-camels. He said: And the killer does not inherit anything. Were it not that I heard the Messenger of Allah (ﷺ) say, "No father is to be killed in retaliation for his son," I would have executed you.

Comments: [A *hasan hadeeth*]

347. It was narrated that 'Amr bin Shu'aib said: 'Umar (ؓ) said: Were it not that I heard the Messenger of Allah (ﷺ) say, "The killer gets nothing (from the estate of the one he murdered)," I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef* (weak)]

348. It was narrated from Mujahid bin Jabr... and he mentioned the same *hadeeth*. He said: 'Umar (ؓ) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (ﷺ) say: "The killer gets nothing."

فَرَفَعَ إِلَى عُمَرَ بْنِ الْخَطَّابِ ؓ فَجَعَلَ عَلَيْهِ مِائَةً مِنَ الْإِبِلِ: ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ جَذَعَةً، وَأَرْبَعِينَ ثَنِيَّةً، وَقَالَ: لَا يَرِثُ الْقَاتِلُ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقْتَلُ وَالِدٌ بِوَلَدِهِ» لَقَتَلْتُكَ. [راجع: ١٤٧]

تخريج: حديث حسن، حجاج بن أرطاة مدلس، وقد توبع.

٣٤٧- حَدَّثَنَا هُشَيْمٌ وَزَيْدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ: قَالَ عُمَرُ ؓ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ لِقَاتِلٍ شَيْءٌ» لَوَرَّثْتُكَ قَالَ: وَدَعَا أَخَا الْمَقْتُولِ فَأَعْطَاهُ الْإِبِلَ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لا نقطاعه، عمرو بن شعيب لم يدرك عمر.

٣٤٨- حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ وَعَمْرُو بْنُ شُعَيْبٍ، كِلَاهُمَا عَنْ مُجَاهِدِ بْنِ جَبْرِ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: أَخَذَ عُمَرُ ؓ مِنَ الْإِبِلِ ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ جَذَعَةً، وَأَرْبَعِينَ ثَنِيَّةً إِلَى بَازِلٍ عَامِيهَا كُلُّهَا خَلِيفَةً، قَالَ: ثُمَّ دَعَا أَخَا الْمَقْتُولِ فَأَعْطَاهَا إِيَّاهُ دُونَ أَبِيهِ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ لِقَاتِلٍ شَيْءٌ»

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef*, because it is interrupted]

349. It was narrated that Malik bin Aws bin al-Hadathan said: al-'Abbas and 'Ali came to 'Umar (رضي الله عنه) with a dispute. Al-'Abbas said: Judge between me and this one. And the people said: Judge between them, judge between them. He said: I shall not judge between them; they know that the Messenger of Allah (ﷺ) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its *isnad* is *salteeh*, al-Bukhari (2904) and Muslim (1757)]

350. It was narrated from Ibn al-Musayyab that 'Umar (رضي الله عنه) said: One of the last verses to be revealed was the verse on *riba*, and when the Messenger of Allah (ﷺ) died, he had not explained it. So avoid *riba* and any dubious matter.

Comments: [*Hasan*]

351. It was narrated from Abu Moosa that he used to advise people to do *tamattu'* (in Hajj). A man said to him: Do not rush in giving *fatwas*, for you do not know what Ameer al-Mu'mineen has decided with regard to Hajj. When he met him later on, he asked him and 'Umar said: I know that the Prophet (ﷺ) did it and his Companions did it, but I

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، مجاهد بن جبر لم يدرك عمر، وانظر ما قبله.

٣٤٩- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ عَلَيْهِمَا السَّلَامُ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَخْتَصِمَانِ، فَقَالَ الْعَبَّاسُ: أَقْضِ بَيْنِي وَبَيْنَ هَذَا الْكَذَّاءِ كَذَا. فَقَالَ النَّاسُ: أَفْصِلْ بَيْنَهُمَا، أَفْصِلْ بَيْنَهُمَا. قَالَ: لَا أَفْصِلُ بَيْنَهُمَا، قَدْ عَلِمْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُوْرَثُ مَا تَرَكْنَا صَدَقَةً». [راجع: ١٧٢]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

٣٥٠(٥٠/١)- حَدَّثَنَا إِسْمَاعِيلُ عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيَّبِ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ مِنْ آخِرِ مَا نَزَلَ آيَةُ الرَّبَا، وَإِنَّ رَسُولَ اللَّهِ ﷺ تُوْفِّي وَلَمْ يُفَسِّرْهَا، فَدَعُوا الرَّبَا وَالرِّيَّةَ. [راجع: ٢٤٦]

تخريج: حسن، سعيد بن المسيب لم يسمع من عمر.

٣٥١- حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى: أَنَّهُ كَانَ يُفْتِي بِالْمُتَعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بِبَعْضِ فُتْيَاكَ، فَإِنَّكَ لَا تَذَرِي مَا أَخَذْتَ أَمِيرُ الْمُؤْمِنِينَ فِي الشُّكِّ بِعَدَاكَ. حَتَّى لَقِيَهِ بَعْدُ،

do not like [the people] to have intercourse with [their wives] beneath the *arak* trees and go out to *Hajj* with their heads dripping [from *ghusl*].

Comments: [Its *isnad* is *saheeh*, Muslim (1222)]

352. It was narrated that 'Abdur-Rahman bin 'Awf said: 'Umar bin al-Khattab (ؓ) did *Hajj* and wanted to deliver a speech to the people. 'Abdur-Rahman bin 'Awf said: The uneducated people are gathered around you, so delay it until you come to Madinah. When he came to Madinah, I got close to him when he was on the minbar and I heard him saying: Some people are saying, Why should we stone [adulterers]? In the book of Allah it only mentions flogging. But the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Were it not that people would say, You have inserted something into the Book of Allah that is not part of it, I would have inserted it as it was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

353. It was narrated that Simak bin Harb said: I heard an-Nu'man - i.e., bin Basheer - say: 'Umar (ؓ) mentioned what the people had acquired of worldly gains and said: I saw the Messenger of Allah (ﷺ) remaining curled up [with hunger pangs] all day, unable to

فَسَأَلَهُ، فَقَالَ عُمَرُ ؓ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ وَأَصْحَابُهُ، وَلَكِنِّي كَرِهْتُ أَنْ يَنْظُلُّوا بِهِنَّ مُعَرَّسِينَ فِي الْأَرَاكِ، ثُمَّ يَرُوحُونَ بِالْحَجِّ تَقْطُرُ رُءُوسُهُمْ.

تخريج: إسناده صحيح، م: (١٢٢٢).

٣٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُيَيْنَةَ اللَّهَ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ؓ قَالَ: حَجَّ عُمَرُ بْنُ الْخَطَّابِ ؓ، فَأَرَادَ أَنْ يَخْطُبَ النَّاسَ خُطْبَةً، فَقَالَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ: إِنَّهُ قَدْ اجْتَمَعَ عِنْدَكَ رَعَاةُ النَّاسِ، فَأَخَّرَ ذَلِكَ حَتَّى تَأْتِيَ الْمَدِينَةَ. فَلَمَّا قَدِمَ الْمَدِينَةَ دَنَوْتُ مِنْهُ قَرِيبًا مِنَ الْمِنْبَرِ، فَسَمِعْتُهُ يَقُولُ: وَإِنَّ نَاسًا يَقُولُونَ: مَا بَالُ الرَّجْمِ، وَإِنَّمَا فِي كِتَابِ اللَّهِ الْجَلْدُ؟ وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولُوا: أَثْبَتَ فِي كِتَابِ اللَّهِ مَا لَيْسَ فِيهِ، لَأَثْبَتْنَاهَا كَمَا أُنْزِلَتْ. [انظر: ٣٩١]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

٣٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ - يَعْنِي ابْنَ بَشِيرٍ - يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ ؓ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا؟ فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْظُلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ دَقْلًا يَمْلَأُ بِهِ بَطْنَهُ. [راجع: ١٥٩]

find even the worst type of dates with which to fill his stomach.

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, Muslim (2978)]

354. It was narrated from Ibn 'Umar, from his father, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of being wailed over." Al-Hajjaj said: "...because of the wailing over him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

تخریج: حدیث صحیح، وإسناده حسن،

م: (٢٩٧٨).

٣٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نَيْحَ عَلَيْهِ» وَقَالَ حَجَّاجٌ: بِالنَّيْحَةِ عَلَيْهِ. [راجع: ١٨٠]

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

355. It was narrated that Qatadah said: I heard Rufai' Abul-'Aliyah narrate from Ibn 'Abbas: A man told me - Shu'bah said: I think he said: one of the Companions of the Prophet (ﷺ) -: The most admired of them to me is Umar bin al-Khattab (ؓ): The Messenger of Allah (ﷺ) forbade praying at two times: after 'Asr until the sun sets and after *Fajr* until the sun rises.

٣٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ رُفَيْعًا أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: حَدَّثَنِي رِجَالٌ - قَالَ شُعْبَةُ: أَحْسِبُهُ قَالَ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ - قَالَ: وَأَعْجَبُهُمْ إِلَيَّ عُمَرُ ابْنُ الْخَطَّابِ ؓ -: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ فِي سَاعَتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ. [راجع: ١١٠]

تخریج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

356. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us when we were in Adhrabeejan with 'Utba bin Farqad, or in Syria, (saying): The Messenger of Allah (ﷺ) forbade silk except so much - two fingers. Abu 'Uthman said: We had no doubt that he meant silk borders.

٣٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَدْرِيبَجَانَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ - أَوْ بِالشَّامِ -: أَمَا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا، أَصْبَعَيْنِ. قَالَ أَبُو عُثْمَانَ: فَمَا عَثَمْنَا إِلَّا أَنَّهُ الْأَعْلَامُ. [راجع: ٩٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5828) and Muslim (2069)]

357. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us...

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، خ: (٥٨٢٨) م: (٢٠٦٩).

٣٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ وَأَبُو دَاوُدَ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ.

تخريج: إسناده صحيح كسابقه.

358. It was narrated that 'Amr bin Maimoon said: 'Umar (ؓ) prayed *Fajr* when he was in Jam'. Abu Dawood said: We were with 'Umar in Jam', and he said: The *mushrikoon* used not to move on until the sun rose, and they would say: Shine, (Mount) Thabeer. The Prophet of Allah (ﷺ) differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

٣٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرُو بْنِ مَيْمُونٍ قَالَ: قَالَ صَلَّى عُمَرُ ؓ، الصُّبْحَ وَهُوَ بِجَمْعٍ - قَالَ أَبُو دَاوُدَ: كُنَّا مَعَ عُمَرَ بِجَمْعٍ - فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ: أَشْرِقْ بُيْرُ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ خَالَفَهُمْ، فَأَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تخريج: إسناده صحيح، خ: (١٦٨٤).

359. It was narrated that 'Abdullah bin Deenar said: I heard Ibn 'Umar say: 'Umar (ؓ) asked the Messenger of Allah (ﷺ): If I become *junub* at night; what should I do? He said: "Wash your private part then do *wudoo*' then go to sleep."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (287) and Muslim (306)]

٣٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَأَلَ عُمَرُ ؓ رَسُولَ اللَّهِ ﷺ فَقَالَ: تُصَيِّبُنِي الْجَنَابَةُ مِنَ اللَّيْلِ، فَمَا أَصْنَعُ؟ قَالَ: «اغْسِلْ ذَكَرَكَ، ثُمَّ تَوَضَّأْ، ثُمَّ ارْقُدْ». [٥٠٥٦، ٥١٩٠، ٥٣١٤، ٥٤٤٢، ٥٤٩٧، ٥٩٦٧]

تخريج: إسناده صحيح، خ: (٢٨٧) م: (٣٠٦).

360. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam said: I asked Ibn 'Umar about earthenware *jars* and he narrated to us from 'Umar (ؓ)

٣٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْجَرِّ، فَحَدَّثَنَا

that the Messenger of Allah forbade (making *nabeedh* in) earthenware jars, gourds, and varnished jars.

Comments: [Its *isnad* is *saheeh*]

عَنْ عُمَرَ ؓ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَجَرِ، وَعَنِ الدَّبَاءِ، وَعَنِ الْمُرْقَبِ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

361. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one - meaning 'Umar bin al-Khattab (ؓ) - kissing the Black Stone and saying: I know that you are only a stone, but I saw the Messenger of Allah (ﷺ) kiss you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

٣٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَخْوَلِ، (٥١/١) عَنْ عَبْدِ اللَّهِ ابْنِ سَرْجَسٍ قَالَ: رَأَيْتُ الْأَصْلَعَ - يَعْنِي عُمَرَ بْنَ الْخَطَّابِ ؓ - يَقْبَلُ الْحَجَرَ وَيَقُولُ: أَمَا إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ. [راجع: ٢٢٩]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

362. It was narrated that Juwairiyyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and what happened was that he was stabbed. The people were given permission to enter upon him. The first ones to enter upon him were the Companions of the Prophet (ﷺ), then the people of Madinah, then the people of Syria. Then permission was given to the people of Iraq, and I was among those who entered upon him. Every time people entered upon him, they praised him and wept. When we entered upon him, he had wrapped his stomach with a black turban cloth, and

٣٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضَّبْعِيِّ يُحَدِّثُ عَنْ جُوَيْرِيَّةَ بِنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ ؓ، قَالَ: فَحَظَبَ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكَأَ أَحْمَرَ تَقْرِي نَقْرَةً أَوْ نَقْرَتَيْنِ - شُعْبَةُ الشَّاكُ - فَكَانَ مِنْ أَمْرِهِ أَنَّهُ طَعِنَ، فَأُذِنَ لِلنَّاسِ عَلَيْهِ، فَكَانَ أَوَّلَ مَنْ دَخَلَ عَلَيْهِ أَصْحَابُ النَّبِيِّ ﷺ، ثُمَّ أَهْلُ الْمَدِينَةِ، ثُمَّ أَهْلُ الشَّامِ، ثُمَّ أُذِنَ لِأَهْلِ الْعِرَاقِ، فَدَخَلْتُ فِيمَنْ دَخَلَ، قَالَ: فَكَانَ كُلَّمَا دَخَلَ عَلَيْهِ قَوْمٌ أَثْنَوْا عَلَيْهِ وَبَكََوْا. قَالَ: فَلَمَّا دَخَلْنَا عَلَيْهِ، قَالَ: وَقَدْ عَصَبَ بَطْنُهُ بِعِمَامَةِ سَوْدَاءَ، وَالِدَمُ يَسِيلُ، قَالَ: فَقُلْنَا: أَوْصِنَا، قَالَ: وَمَا سَأَلَهُ الْوَصِيَّةَ

blood was flowing. We said: Give us some advice; and no one asked him for advice except us. He said: You have to adhere to the Book of Allah, for you will never go astray so long as you follow it. We said: Advise us. He said: I urge you to be kind to the *Muhajireen*, for the people will increase in number and they will decrease. And I advise you to be kind to the *Ansar*, for they are the people of Islam with whom Islam sought refuge. And I advise you to be kind to the Bedouin, for they are your origin and your strength. And I advise you be kind to the non-Muslim people under your rule (*ahludh-dhimmah*), for they have a covenant with your Prophet and they give you a source of income. You may leave now. And he did not say any more to us than these words. Muhammad bin Ja'far said: Shu'bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3162)]

363. It was narrated that Juwairiyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and only a week later, he was stabbed. And he mentioned a similar report,

أَحَدٌ غَيْرُنَا، فَقَالَ: عَلَيْكُمْ بِكِتَابِ اللَّهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَا اتَّبَعْتُمُوهُ. فَقُلْنَا: أَوْصِنَا، فَقَالَ: أَوْصِيكُمْ بِالْمُهَاجِرِينَ، فَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقْلُونَ، وَأَوْصِيكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ شَعْبُ الْإِسْلَامِ الَّذِي لَجَأَ إِلَيْهِ، وَأَوْصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ أَضْلَكُمْ وَمَادَّنُكُمْ، وَأَوْصِيكُمْ بِأَهْلِ ذِمَّتِكُمْ، فَإِنَّهُمْ عَهْدُ نَبِيِّكُمْ، وَرِزْقُ عِيَالِكُمْ، فَوُفُّوا عَنِّي. قَالَ: فَمَا زَادَنَا عَلَى هَؤُلَاءِ الْكَلِمَاتِ. قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَعْرَابِ: وَأَوْصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ إِخْوَانُكُمْ، وَعَدُوُّ عَدُوِّكُمْ.

تخريج: إسناده صحيح، خ: (٣١٦٢).

٣٦٣- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيِّ يُحَدِّثُ عَنْ جُوَيْرِيَةَ بِنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ ؓ، قَالَ: فَحَطَبْتُ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكَأَ أَحْمَرَ نَقَرَنِي نَقْرَةً- أَوْ نَقَرَتْنِي شُعْبَةُ الشَّائِكُ

except that he said: And I advise you be kind to the non-Muslim people under your rule (*ahludh-dhimnah*), and honour the covenant of your Prophet. Then I asked him after that and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its *isnad* is *saheeh*]

364. It was narrated from Ibn 'Abbas (ؓ) that he said: Some men of good character, among whom was 'Umar, who is the best of them in my view, testified in my presence that the Messenger of Allah (ﷺ) forbade praying after *Fajr* prayer until the sun rose, and after *'Asr* prayer until it (the sun) set.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

365. It was narrated from Suwaid bin Ghafalah that 'Umar addressed the people in al-Jabiyah and said: The Messenger of Allah (ﷺ) forbade wearing silk except the width of two fingers or three or four - and he gestured with his hand.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، وسمع محمد بن جعفر من سعيد بن أبي عروبة مختلف فيه: أ قبل الاختلاط أم بعده؟ خ: (٥٨٢٨) م: (٢٠٦٩).

— قَالَ: فَمَا لَيْتَ إِلَّا جُمُعَةً حَتَّى طُؤِنَ... فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: وَأَوْصِيَكُمْ بِأَهْلِ دِمَّتِكُمْ، فَإِنَّهُمْ دِمَّةُ نَبِيِّكُمْ. قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَعْرَابِ: وَأَوْصِيَكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ إِخْوَانُكُمْ، وَعَدُوُّ عَدُوِّكُمْ.

تخريج: إسناده صحيح كسابقه.

٣٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: شَهِدَ عِنْدِي رَجُلَانِ مَرْضِيُونَ فِيهِمَا عُمَرُ، وَأَرْضَاهُمَا عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَلَاةٍ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. [راجع: ١١٠]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

٣٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ خَطَبَ النَّاسَ بِالْجَابِيَةِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ إِلَّا مَوْضِعَ أَصْبُعَيْنِ، أَوْ ثَلَاثَةِ، أَوْ أَرْبَعَةٍ، وَأَشَارَ بِكَفِّهِ.

366. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [A saheeh hadeeth]

تخریج: حدیث صحیح، سماع محمد بن جعفر من سعید مختلف فیہ: أ قبل الاختلاط أم بعده؟ وقد توبع، خ: (۱۲۹۲) م: (۹۲۷).

367. Ibn 'Umar said: 'Umar bin al-Khattab (ؓ) told me: Whilst we were with the Messenger of Allah (ﷺ) one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us knew who he was. He came and sat before the Prophet (ﷺ), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: "Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakah, to fast Ramadan and to perform pilgrimage to the House (the Ka'bah), if you have the means." He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (Eeman). He said: "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in al-qadar (the

۳۶۶- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا يَنْحِ عَلَيْهِ». [راجع: ۱۸۰]

۳۶۷- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا كَثْمَسُ بْنُ ابْنِ بُرَيْدَةَ. وَيَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا كَثْمَسُ بْنُ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى ابْنِ عُمَرَ سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَيْنَمَا نَحْنُ ذَاتَ يَوْمٍ عِنْدَ نَبِيِّ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى - قَالَ يَزِيدُ: لَا تَرَى - عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ، مَا الْإِسْلَامُ؟ فَقَالَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتَقْدِرَ كُلَّهُ خَيْرٍ وَشَرِّهِ» قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، مَا الْإِحْسَانُ؟ - قَالَ يَزِيدُ: - «أَنْ

divine will and decree), both good and bad.” He said: You have spoken the truth. He said: Tell me about *ihsan*: what is *ihsan*? - Yazeed said: - “It is to worship Allah as if you can see Him, for although you cannot see Him, He sees you.” He said: Tell me about the Hour. He said: “The one who is asked about it does not know more than the one who is asking.” He said: Then tell me about its signs. He said: “When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings.” He [‘Umar] said: Then he went away. He [‘Umar] waited for a while - Yazeed said: three (days). Then he (the Prophet (ﷺ)) said to me: “O ‘Umar, do you know who that questioner was?” I said: Allah and His Messenger know best. He said: “That was Jibreel, who came to you to teach you your religion.”

Comments: [Its *isnad* is *Saheeh*, Muslim (8)]

368. Ibn ‘Umar said: ‘Umar (ؓ) told us: We were sitting with the Messenger of Allah (ﷺ)... and he mentioned the same *hadeeth*, except that he said: No signs of travel were to be seen on him. And he said: ‘Umar said: I waited for three (days), then the Messenger of Allah (ﷺ) said: “O ‘Umar...”

Comments: [Its *isnad* is *saheeh*]

تَعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا (٥٢/١) مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: «أَنْ تِلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخِفَاءَ الْعُرَاءَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبَنَاءِ». قَالَ: ثُمَّ انْطَلَقَ، قَالَ: فَلَبِثْتُ مَلِيًّا - قَالَ يَزِيدُ: ثَلَاثًا - فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ، أَتَدْرِي مَنْ السَّائِلُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ». [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

٣٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا كُثَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنَا عُمَرُ ؓ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: وَلَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ. وَقَالَ: قَالَ عُمَرُ ؓ: فَلَبِثْتُ ثَلَاثًا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ». [راجع: ١٨٤]

تخريج: إسناده صحيح كسابقه.

369. It was narrated that Abu Nadrah said: I said to Jabir bin 'Abdullah: Ibn az-Zubair (ؓ) forbids *tamattu'* (in hajj) and Ibn 'Abbas enjoins it. He said to me: I knew about this issue. We did *tamattu'* with the Messenger of Allah (ﷺ) - 'Affan said: And with Abu Bakr - then when 'Umar (ؓ) became Caliph, he addressed the people and said: The Qur'an is still the Qur'an and the Messenger of Allah (ﷺ) is the Messenger. There were two *mut'ahs* at the time of the Messenger of Allah (ﷺ): one of them was the *mut'ah* of Hajj (i.e., *tamattu'*) and the other was *mut'ah* with women.

Comments: [Its *isnad* is *saheeh*, Muslim (1217)]

370. It was narrated from Abu Tameem that he heard 'Umar bin al-Khattab (ؓ) say: I heard the Prophet (ﷺ) say: "If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs."

Comments: [A *saheeh hadeeth*]

371. It was narrated that Ibn as-Sa'idi al-Maliki said: 'Umar bin al-Khattab (ؓ) appointed me in charge of the *zakah*, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: I only did it for the sake of Allah

٣٦٩- حَدَّثَنَا بَهْزُ قَالَ: وَحَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي نَضْرَةَ قَالَ: قُلْتُ لِحَجَّابِ بْنِ عَبْدِ اللَّهِ: إِنَّ ابْنَ الزُّبَيْرِ ؓ يَنْهَى عَنِ الْمُتْعَةِ وَإِنَّ ابْنَ عَبَّاسٍ يَأْمُرُ بِهَا قَالَ: فَقَالَ لِي: عَلَى يَدَي جَرَى الْحَدِيثُ، تَمَتُّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ - قَالَ عَفَّانُ: وَمَعَ أَبِي بَكْرٍ - فَلَمَّا وَلِيَ عُمَرُ ؓ خُطِبَ النَّاسَ، فَقَالَ: إِنَّ الْقُرْآنَ هُوَ الْقُرْآنُ، وَإِنَّ رَسُولَ اللَّهِ ﷺ هُوَ الرَّسُولُ، وَإِنَّهُمَا كَانَتَا مُتْعَتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: إِحْدَاهُمَا مُتْعَةُ الْحَجِّ، وَالْأُخْرَى مُتْعَةُ النِّسَاءِ.

تخريج: إسناده صحيح، (م): (١٢١٧).

٣٧٠- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا ابْنُ لَهِيْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا». [راجع: ٢٠٥]

تخريج: حديث صحيح، عبدالله بن لهيعة - وإن كان سيء الحفظ - توبع.

٣٧١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بِكَيْرُ بْنُ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ ابْنُ الْخَطَّابِ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَيْتُهَا إِلَيْهِ أَمَرَ لِي بِعَمَالَةٍ، فَقُلْتُ لَهُ: إِنَّمَا

and my reward is with Allah. He said: Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah (ﷺ) and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah (ﷺ) said to me: "If you are given something without asking for it, then take it and give some in charity."

عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ. قَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَلْتَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ، فَكُلْ وَتَصَدَّقْ». [راجع: ١٠٠]

تخريج: إسناده صحيح، خ: (٧١٦٣) م: (١٠٤٥)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7163) and Muslim (1045)]

372. It was narrated from 'Umar bin al-Khattab (ؓ) that he said: I got excited one day and kissed [my wife] when I was fasting. I came to the Messenger of Allah (ﷺ) and said: Today I have done a horrible thing: I kissed [my wife] when I was fasting. The Messenger of Allah (ﷺ) said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with that. The Messenger of Allah (ﷺ) said: "Then why [are you worried]?"

٣٧٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بُكَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ أَنَّهُ قَالَ: هَشَشْتُ يَوْمًا، فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا، قَبَّلْتُ وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ تَمَضَّمْتَ بِمَاءٍ وَأَنْتَ صَائِمٌ؟» فَقُلْتُ: لَا بَأْسَ بِذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَنَيْمٌ؟».

[راجع: ١٣٨]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

373. 'Abdullah bin Hubairah said: I heard Abu Tameem al-Jaishani say: I heard 'Umar bin al-Khattab (ؓ) say: I heard the Messenger of Allah (ﷺ) say: "If you really put your trust in Allah, He would provide for you as He provides for the birds. Do you not see that they go out with empty stomachs and come back with full stomachs?"

٣٧٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهْيَعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ قَالَ: سَمِعْتُ أَبَا تَمِيمٍ الْجَيْشَانِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ؓ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، أَلَا تَرَوْنَ أَنَّهَا تَغْدُو خِمَاصًا وَتَرْجُو بَطَانًا؟» [راجع: ٢٠٥]

Comments: [A saheeh hadeeth]

374. It was narrated that Ibn Ya'mar said: I said to Ibn 'Umar: We travel to different countries and we meet people who say there is no *qadar* (divine decree). Ibn 'Umar said: If you meet them, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - three times. Then he started narrating: Whilst we were with the Messenger of Allah (ﷺ), there came a man... and he described his appearance. The Messenger of Allah (ﷺ) said: Come closer, so he came closer. He said: Come closer, so he came closer. He said: Come closer, so he came closer, until his knees were nearly touching [the Prophet's] knees. Then he said: O Messenger of Allah, tell me what is faith [or: about faith]. He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in *al-qadar*." - Sufyan said: I think he said: "... both good and bad." He said: What is Islam? He said: "To establish prayer, pay *zakah*, perform pilgrimage to the House, to fast Ramadan and to do *ghusl* in the case of *janabah*." For all of that, he [the stranger] said: You are right, you are right. The people said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. It was as if he was teaching the Messenger of Allah (ﷺ). Then he said: O Messenger of

تخريج: حديث صحيح، عبدالله بن لهيعة قد توبع.

٣٧٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنِ ابْنِ يَعْمَرَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِنَّا نَسَافِرُ فِي الْأَفَاقِ، فَتَلْقَى قَوْمًا يَقُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقَيْتُمُوهُمْ فَأَخْبِرُوهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنْهُ بَرَاءٌ - ثَلَاثًا - ثُمَّ أَنْشَأَ يُحَدِّثُ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَذَكَرَ مِنْ هَيْئَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اذْنُهُ» فَذَنَا، فَقَالَ: «اذْنُهُ» فَذَنَا، فَقَالَ: «اذْنُهُ» فَذَنَا، حَتَّى كَادَ رُكْبَتَاهُ تَمَسَّانِ رُكْبَتَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَا الْإِيمَانُ؟ - أَوْ عَنِ الْإِيمَانِ - قَالَ: «تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنُ بِالْقَدَرِ» - قَالَ سُفْيَانُ: أَرَاهُ قَالَ: خَيْرُهُ وَشَرُّهُ - . قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصِيَامُ شَهْرِ رَمَضَانَ، وَغُسْلُ مِنَ الْجَنَابَةِ» كُلُّ ذَلِكَ قَالَ: صَدَقْتَ صَدَقْتَ. قَالَ الْقَوْمُ: مَا رَأَيْنَا رَجُلًا أَشَدَّ (٥٣/١) تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، كَأَنَّهُ يُعَلِّمُ رَسُولَ اللَّهِ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ - أَوْ تَعْبُدَهُ - كَأَنَّكَ تَرَاهُ، فَإِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ» كُلُّ ذَلِكَ تَقُولُ: مَا رَأَيْنَا رَجُلًا أَشَدَّ تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، فَيَقُولُ:

Allah, tell me about *ihsan*. He said: "It is to worship Allah as if you see Him, for even if you do not see Him, He sees you." For all of that we said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did; he said: You are right, you are right. He said: Tell me about the Hour. He said: "The one who is asked about it does not know more about it than one who is asking." He said: You are right. He said it several times, and we never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. Then he left. Sufyan said: I heard that the Messenger of Allah (ﷺ) said: "Look for him," but they did not find him. He said: "That was *Jibreel* who came to you to teach you your religion. He never came to me in any form but I recognised him, except for this form."

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

375. It was narrated that Ibn Ya'mar said: I asked Ibn 'Umar - or a man asked him: We travel in this land and we meet people who say, There is no *qadar* (divine decree). Ibn 'Umar said: If you meet those people, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - he said it three times. Then he told us: Whilst we were with the Messenger of Allah (ﷺ), a man came and said: O Messenger of Allah, may I draw closer? He

صَدَقْتُ صَدَقْتُ. قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ» قَالَ: فَقَالَ: صَدَقْتُ. قَالَ ذَلِكَ مِرَارًا، مَا رَأَيْنَا رَجُلًا أَشَدَّ تَوْفِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، ثُمَّ وَلَّى. قَالَ سُفْيَانُ: فَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْتِمِسُوهُ» فَلَمْ يَجِدُوهُ، قَالَ: «هَذَا جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ، مَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ، غَيْرَ هَذِهِ الصُّورَةِ». [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

٣٧٥- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ ابْنِ يَعْمَرَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ، أَوْ سَأَلَهُ رَجُلٌ: إِنَّا نَسِيرُ فِي هَذِهِ الْأَرْضِ فَتَلْقَى قَوْمًا يَقُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقِيتَ أَوْلَيْكَ فَأَخْبِرْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ وَهُمْ مِنْهُ بَرَاءٌ - قَالَهَا ثَلَاثَ مَرَّاتٍ - ثُمَّ أَنشَأَ يُحَدِّثُنَا قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ،

said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer until his knees were almost touching the knees of the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah, what is faith? - and he mentioned a similar report.

Comments: [Its *isnad* is *saheeh* like the previous report]

376. It was narrated that 'Umar bin al-Khattab (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection; whoever equips a warrior until he is fully equipped, will have a reward like his; whoever builds a mosque in which the Name of Allah is mentioned, Allah will build for him a house in Paradise."

Comments: [A *saheeh hadeeth*]

أَذْنُو؟ فَقَالَ: «أَذْنُهُ» فَذَنَا رَتْوَةً، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَذْنُو؟ فَقَالَ: «أَذْنُهُ» فَذَنَا رَتْوَةً، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَذْنُو؟ فَقَالَ: «أَذْنُهُ» فَذَنَا رَتْوَةً حَتَّى كَادَتْ أَنْ تَمَسَّ رُكْبَتَاهُ رُكْبَةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِيمَانُ؟... فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٤]

تخريج: إسناده صحيح كسابقه.

٣٧٦- حَدَّثَنَا حَسَنُ بْنُ مُوسَى الْأَشْجَبِيُّ: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَظْلَلَ رَأْسَ غَازٍ أَظْلَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ جَهَّزَ غَازِيًا حَتَّى يَسْتَقِلَّ بِجَهَازِهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ، وَمَنْ بَنَى مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ». [راجع: ١٢٦]

تخريج: حديث صحيح، عبدالله بن لهيعة قد توبع، وفي إدراك عثمان بن عبدالله بن سراقه لعمر بن الخطاب خلاف.

377. It was narrated that Umar bin al-Khattab (ؓ) - 'Abdullah said: My father attributed it to the Prophet (ﷺ) - said: "Whoever misses any part of his *wird* or portion (of prayer or Qur'an) at night and reads it between *Fajr* prayer and *Zuhr*, it will be as if he read it at night."

٣٧٧- حَدَّثَنَا عَثَابٌ - يَعْنِي ابْنَ زَيَْادٍ - : حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ - : أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ زَيْدٍ وَعُثَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ عَبْدُ اللَّهِ: وَقَدْ بَلَغَ بِهِ أَبِي إِلَى

Comments: [Its *isnad* is *saheeh*, Muslim (747)]

378. It was narrated that 'Umar bin al-Khattab said: Before the prohibition of *khamr* was revealed, 'Umar said: O Allah, give us a clear ruling on *khamr*. Then the verse which is in Soorat al-Baqarah was revealed: "They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: 'In them is a great sin...'" [al-Baqarah 2:219]. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and the verse which is in Soorat an-Nisa' was revealed: "O you who believe! Approach not *As-Salah* (the prayer) when you are in a drunken state..." [an-Nisa' 4:43]. When the *iqamah* for prayer was given, the caller of the Messenger of Allah (ﷺ) would call out: Do not approach the prayer drunk. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and this verse was revealed then Umar was summoned and recited to him when he reached "So, will you not then abstain?" [al-Ma'idah 5:91]. Then 'Umar said: We abstain, we abstain.

Comments: [Its *isnad* is *saheeh*]

النَّبِيِّ - قَالَ: «مَنْ فَاتَهُ شَيْءٌ مِنْ وَرْدِهِ - أَوْ قَالَ: مِنْ جُزْئِهِ - مِنَ اللَّيْلِ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى الظُّهْرِ، فَكَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ». [راجع: ٢٢٠]

تخريج: إسناده صحيح، م: (٧٤٧).

٣٧٨- حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَتَرَلَّتْ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ: ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ (البقرة: ٢١٩) قَالَ: فَدَعَيْتُ عُمَرَ ؓ، فَقُرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَتَرَلَّتْ الْآيَةُ الَّتِي فِي سُورَةِ النَّسَاءِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ (النساء: ٤٣) فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانٌ، فَدَعَيْتُ عُمَرَ ؓ فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَتَرَلَّتْ الْآيَةُ الَّتِي فِي الْمَائِدَةِ، فَدَعَيْتُ عُمَرَ ؓ فَقُرِئَتْ عَلَيْهِ فَلَمَّا بَلَغَ: ﴿فَهَلْ أَنْتُمْ مُنْهَوُونَ﴾ (المائدة: ٩١) قَالَ: فَقَالَ عُمَرَ ؓ: انْتَهَيْنَا، انْتَهَيْنَا.

تخريج: إسناده صحيح.

379. It was narrated from Subayy bin Ma'bad that he was a Taghlibi Christian, then he became Muslim and asked which deed is best? He was told: *Jihad* for the sake of Allah, may He be glorified and exalted. He wanted to go for *jihad*, but he was asked: Have you done *Hajj*? He said: No. It was said to him: Do *Hajj* and '*Umrah*', then go for *jihad*. So he entered *ihram* for both of them together, then he met Zaid bin Soohan and Salman bin Rabee'ah who said: He is more misguided than his camel, or he is no more guided than his camel. He went to 'Umar (ؓ) and told him what they had said, and he said: You have been guided to the *Sunnah* of your Prophet (ﷺ), or to the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

380. It was narrated that Hisham said: My father told me that 'Umar bin al-Khattab (ؓ) said to the [Black] Stone: You are only a stone; were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he kissed it.

Comments: [A *saheeh hadeeth*]

381. It was narrated from Hisham, from his father, that 'Umar (ؓ) came to the [Black] Stone and said: I know that you are only a stone and you cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not

٣٧٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ
الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ صُبَيْ بْنِ مَعْبُدٍ:
أَنَّهُ كَانَ نَضْرَانِيًّا تَغْلِبِيًّا، فَأَسْلَمَ، فَسَأَلَ: أَيُّ
الْعَمَلِ أَفْضَلُ؟ فَقِيلَ لَهُ: الْجِهَادُ فِي سَبِيلِ
اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ:
أَحَجَّجْتَ؟ قَالَ: لَا. فَقِيلَ لَهُ: حُجَّ وَاعْتَمِرْ،
ثُمَّ جَاهِدْ. فَأَهْلَ بِهِمَا جَمِيعًا، فَوَافَقَ زَيْدَ بْنَ
صُوحَانَ وَسَلْمَانَ بْنَ رَبِيعَةَ، فَقَالَا: هُوَ أَضَلُّ
مِنْ نَاقَتِهِ - أَوْ مَا هُوَ بِأَهْدَى مِنْ جَمَلِهِ -
فَانْطَلَقَ إِلَى عُمَرَ ؓ فَأَخْبَرَهُ بِقَوْلِهِمَا، فَقَالَ:
هَدَيْتَ لِسَنَةِ نَبِيِّكَ ﷺ، أَوْ لِسَنَةِ رَسُولِ اللَّهِ
ﷺ. [راجع: ٨٣]

تخريج: إسناده صحيح.

٣٨٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ:
أَخْبَرَنِي أَبِي: أَنَّ عُمَرَ ؓ قَالَ لِلْحَجَرِ: إِنَّمَا أَنْتَ
حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ
(٥٤/١) مَا قَبَّلْتُكَ. ثُمَّ قَبَّلَهُ. [انظر: ٣٨١]

تخريج: حديث صحيح، عروة بن الزبير
والد هشام لم يدرك عمر، خ: (١٥٩٧) م:
(١٢٧١).

٣٨١- حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ
عُمَرَ ؓ أَتَى الْحَجَرَ فَقَالَ: إِنِّي لَا أَعْلَمُ أَنَّكَ
حَجَرٌ لَا تَضُرُّ وَلَا تَنْتَعِمُ، وَلَوْلَا أَنِّي رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ. قَالَ: ثُمَّ
قَبَّلَهُ. [راجع: ٣٨٠]

have kissed you. Then he kissed it.

تخريج: صحيح كسابقه.

Comments: [A repeat of the previous report]

382. It was narrated from Suwaid bin Ghafalah that 'Umar (ؓ) kissed it and touched it, then he said: I saw Abul-Qasim (ؓ) show respect to you - meaning the Black Stone.

٣٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ الْأَعْلَى، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ ؓ قَبَّلَهُ وَالتَّمَسَّهُ، ثُمَّ قَالَ: رَأَيْتُ أَبَا الْقَاسِمِ يَكُ حَفِيًّا - يَعْنِي الْحَجَرَ. [راجع: ٢٧٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وانظر ما قبله.

383. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah (ﷺ) said: "When night comes from here and day departs from here, the fasting person may break his fast."

٣٨٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ اللَّيْلُ مِنْ هَهُنَا، وَذَهَبَ النَّهَارُ مِنْ هَهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

384. It was narrated that 'Umar (ؓ) said: The Messenger of Allah (ﷺ) said: "The likeness of the one who takes back his charity is that of one who goes back to his vomit."

٣٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَعُودُ فِي صَدَقَتِهِ كَمَثَلِ الَّذِي يَعُودُ فِي قَيْئِهِ». [راجع: ١٦٦]

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, al-Bukhari (1490) and Muslim (1620)]

تخريج: حديث صحيح، وإسناده حسن، خ: (١٤٩٠) م: (١٦٢٠).

385. It was narrated that 'Umar (ؓ) said: The people of Jahiliyyah used not to move on from Jam' until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (ﷺ) came, he differed from them and he used to move on from Jam' before sunrise, like the time when people who delay *Fajr* usually pray.

٣٨٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرَوِ بْنِ مَيْمُونٍ، عَنْ عُمَرَ ؓ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى يَقُولُوا: أَشْرِقْ نَبِيرُ كَيْمَا نُغَيِّرُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ خَالَفَهُمْ، فَكَانَ يَدْفَعُ مِنْ جَمْعٍ مِقْدَارَ صَلَاةِ الْمُتَسَفِّرِينَ بِصَلَاةِ الْعِدَاةِ، قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari and Muslim (1684)]

386. It was narrated from Ibn Abu Mulaikah, who heard Ibn 'Abbas (ؓ) say: 'Umar (ؓ) said to me: I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of the weeping of his family over him."

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, al-Bukhari (1287) and Muslim (927)]

387. It was narrated that Ibn 'Umar said: 'Umar (ؓ) said: I saw the Messenger of Allah (ﷺ) wipe over his leather slippers (*khuff*) whilst travelling.

Comments: [Its *isnad* is *da'eef* because of the weakness of Asim bin Ubaidullah]

388. It was narrated from 'Umar (ؓ) that the Prophet (ﷺ) used to seek refuge with Allah from miserliness, cowardice, the torment of the grave, the feebleness of old age and diseases of the heart (such as envy, hatred, and wrong 'aqeedah). Wakee' said: And diseases of the heart means dying. Wakee' said: And turmoil (*fitnah*) from which he has not repented.

Comments: [Its *isnad* is *saheeh*]

389. It was narrated that 'Abdullah bin Buraidah said: 'Umar (ؓ) sat where the Messenger of Allah (ﷺ) used to sit, in a place where funerals passed by. A funeral

تخريج: إسناده صحيح، خ: (١٦٨٤).

٣٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَرْوٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ لِي عُمَرُ ؓ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». [راجع: ٢٨٨]

تخريج: حديث صحيح، وإسناده حسن، خ: (١٢٨٧) م: (٩٢٧).

٣٨٧- حَدَّثَنَا وَكِيعٌ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ ؓ قَالَ: قَالَ عُمَرُ ؓ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى خُفَّيْهِ فِي السَّفَرِ. [راجع: ١٢٨]

تخريج: حديث صحيح لغيره، وهذا إسناده ضعيف لضعف عاصم بن عبيد الله واضطرابه.

٣٨٨- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ؓ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْبُخْلِ وَالْجُبْنِ، وَعَذَابِ الْقَبْرِ، وَأَزْدَلِ الْعُمُرِ، وَفِتْنَةِ الصُّدْرِ. [راجع: ١٤٥] قَالَ وَكِيعٌ: فِتْنَةُ الصُّدْرِ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكِيعٌ: الْفِتْنَةُ لَمْ يَثْبُتْ مِنْهَا.

تخريج: إسناده صحيح.

٣٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عُمَرُ بْنُ الْوَلِيدِ الشَّنِّي عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: جَلَسَ عُمَرُ ؓ مَجْلِسًا كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُهُ

passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said: This man was the most dishonest of people. He said: The most dishonest of people is the one who tells the most lies about Allah, and the next worst is the one who is dishonest with his soul in his body. They said: What do you think if four people testify? He said: It is due. They said: Or three? He said: If they are three, it is due. They said: Or two? He said: It is due, and if I had asked about one, that would have been dearer to me than red camels. It was said to 'Umar: Is this something that you are saying on the basis of your own opinion or is it something that you heard from the Messenger of Allah (ﷺ)? He said: No; rather it is something that I heard from the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*, al-Bukhari (2643)]

390. It was narrated that 'Abayah bin Rifa'ah said: 'Umar (رضي الله عنه) heard that when Sa'd built the palace, he said: Now there will be no more noise. 'Umar sent Muhammad bin Maslamah to him, and when he arrived he took out some kindling and lit a fire, and he bought some wood for a

تَمُرُّ عَلَيْهِ الْجَنَائِزُ، قَالَ: فَمَرُّوا بِجِنَازَةٍ فَأَثْنَوْا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُّوا بِجِنَازَةٍ فَأَثْنَوْا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُّوا بِجِنَازَةٍ فَقَالُوا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُّوا بِجِنَازَةٍ فَقَالُوا: هَذَا كَانَ أَكْذَبَ النَّاسِ. فَقَالَ: إِنَّ أَكْذَبَ النَّاسِ أَكْذَبُهُمْ عَلَى اللَّهِ، ثُمَّ الَّذِينَ يَلُونَهُمْ مَنْ كَذَبَ عَلَى رُوحِهِ فِي جَسَدِهِ، قَالَ: قَالُوا: أَرَأَيْتَ إِذَا شَهِدَ أَرْبَعَةٌ؟ قَالَ: وَجَبَتْ، قَالُوا: وَ ثَلَاثَةٌ؟ قَالَ: وَجَبَتْ، قَالُوا: وَ اثْنَيْنِ؟ قَالَ: وَجَبَتْ، وَلَآنَ أَكُونُ قُلْتُ وَاجِدًا أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ. قَالَ: فَتَقِيلَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: هَذَا شَيْءٌ تَقُولُهُ بِرَأْيِكَ أَمْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَا، بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٩]

تخریج: حدیث صحیح، خ: (٢٦٤٣)، عبدالله بن بريدة لم يدرك عمر، بينهما أبو الأسود الدؤلي كما تقدم برقم: (١٣٩) بإسناد صحيح.

٣٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ عَبَّاسِ بْنِ رِفَاعَةَ قَالَ: بَلَغَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ سَعْدًا لَمَّا بَنَى الْقُصْرَ، قَالَ: انْقَطَعَ الصَّوْتُ، فَبَعَثَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةَ، فَلَمَّا قَدِمَ أَخْرَجَ زَنْدَهُ، وَأَوْزَى نَارَهُ، وَابْتَاغَ حَطْبًا بِدِرْهَمٍ، وَقِيلَ لِسَعْدٍ: إِنَّ رَجُلًا فَعَلَ كَذَا

dirham. It was said to Sa'd: A man has done such and such. He said: That is Muhammad bin Maslamah. He went out to him and swore by Allah that he never said that. He said: We will convey from you what you have said and we will do as we were instructed. So he burned the door. Then he [Sa'd] offered some supplies (to the envoy) but he refused. He left at midday and went to 'Umar (ؓ), and he went and came back within nineteen days. He said: Were it not that I think well of you, I would have thought that you did not convey my message. He said: Yes I did convey it; he conveys his *salam* and apologises, and he swore by Allah that he did not say that. He said: Did he give you any provisions? He said: No. He said: What prevented you from supplying [sufficient] provisions to me yourself? He said: I did not want to instruct that you be given the cold whilst I had the hot [i.e., I could not have given you what you wanted of food and enjoyed plentiful food myself], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (ﷺ) say: "No man should eat his fill when his neighbour is going without."

Comments: [A *Saheeh hadeeth*]

أَجَزُ مُسْنَدِ عُمَرَ بْنِ الْخَطَّابِ ؓ

End of the Musnad of 'Umar bin al-Khattab ؓ

وَكَذَا. فَقَالَ: ذَاكَ مُحَمَّدُ بْنُ مَسْلَمَةَ. فَخَرَجَ إِلَيْهِ فَحَلَفَ بِاللَّهِ مَا قَالَهُ، فَقَالَ: تُؤَدِّي عَنْكَ الَّذِي تَقُولُهُ وَتَفْعَلُ مَا أَمَرْنَا بِهِ. فَأَخْرَقَ الْبَابَ، ثُمَّ أَقْبَلَ يَغْرِضُ عَلَيْهِ أَنْ يُرَوِّدَهُ فَأَبَى، فَخَرَجَ فَقَدِمَ عَلَى عُمَرَ ؓ، فَهَجَرَ إِلَيْهِ، فَسَارَ دَهَابَهُ وَرَجُوعَهُ تِسْعَ عَشْرَةَ، فَقَالَ: لَوْلَا حَسَنُ الظَّنِّ بِكَ لَرَأَيْنَا أَنَّكَ لَمْ تُؤَدِّ عَنَّا. قَالَ: بَلَى، أَرْسَلَ يَقْرَأُ السَّلَامَ، وَيَعْتَذِرُ، وَيَحْلِفُ بِاللَّهِ مَا قَالَهُ. قَالَ: فَهَلْ رَوَّدَكَ شَيْئًا؟ قَالَ: لَا، قَالَ: فَمَا مَنَعَكَ أَنْ تُرَوِّدَنِي أَنْتَ؟ قَالَ: إِنِّي كَرِهْتُ أَنْ أَمَرَ لَكَ فَيَكُونَ لَكَ الْبَارِدُ، وَيَكُونَ لِي الْحَارُّ، وَحَوْلِي أَهْلُ الْمَدِينَةِ قَدْ قَتَلَهُمُ الْجُوعُ، وَقَدْ (٥٥/١) سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَسْبِغُ الرَّجُلُ دُونَ جَارِهِ».

تخريج: حديث صحيح، ورواية عباية بن رفاعة عن عمر مرسلة.

حديث السقيفة

The hadeeth of as-Saqeefah

391. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood that Ibn 'Abbas told him that 'Abdur-Rahman bin 'Awf went back to where he had halted. Ibn 'Abbas said: I used to recite to 'Abdur-Rahman bin 'Awf, and he found me waiting for him. That was in Mina during the last *Hajj* performed by 'Umar bin al-Khattab (رضي الله عنه). 'Abdur-Rahman bin 'Awf said: A man came to 'Umar bin al-Khattab and said: So and so is saying: If 'Umar (رضي الله عنه) dies, I will swear allegiance to So and so. 'Umar (رضي الله عنه) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. 'Abdur-Rahman said: I said: O Ameer al-Mu'mineen, do not do that, for the *Hajj* season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of *Hijrah* and the *Sunnah*, and you will meet the most knowledgeable and noble people there, and you

٣٩١- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى رَحِيلِهِ، قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَقْرَأُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَوَجَدَنِي، وَأَنَا أَنْتَظِرُهُ، وَذَلِكَ بِمَنَى فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ رَجُلًا أَتَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: إِنَّ فُلَانًا يَقُولُ: لَوْ قَدْ مَاتَ عُمَرُ بَايَعْتُ فُلَانًا، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنِّي قَائِمُ الْعِشْيَةِ فِي النَّاسِ فَمَحْذَرُهُمْ هَؤُلَاءِ الرُّهْطُ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أَمْرَهُمْ، قَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَا تَفْعَلْ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاةَ النَّاسِ وَغَوَّاءَهُمْ، وَإِنَّهُمْ الَّذِينَ يَغْلِبُونَ عَلَى مَجْلِسِكَ إِذَا قُمْتَ فِي النَّاسِ، فَأَخْشَى أَنْ تَقُولَ مَقَالَةً يَطِيرُ بِهَا أَوْلَئِكَ فَلَا يَعُوهَا، وَلَا يَضَعُوهَا عَلَى مَوَاضِعِهَا، وَلَكِنْ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، وَتَخْلُصَ بِعُلَمَاءِ النَّاسِ وَأَشْرَافِهِمْ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعُونَ مَقَالَتَكَ، وَيَضَعُونَهَا مَوَاضِعَهَا، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَئِنْ قَدِمْتُ الْمَدِينَةَ

can say what you want to say with confidence; they will understand what you say and will interpret it correctly. 'Umar (رضي الله عنه) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhul-Hijjah, it was a Friday. I set out early. 'Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa'eed bin Zaid at the right-hand corner of the *minbar*; he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before 'Umar (رضي الله عنه) came. When I saw him, I said: He will certainly speak today on this *minbar* and say something that no one ever heard before. Sa'eed bin Zaid objected to that and said: What do you think he will say that no one said before? 'Umar (رضي الله عنه) sat on the *minbar*, and when the *mu'dhdhin* fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tell lies about me. Allah, may He be blessed and exalted, sent Muhammad (ﷺ) with the truth and revealed the Book to him;

سَالِمًا صَالِحًا لَأَكْلَمَنَّ بِهَا النَّاسَ فِي أَوَّلِ مَقَامٍ أَقُومُهُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، وَكَانَ يَوْمَ الْجُمُعَةِ، عَجَلْتُ الرِّوَا حَ صَكَّةَ الْأَعْمَى - قُلْتُ لِمَالِكٍ، وَمَا صَكَّةُ الْأَعْمَى؟ قَالَ: إِنَّهُ لَا يُبَالِي أَيَّ سَاعَةٍ خَرَجَ، لَا يَعْرِفُ الْحَرَّ وَالْبُرْدَ وَنَحْوَ هَذَا - فَوَجَدْتُ سَعِيدَ بْنِ زَيْدٍ عِنْدَ رُكْنِ الْمِنْبَرِ الْأَيْمَنِ قَدْ سَبَقَنِي، فَجَلَسْتُ حِذَاءَهُ تَحْتُ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْسِبْ أَنْ طَلَعَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَلَمَّا رَأَيْتُهُ قُلْتُ: لَيَقُولَنَّ الْعَشِيَّةَ عَلَى هَذَا الْمِنْبَرِ مَقَالَةً مَا قَالَهَا عَلَيْهِ أَحَدٌ قَبْلَهُ، قَالَ: فَأَنْكَرَ سَعِيدُ ابْنُ زَيْدٍ ذَلِكَ، فَقَالَ: مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ أَحَدٌ؟ فَجَلَسَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَذِّنُ قَامَ، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنِّي قَائِلٌ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَدْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجَلِي، فَمَنْ وَعَاَهَا وَعَقَلَهَا فَلْيَحْدِثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ لَمْ يَعَهَا فَلَا أَجَلَ لَهُ أَنْ يَكْذِبَ عَلَيَّ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ مُحَمَّدًا بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكَانَ مِمَّا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْمِ، فَقَرَأْنَاهَا وَوَعَيْنَاهَا، وَرَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى أَنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: لَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ قَدْ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ، فَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ رَزَى إِذَا أُخْصِنَ مِنْ

among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (ﷺ) said: "Do not praise me excessively as 'Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger." I have heard that some among you are saying: If 'Umar (رضي الله عنه) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu

الرَّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَوْ الْحَبْلُ أَوْ الْإِغْتِرَافُ، أَلَا وَإِنَّا قَدْ كُنَّا نَقْرَأُ: لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ. أَلَا وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُظَرُونِي كَمَا أَطَرِي عِيسَى ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ» وَقَدْ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ: لَوْ قَدْ مَاتَ عُمَرُ، بَايَعْتُ فَلَانًا، فَلَا يَغْتَرَنَّ امْرُؤٌ أَنْ يَقُولَ: إِنَّ بَيْعَةَ أَبِي بَكْرٍ ﷺ كَانَتْ فَلَنَةً، أَلَا وَإِنَّمَا كَانَتْ كَذَلِكَ، إِلَّا أَنَّ اللَّهَ عَزَّ وَجَلَّ وَفَى شَرِّهَا، وَلَيْسَ فِيكُمْ الْبَيِّزُ مَنْ تَقَطَّعَ إِلَيْهِ الْأَعْتَاقُ مِثْلُ أَبِي بَكْرٍ ﷺ، أَلَا وَإِنَّهُ كَانَ مِنْ خَبَرِنَا حِينَ تُوْفِّي رَسُولَ اللَّهِ ﷺ أَنَّ عَلِيًّا وَالزُّبَيْرَ، وَمَنْ كَانَ مَعَهُمَا، تَخَلَّفُوا فِي بَيْتِ فَاطِمَةَ ﷺ بَيْتِ رَسُولِ اللَّهِ ﷺ، وَتَخَلَّفَتْ عَنَّا الْأَنْصَارُ بِأَجْمَعِيهَا فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ ﷺ، فَقُلْتُ لَهُ: يَا أَبَا بَكْرٍ، انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ، فَاَنْطَلَقْنَا نَوُثِّمُهُمْ حَتَّى لَقِينَا رَجُلَانِ صَالِحَيْنِ، فَذَكَرْنَا لَنَا الَّذِي صَنَعَ الْقَوْمُ، فَقَالَا: أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتُ: تُرِيدُ إِخْوَانَنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ، فَقَالَا: لَا عَلَيْكُمْ أَنْ لَا تَقْرَبُوهُمْ، وَافْضُوا أَمْرَكُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ، فَقُلْتُ: وَاللَّهِ لَنَأْتِيَنَّهُمْ. (٥٦/١) فَاَنْطَلَقْنَا حَتَّى جِئْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا هُمْ مُجْتَمِعُونَ، وَإِذَا بَيْنَ ظَهْرَانِيهِمْ رَجُلٌ مُزْمَلٌ، فَقُلْتُ: مَنْ هَذَا؟

Bakr (رضي الله عنه). What happened to us when the Messenger of Allah (ﷺ) died was that 'Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (ﷺ), and all the *Ansar* stayed behind and gathered in *Saqeefat* Banu Sa'idah, whilst the *Muhajireen* gathered around Abu Bakr (رضي الله عنه). I said to him: O Abu Bakr, let us go to our brothers, the *Ansar*. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O *Muhajireen*? I said: We are looking for these brothers of ours, the *Ansar*. They said: You should not go near them; do whatever you have already decided, O *Muhajireen*. I said: By Allah, we will go to them. So we carried on until we came to them in *Saqeefat* Banu Sa'idah, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa'd bin 'Ubadah. I said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed. We are the supporters (*Ansar*) of Allah and the majority of the Muslim army. You, O *Muhajireen*, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared

فَقَالُوا: سَعْدُ بْنُ عُبَادَةَ، قُلْتُ: مَا لَهُ؟
قَالُوا: وَجَعٌ، فَلَمَّا جَلَسْنَا قَامَ خَطِيبُهُمْ فَأَتَى
عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ، وَقَالَ: أَمَّا
بَعْدُ فَتَنَحَّرْ أَنْصَارُ اللَّهِ عَزَّ وَجَلَّ، وَكُتِبَتْهُ
الْإِسْلَامَ، وَأَنْتُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ
مِنَّا، وَقَدْ دَفَّتْ دَافَّةٌ مِنْكُمْ يُرِيدُونَ أَنْ يَخْرِجُونَا
مِنْ أَصْلَانَا، وَيَحْضُنُونَا وَيَحْضُنُونَا مِنَ الْأَمْرِ.
فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ، وَكُنْتُ قَدْ
رَوَّزْتُ مَقَالَةً أَعْجَبْتَنِي، أَرَدْتُ أَنْ أَقُولَهَا بَيْنَ
يَدَيَّ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ كُنْتُ أَدَارِي مِنْهُ
بَقِصَ الْحَدِّ، وَهُوَ كَانَ أَحْلَمَ مِنِّي وَأَوْقَرَ،
فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ
أُغْضِبَهُ، وَكَانَ أَعْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهُ مَا
تَرَكَ مِنْ كَلِمَةٍ أَعْجَبْتَنِي فِي تَرْوِيرِي إِلَّا قَالَهَا
فِي بَدِيهِتِهِ وَأَفْضَلَ، حَتَّى سَكَتَ، فَقَالَ: أَمَّا
بَعْدُ، فَمَا ذَكَرْتُمْ مِنْ خَيْرٍ فَأَنْتُمْ أَهْلُهُ، وَلَمْ
تَعْرِفِ الْعَرَبُ هَذَا الْأَمْرَ إِلَّا لِهَذَا الْحَيِّ مِنْ
قُرَيْشٍ، هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَذَارًا. وَقَدْ
رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ أَيُّهُمَا شِئْتُمْ.
وَأَخَذَ بِيَدِي وَبَيَّدَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، فَلَمْ
أُكْرِهْ مِمَّا قَالَ غَيْرَهَا، وَكَانَ وَاللَّهِ أَنْ أُقَدِّمَ
فَتَضَرَّبَ عُنُقِي، لَا يُقَرِّبُنِي ذَلِكَ إِلَى إِثْمٍ،
أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو
بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، إِلَّا أَنْ تَغَيَّرَ نَفْسِي عِنْدَ الْمَوْتِ،
فَقَالَ قَائِلٌ مِنَ الْأَنْصَارِ: أَنَا جُذَيْلُهَا
الْمُحَكِّكُ، وَعُذَيْفُهَا الْمَرْجَبُ، مِنَّا أَمِيرٌ
وَمِنْكُمْ أَمِيرٌ يَا مَعْشَرَ قُرَيْشٍ - قُلْتُ لِمَالِكٍ:

and that I liked in front of Abu Bakr (ؓ). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (ؓ) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (ؓ), unless my own self suggested something at the time of death. One of the Ansar said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]; [I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree'

مَا مَعْنَى: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعَذَيْقُهَا الْمُرَجَّبُ؟ قَالَ: كَأَنَّهُ يَقُولُ: أَنَا ذَاهِيَتُهَا. قَالَ: وَكَثُرَ اللَّعْطُ، وَارْتَنَعَتِ الْأَصْوَاتُ، حَتَّى خَشِيتُ الْإِخْتِلَافَ، فَقُلْتُ: ابْسُطْ يَدَكَ يَا أَبَا بَكْرٍ، فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعَهُ الْأَنْصَارُ وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلْتُمْ سَعْدًا، فَقُلْتُ: قَتَلَ اللَّهُ سَعْدًا. وَقَالَ عُمَرُ  : أَمَّا وَاللَّهِ مَا وَجَدْنَا فِيمَا حَضَرْنَا أَمْرًا هُوَ أَقْوَى مِنْ مُبَايَعَةِ أَبِي بَكْرٍ  ، خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ، وَلَمْ تَكُنْ بَيْعَةً، أَنْ يُحْدِثُوا بَعْدَنَا بَيْعَةً، فَإِمَّا أَنْ تُتَابِعَهُمْ عَلَى مَا لَا نَرْضَى، وَإِمَّا أَنْ نُخَالِفَهُمْ فَيَكُونُ فِيهِ فَسَادٌ، فَمَنْ بَايَعَ أَمِيرًا عَنْ غَيْرِ مَشُورَةِ الْمُسْلِمِينَ فَلَا بَيْعَةَ لَهُ، وَلَا بَيْعَةَ لِلَّذِي بَايَعَهُ تَغَرُّهُ أَنْ يُقْتَلَ. قَالَ مَالِكٌ: وَأَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ: أَنَّ الرَّجُلَيْنِ اللَّذَيْنِ لَقِيَاهُمَا: عُوثُ بْنُ سَاعِدَةَ، وَمَعْنُ بْنُ عَدِيٍّ. قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ الَّذِي قَالَ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ وَعَذَيْقُهَا الْمُرَجَّبُ: الْحَبَابُ بْنُ الْمُنْذِرِ. [راجع: ٣٣١]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the *Muhajireen* swore allegiance to him, then the *Ansar* swore allegiance to him. Thus we surrounded Sa'd bin 'Ubadah. One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (رضي الله عنه) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (رضي الله عنه). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either follow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Urwah bin az-Zubair, that the men whom they met were 'Uwaim bin Sa'idah and Ma'n bin 'Adiyy. Ibn Shihab said: Sa'eed bin al-Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

392. It was narrated from Yahya bin Sa'eed that he heard Anas bin Malik say: The Messenger of Allah (ﷺ) said: "Shall I not tell you of the best tribe of the *Ansar*? Banun-Najjar, then Banu 'Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa'idah." and he said: "In each tribe of the *Ansar* there is goodness."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5300) and Muslim (2511)]

393. It was narrated that Ibn 'Umar (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The two parties to a transaction have the option (of cancelling it) so long as they have not parted or there is a condition which gives the option to cancel."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2107) and Muslim (1531)]

394. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) forbade selling the offspring of the offspring that is still in the womb of a camel.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2143) and Muslim (1514)]

395. It was narrated that Ibn 'Umar (رضي الله عنه) said: We used to buy and sell foodstuff at the time of the Messenger of Allah (ﷺ), and he would send someone to tell us to transfer the food from the place

٣٩٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟ بَنِي النَّجَّارِ، ثُمَّ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ بَلْحَارِثُ بْنُ الْخَزْرَجِ، ثُمَّ بَنِي سَاعِدَةَ» وَقَالَ: «فِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». [انظر: ١٣١٢٥]

تخريج: إسناده صحيح، خ: (٥٣٠٠) م: (٢٥١١).

٣٩٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ الْبَيْعُ خِيَارًا». [انظر: ٤٤٨٤، ٥١٥٨، ٥٤١٨، ٦٠٠٦]

تخريج: إسناده صحيح، خ: (٢١٠٧) م: (١٥٣١).

٣٩٤- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ. [انظر: ٤٤٩١، ٤٦٤٠، ٥٣٠٧، ٥٤٦٦، ٥٥١٠]

تخريج: إسناده صحيح، خ: (٢١٤٣) م: (١٥١٤).

٣٩٥- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَبَايَعُ الطَّعَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَنْتَعُثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِتَقْلِهِ مِنَ الْمَكَانِ الَّذِي ابْتِغَاهُ فِيهِ إِلَى

we have bought it to another place before selling it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2123) and Muslim (1527)]

396. It was narrated that Ibn 'Umar (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff should not sell it until he takes possession of all of it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2126) and Muslim (1526)]

397. It was narrated from Ibn 'Umar (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares, then he may free the slave, otherwise he has freed only what he has freed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2522) and Muslim (1501)]

398. It was narrated that Sa'eed said: I said to Ibn 'Umar (رضي الله عنه): What about a man who engaged in *li'an* with his wife? He said: The Messenger of Allah (ﷺ) would separate them - and he mentioned the *hadeeth*.

مَكَانٍ سِوَاهُ قَبْلِ أَنْ نَبِيعَهُ. [انظر: ٤٦٣٩،

[٤٧١٦، ٥٩٢٤، ٦١٩١، ٦٢٧٥]

تخريج: إسناده صحيح، خ: (٢١٢٣) م: (١٥٢٧).

٣٩٦- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتَاعَ طَعَامًا، فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ». [انظر: ٤٧٣٦، ٥٣٠٩]

تخريج: إسناده صحيح، خ: (٢١٢٦) م: (١٥٢٦).

٣٩٧- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَا يَبْلُغُ ثَمَنَ الْعَبْدِ، فَإِنَّهُ يُقَوِّمُ قِيَمَةَ عَدْلٍ، فَيُعْطَى شِرْكَاءُؤُهُ (٥٧/١) حَقَّهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ». [انظر: ٤٤٥١، ٤٦٣٥، ٥١٥٠، ٥٤٧٤،

[٥٨٢١، ٥٩٢٠، ٦٠٣٨، ٦٢٧٩، ٦٤٥٣]

تخريج: إسناده صحيح، خ: (٢٥٢٢) م: (١٥٠١).

٣٩٨- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ سَعِيدٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ ﷺ: رَجُلٌ لَا عَرْنَ امْرَأَتَهُ، فَقَالَ: فَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا .. وَذَكَرَ الْحَدِيثَ. [انظر: ٤٤٧٧، ٤٩٤٥]

تخريج: إسناده صحيح، خ: (٥٣١٢) م: (١٤٩٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5312) and Muslim (1493)]

مسند عثمان بن عفان ؓ

Musnad 'Uthman bin 'Affan ؓ

399. It was narrated that Yazeed said: Ibn 'Abbas (ؓ) said to us: I said to 'Uthman bin 'Affan: What made you take *al-Anfal*, which is one of *al-Mathani* (the seven long *soorahs*), and *Bara'ah*, which is one of *al-Mi'een* (*soorahs* with one hundred verses or thereabouts), and put them next to one another and not write - Ibn Ja'far said: A line between them saying *Bismillahir-Rahmanir-Raheem* - and you put them with the seven long ones? What made you do that? 'Uthman (ؓ) said: Sometimes many *soorahs* would be revealed (incomplete) to the Messenger of Allah (ﷺ), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the *soorah* in which such and such is mentioned"; and verses would be revealed to him and he would say, "Put these verses in the *soorah* in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the *soorah* in which such and such is mentioned." *Al-Anfal* was one of the first *soorahs* to be revealed in Madinah and *Bara'ah* was one of the last *soorahs* of the Qur'an, and the stories and content of the two *soorahs* were

٣٩٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا يَزِيدُ الْفَارِسِيُّ. قَالَ أَبِي أَحْمَدُ بْنُ حَبَلٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفٌ عَنْ يَزِيدَ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ ؓ: مَا حَمَلَكُم عَلَى أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةٍ، وَهِيَ مِنَ الْمُعِينِ، فَقَرَنْتُمْ بَيْنَهُمَا، وَلَمْ تَكْتُبُوا. قَالَ ابْنُ جَعْفَرٍ: بَيْنَهُمَا - سَطْرًا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُمُوهَا فِي السَّبْعِ الطَّوْلِ، مَا حَمَلَكُم عَلَى ذَلِكَ؟ قَالَ عُثْمَانُ ؓ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي عَلَيْهِ الزَّمَانُ يُنْزَلُ عَلَيْهِ مِنَ السُّورِ ذَوَاتِ الْعَدَدِ، وَكَانَ إِذَا أُنْزِلَ عَلَيْهِ الشَّيْءُ يَدْعُو بَعْضَ مَنْ يَكْتُبُ عِنْدَهُ يَقُولُ: «ضَعُوا هَذَا فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا» وَيُنْزَلُ عَلَيْهِ الْآيَاتُ فَيَقُولُ: «ضَعُوا هَذِهِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا» وَيُنْزَلُ عَلَيْهِ الْآيَةُ، فَيَقُولُ: «ضَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا» وَكَانَتِ الْأَنْفَالُ مِنْ أَوَائِلِ مَا أُنْزِلَ بِالْمَدِينَةِ، وَبَرَاءَةٌ مِنْ آخِرِ الْقُرْآنِ، فَكَانَتْ قِصَّتُهَا شَبِيهَا بِقِصَّتِهَا، فَقَبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَبَيِّنْ لَنَا أَنَّهَا مِنْهَا، وَظَنَنْتُ أَنَّهَا مِنْهَا، فَمِنْ ثَمَّ قَرَنْتُ

similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*. Ibn Ja'far said: I put it with the seven long ones.

Comments: [Its *isnad* is *da'eef* and its content is *munkar*]

400. It was narrated from Hisham bin 'Urwah: My father told me that Humran told him: 'Uthman (رضي الله عنه) did *wudoo'* in *al-Balat* (a paved area in Madinah) then he said: I shall tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (ﷺ) say: "Whoever does *wudoo'* and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

401. It was narrated from Aban bin 'Uthman (رضي الله عنه) from his father that the Prophet (ﷺ) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

402. It was narrated that Ibn Harmalah said: I heard Sa'eed [i.e., Ibn al-Musayyab] say: 'Uthman

بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ ابْنُ جَعْفَرٍ: وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ. [انظر: ٤٩٩]

تخریج: إسناده ضعيف ومثته منكر.

٤٠٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي: أَنَّ حُمْرَانَ أَخْبَرَهُ قَالَ: تَوَضَّأَ عُثْمَانُ ﷺ عَلَى الْبَلَاطِ، ثُمَّ قَالَ: لَأُحَدِّثَكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْوهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضْوءَ ثُمَّ دَخَلَ فَصَلَّى، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى حَتَّى يُصَلِّيَهَا». [انظر: ٤٥٩]

تخریج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

٤٠١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ: حَدَّثَنِي نَافِعٌ عَنْ ثَيْبَةَ بْنِ وَهَبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ»

[انظر: ٤٦٢، ٤٦٦، ٤٩٢، ٤٩٦، ٥٣٤،

٥٣٥]

تخریج: إسناده صحيح، م: (١٤٠٩).

٤٠٢- حَدَّثَنَا يَحْيَى بْنُ ابْنِ حَرْمَلَةَ قَالَ: سَمِعْتُ سَعِيدًا - بَغْيِي ابْنَ الْمُسَيَّبِ - قَالَ:

(ﷺ) went out for *Hajj*, then when he was partway there, it was said to 'Ali (ﷺ): He ['Uthman] has forbidden *tamattu'* [doing 'Umrah then exiting *ihram* until *Hajj*]. 'Ali (ﷺ) said to his companions: When he sets out, set out too. And 'Ali and his companions entered *ihram* with the intention of doing 'Umrah and 'Uthman (ﷺ) did not say anything to him about that. 'Ali (ﷺ) said to him: Have I not been told that you forbade *tamattu'* by doing 'Umrah first? He said: Of course. 'Ali said: Did you not hear that the Messenger of Allah (ﷺ) did *tamattu'*? 'Uthman said: Of course.

خَرَجَ عُثْمَانُ ﷺ حَاجًّا، حَتَّى إِذَا كَانَ يَبْغِضُ الطَّرِيقَ قِيلَ لِعَلِيِّ رَضْوَانُ اللَّهِ عَلَيْهِمَا: إِنَّهُ قَدْ نَهَى عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَلِيُّ ﷺ لِأَصْحَابِهِ: إِذَا ارْتَحَلْ فَارْتَحِلُوا، فَأَهْلَ عَلِيُّ وَأَصْحَابُهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمُهُ عُثْمَانُ ﷺ فِي ذَلِكَ، فَقَالَ لَهُ عَلِيُّ ﷺ: أَلَمْ أُخْبِرْ أَنَّكَ نَهَيْتَ عَنِ التَّمَتُّعِ؟ قَالَ: فَقَالَ: بَلَى، قَالَ: فَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ تَمَتُّعٌ؟ قَالَ بَلَى. [انظر: ٤٢٤]

تخريج: صحيح، خ: (١٥٦٩) م: (١٢٢٣)، ابن حرملة مختلف فيه، روى له مسلم حديثاً واحداً في القنوت متابعه.

Comments: [*Saheeh hadeeth*, al-Bukhari (1569) and Muslim (1223)]

403. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) did *wudoo'* washing each part of the body three times.

٤٠٣ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [انظر: ٦٦٨٤]

Comments: [*A hadeeth that is saheeh because of corroborating evidence*]

تخريج: حديث صحيح لغيره، عامر بن شقيق ضعفه ابن معين وذكره ابن حبان في «الثقات».

404. It was narrated from Abu Anas that 'Uthman (ﷺ) did *wudoo'* in *al-Maqa'id*, washing each part of the body three times. Some of the Companions of the Messenger of Allah (ﷺ) were with him. He said: Didn't you see the Messenger of Allah (ﷺ) do *wudoo'* like this? They said: Yes.

٤٠٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ ﷺ تَوَضَّأَ بِالْمَقَاعِدِ ثَلَاثًا ثَلَاثًا، وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: أَلَيْسَ هَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ؟ قَالُوا: نَعَمْ. [انظر: ٤٨٧، ٤٨٨]

Comments: [*Its isnaad is saheeh*, Muslim (2301)]

تخريج: إسناده صحيح، م: (٢٣٠).

405. It was narrated that 'Uthman (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of

٤٠٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ،

you is the one who learns Qur'an and teaches it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5028)]

406. It was narrated that 'Uthman (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever does *wudoo'* as Allah, may he be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them."

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

407. Abu Sahlah narrated that 'Uthman (ؓ) said, on the Day of the House when he was besieged: The Messenger of Allah ﷺ gave me advice and I promised to comply with it, so I shall bear it with patience. Qais said: People thought that it was that day (when he was killed).

Comments: [Its *isnad* is *hasan*]

408. It was narrated from 'Uthman bin 'Affan (ؓ) - 'Abdur-Razzaq said: from the Prophet (ﷺ) - that he said: "Whoever prays '*Isha*' and *Fajr* prayer in congregation, it is as if he spent the night in prayer (*qiyamul-lail*).'" 'Abdur-Rahman said: Whoever prays '*Isha*' in congregation, it is as if he spent half the night in prayer, and whoever prays *Fajr* in congregation, it is as if he spent the entire night in prayer.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». [انظر: ٤١٢، ٤١٣، ٥٠٠]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

٤٠٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ عَنْ عُثْمَانَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، فَالْصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [انظر: ٤٧٣، ٥٠٣]

تخريج: إسناده صحيح، م: (٢٣١).

(٥٨/١) ٤٠٧- حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ: أَنَّ عُثْمَانَ ؓ قَالَ يَوْمَ الدَّارِ حِينَ حُصِرَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَهْدَ إِلَيَّ، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَلِكَ الْيَوْمَ. [انظر: ٥٠١]

تخريج: إسناده حسن.

٤٠٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ ابْنِ حَكِيمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ؓ، قَالَ عَبْدُ الرَّزَّاقِ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةَ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ، فَهُوَ كَقِيَامِ لَيْلَةٍ» وَقَالَ عَبْدُ الرَّحْمَنِ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَهُوَ كَقِيَامِ نِصْفِ لَيْلَةٍ،

Comments: [Its *isnad* is *saheeh*, Muslim (656)]

وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ كَقِيَامِ لَيْلَةٍ. [انظر: ٤٠٩، ٤٩١]

تخريج: إسناده صحيح، م: (٦٥٦).

409. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever prays 'Isha' in congregation is like one who spent half the night in prayer, and whoever prays *Fajr* in congregation is like one who spent the entire night in prayer."

Comments: [A *hadeeth saheeh*]

٤٠٩- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا عَلِيُّ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى - يَعْنِي ابْنَ أَبِي كَثِيرٍ - عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَهُوَ كَمَنْ قَامَ يَصُفِّ اللَّيْلَ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ كَمَنْ قَامَ اللَّيْلَ كُلَّهُ». [راجع: ٤٠٨]

تخريج: حديث صحيح كسابقه، وهذا سند فيه انقطاع، محمد بن إبراهيم التيمي لم يدرك عثمان بن عفان.

410. 'Ata' bin Farrookh, the freed slave of the Qurashis, narrated that 'Uthman (رضي الله عنه) bought some land from a man and the man did not seek payment for it. Then he met him and he said to him: What prevented you from coming and taking your money? He said: You were unfair to me; I never met anyone but he blamed me. 'Uthman said: Is this the reason? He said: Yes. 'Uthman said: Then choose between your land or your money. Then 'Uthman said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hadeeth* that is *hasan* because of corroborating evidence].

٤١٠- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ - يَعْنِي ابْنَ عُثَيْبٍ - حَدَّثَنِي عَطَاءُ بْنُ فَرُّوخٍ مَوْلَى الْقُرَشِيِّينَ: أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ اشْتَرَى مِنْ رَجُلٍ أَرْضًا، فَأَبْطَأَ عَلَيْهِ، فَلَقِيَهُ، فَقَالَ لَهُ: مَا مَنَعَكَ مِنْ قَبْضِ مَالِكَ؟ قَالَ: إِنَّكَ غَبَشْتَنِي، فَمَا أَلْقَى مِنَ النَّاسِ أَحَدًا إِلَّا وَهُوَ يَلُومُنِي. قَالَ: أَوْ ذَلِكَ يَمْنَعُكَ؟ قَالَ: نَعَمْ، قَالَ فَأَخْتَرْتُ بَيْنَ أَرْضِكَ وَمَالِكَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدْخَلَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا مُشْتَرِيًا وَبَائِعًا وَقَاضِيًا وَمُقْتَضِيًا». [انظر: ٤١٤، ٤٨٥، ٥٠٨]

تخريج: حسن لغيره، وله شاهد من حديث جابر في صحيح البخاري: (٢٠٧٦) وغيره، عطاء بن فروخ روى عنه اثنان، ولم يوثقه غير ابن حبان، وذكر علي بن المديني في «العلل» أنه لم يلق عثمان.

411. It was narrated that 'Alqamah said: I was with Ibn Mas'ood when he was with 'Uthman (رضي الله عنه). 'Uthman (رضي الله عنه) said to him: Do you still feel any desire towards women? When women were mentioned, Ibn Mas'ood said: Come closer, 'Alqamah. I was a young man (at that time). 'Uthman (رضي الله عنه) said to him: The Messenger of Allah (ﷺ) came out to some young men of the *Muhajireen* and said: "Whoever among you has the means to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity; whoever cannot (do that), then fasting is a shield for him."

Comments: [A *saheeh hadeeth*]

412. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that the Prophet (ﷺ) said: "The best of you is the one who teaches Qur'an or learns it." Muhammad bin Ja'far and Hajjaj said: Abu 'Abdur-Rahman said: That is what made me sit in this place (i.e., become a teacher). Hajjaj said: Shu'bah said: Abu 'Abdur-Rahman did not hear (it) from 'Uthman (رضي الله عنه) or from 'Abdullah, but he heard it from 'Ali (رضي الله عنه). My father said and Bahz said: (It was narrated from) Shu'bah who said: 'Alqamah bin Marthad told me: "The best of you is the one who learns Qur'an and teaches it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5028)]

٤١١- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ وَهُوَ عِنْدَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ عُثْمَانُ: مَا بَقِيَ لِلنِّسَاءِ مِنْكَ؟ قَالَ: فَلَمَّا ذُكِرَتِ النِّسَاءُ، قَالَ ابْنُ مَسْعُودٍ: اذْنُ يَا عَلْقَمَةُ، قَالَ: وَأَنَا رَجُلٌ شَابٌّ، فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى فِتْيَةٍ مِنَ الْمُهَاجِرِينَ، فَقَالَ: «مَنْ كَانَ مِنْكُمْ ذَا طَوِيلٍ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلطَّرْفِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَا، فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ».

تخريج: صحيح محفوظ من حديث ابن مسعود الآتي برقم: (٣٥٩٢)، وقد وهم أبو معشر في جعل هذا الحديث عن عثمان بن عفان.

٤١٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ وَحَجَّاجٌ، قَالُوا: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ مَرْثَدٍ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ خَيْرَكُمْ مَنْ عَلَّمَ الْقُرْآنَ أَوْ تَعَلَّمَهُ». قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ: قَالَ: فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَذَاكَ الَّذِي أَقْعَدَنِي هَذَا الْمَقْعَدَ. قَالَ حَجَّاجٌ: قَالَ شُعْبَةُ: وَلَمْ يَسْمَعْ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَلَا مِنْ عَبْدِ اللَّهِ وَلَكِنْ قَدْ سَمِعَ مِنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ أَبِي: وَقَالَ بَهْزٌ: عَنْ شُعْبَةَ قَالَ عَلْقَمَةُ بْنُ مَرْثَدٍ أَخْبَرَنِي، وَقَالَ: «خَيْرَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

[راجع: ٤٠٥]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

413. 'Affan told us: Shu'bah told us: 'Alqamah bin Marthad told me... and he said in it: "Whoever learns the Qur'an or teaches it."

Comments: [Its *isnad* is *saheeh*]

414. It was narrated that 'Amr bin Deenar said: I heard a man narrate from 'Uthman bin 'Affan (رضي الله عنه) from the Prophet (ﷺ) who said: "A man was easy-going when buying and selling, and when paying his dues and asking for what he was owe then he will enter Paradise."

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef*]

415. It was narrated from Aban from 'Uthman (رضي الله عنه) that he called for water and did *wudoo'*: he rinsed his mouth and nose, then he washed his face three times, his arms three times each, and wiped his head and the tops of his feet, then he smiled and said to his companions: Aren't you going to ask me what made me smile? They said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) call for water near this spot, then he did *wudoo'* as I have done it, then he smiled and said: "Aren't you going to ask me what made me smile?" They said: What made you smile, O Messenger of Allah? He said: "If a person calls for (water for) *wudoo'*, then he washes his face, Allah will remove from him every sin that he committed

٤١٣- حَدَّثَنَا عُفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ وَقَالَ فِيهِ: «مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ عَلَّمَهُ». [راجع: ٤٠٥]

تخريج: إسناده صحيح كسابقه.

٤١٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ رَجُلًا يُحَدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ النَّبِيِّ ﷺ قَالَ: «كَانَ رَجُلٌ سَمَحًا بَائِعًا وَمُبْتَاعًا، وَقَاضِيًا وَمُقْتَضِيًا، فَدَخَلَ الْجَنَّةَ». [راجع: ٤١٠]

تخريج: حسن لغيره، وهذا إسناده ضعيف لجهالة الذي روى عنه عمرو بن دينار، ويحتمل أن يكون عطاء بن فروخ.

٤١٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ ابْنِ أَبَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ دَعَا بِمَاءٍ فَتَوَضَّأَ وَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَظَهَرَ قَدَمَيْهِ، ثُمَّ ضَحِكَ، فَقَالَ لِأَصْحَابِهِ: أَلَا تَسْأَلُونِي عَمَّا أَضْحَكُنِي؟ فَقَالُوا: بِمَ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا بِمَاءٍ قَرِيبًا مِنْ هَذِهِ الْبُقْعَةِ، فَتَوَضَّأَ كَمَا تَوَضَّأْتُ، ثُمَّ ضَحِكَ، فَقَالَ: «أَلَا تَسْأَلُونِي مَا أَضْحَكُنِي؟» فَقَالُوا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِنَّ الْعَبْدَ إِذَا دَعَا بِوُضُوءٍ فَغَسَلَ وَجْهَهُ، حَطَّ اللَّهُ عَنْهُ كُلَّ خَطِيئَةٍ أَصَابَهَا بِوَجْهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كَانَ كَذَلِكَ، وَإِنْ مَسَحَ بِرَأْسِهِ (٥٩/١) كَانَ

with his face; when he washes his arms, the same applies; when he wipes his head, the same applies; when he purifies his feet, the same applies."

Comments: [Saheeh because of corroborating evidence]

416. It was narrated from al-Hasan bin Sa'd, the freed slave of Hasan bin 'Ali, that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. Then she was corrupted by a Roman slave of my masters, whose name was Yuhannas and he spoke to her in their language. Then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yohannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (رضي الله عنه) - Mahdi said: I think he said: And he asked them both - and they confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman, and the fornicator gets nothing. Mahdi said: and I think he said: He flogged her and him, and they were both slaves.

Comments: [Its isnad is da'ef because Rabah is unknown]

كَذَلِكَ، وَإِذَا طَهَّرَ قَدَمَيْهِ كَانَ كَذَلِكَ. [انظر: ٤٣٠، ٤٧٦، ٥٥٣]

تخريج: صحيح لغيره، قتادة لم يسمع من مسلم بن يسار فيما قاله يحيى القطان وأبو حاتم.

٤١٦ - حَدَّثَنَا بِهِ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَغْمُوبَ عَنْ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى حَسَنِ بْنِ عَلِيٍّ، عَنْ رَبَاحٍ قَالَ: زَوَّجَنِي أَهْلِي أَمَةً لَهُمْ رُومِيَّةٌ، فَوَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عَبْدَ اللَّهِ، ثُمَّ طَبَنَ لَهَا غُلَامٌ لِأَهْلِي رُومِيٍّ يُقَالُ لَهُ: يُوحَنَسٌ، فَرَأَتْهَا بِلِسَانِهِ، قَالَ: فَوَلَدَتْ غُلَامًا كَأَنَّهُ وَرَغَةٌ مِنْ الْوَرْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ قَالَتْ: هُوَ لِيُوحَنَسٍ، قَالَ: فَرَفَعْنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَحْسَبُهُ قَالَ: سَأَلَهُمَا فَاغْتَرَفَا - فَقَالَ: أَتَرْضَيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرِ. قَالَ مَهْدِيُّ وَأَحْسَبُهُ قَالَ: جَلَدَهَا وَجَلَدَهُ، وَكَانَا مَمْلُوكَيْنِ. [انظر: ٤١٧، ٤٦٧، ٥٠٢]

تخريج: إسناده ضعيف لجهالة رباح وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

417. It was narrated from Rabah... he mentioned a similar *hadeeth*. He said: I took them to Ameer al-Mu'mineen 'Uthman bin 'Affan (رضي الله عنه), who said: The Messenger of Allah (ﷺ) ruled that the child be attributed to (the husband of) the woman... and he mentioned a similar report.

Comments: [Its *isnad* is *da'eef* and it is a repeat of the previous report]

418. It was narrated that Humran said: 'Uthman (رضي الله عنه) called for water when he was in al-Maqa'id. He poured some on his right hand and washed it, then he put his right hand in the vessel and washed his hands three times, then he washed his face three times, and he rinsed his mouth and nose; he washed his arms up to the elbows three times, then he wiped his head, then he washed his feet up to the ankles three times. Then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* as I have done *wudoo'*, then prays two *rak'ahs* in which he does not let his mind wander, will be forgiven his previous sins.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

419. It was narrated from Humran, the freed slave of 'Uthman, that he saw 'Uthman (رضي الله عنه) call for a vessel,... and he mentioned a similar report.

Comments: [A *Saheeh hadeeth* and it is repeat of the previous report]

تخریج: حديث صحيح وهو مكرر ما قبله، وهذا إسناد ضعيف إبراهيم بن نصر ضعفه بل كذبه بعضهم.

٤١٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ رَبَاحٍ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَرَفَعْتُهُمَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ... فَذَكَرَ مِثْلَهُ. [راجع: ٤١٦]

تخریج: إسناده ضعيف كسابقه.

٤١٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ - حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ حُمْرَانَ قَالَ: دَعَا عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ بِمَاءٍ وَهُوَ عَلَى الْمَقَاعِدِ، فَسَكَبَ عَلَى يَمِينِهِ فَغَسَلَهَا، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَارٍ، وَمَضْمَضَ وَاسْتَشْتَرَّ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَارٍ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا، غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٤١٩، ٤٢١، ٤٢٨]

تخریج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

٤١٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرِ التُّرْمِذِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ: أَنَّهُ رَأَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِإِنَاءٍ... فَذَكَرَ نَحْوَهُ.

تخریج: حديث صحيح وهو مكرر ما قبله، وهذا إسناد ضعيف إبراهيم بن نصر ضعفه بل كذبه بعضهم.

420. It was narrated that Abu Salamah bin 'Abdul-Rahman said: 'Uthman (ؓ) looked out from the house when he was under siege and said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ), on the day of *Hira'*, when the mountain shook beneath his feet; he kicked it with his foot and said: "Be still, *Hira'*, there is no one on you but a Prophet, a Siddeeq or a martyr," and I was with him. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ) on the day of *Bai'atul-Ridwan*, when he had sent me to the *mushrikeen*, the people of Makkah; he said, "This is my hand and this is the hand of 'Uthman," and he swore allegiance on my behalf. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present when the Messenger of Allah (ﷺ) said: "Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?" and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the Messenger of Allah (ﷺ) on the day of the army of hardship (i.e., *Tabook*), when he said: "Who will spend today a spending that will be accepted by Allah?" and I

٤٢٠- حَدَّثَنَا أَبُو قَطَنِ: حَدَّثَنَا يُونُسُ - يَغْنِي ابْنُ أَبِي إِسْحَاقَ - عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَشْرَفَ عُثْمَانُ ؓ مِنَ الْقَصْرِ، وَهُوَ مَحْصُورٌ، فَقَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ حِرَاءَ إِذِ اهْتَزَّ الْجَبَلُ فَرَكَلَهُ بِقَدَمِهِ، ثُمَّ قَالَ: «اسْكُنْ حِرَاءَ، لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِيقٌ أَوْ شَهِيدٌ» وَأَنَا مَعَهُ؟ فَانْتَشَدَ لَهُ رِجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ بَيْعَةِ الرُّضَوَانِ إِذْ بَعَثَنِي إِلَى الْمُشْرِكِينَ، إِلَى أَهْلِ مَكَّةَ، قَالَ: «هَذِهِ يَدِي، وَهَذِهِ يَدُ عُثْمَانَ» فَبَايَعَ لِي؟ فَانْتَشَدَ لَهُ رِجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُوَسِّعْ لَنَا بِهَذَا الْبَيْتِ فِي الْمَسْجِدِ بَيْتٌ فِي الْجَنَّةِ؟» فَابْتِغْتُهُ مِنْ مَالِي فَوَسَّعْتُ بِهِ الْمَسْجِدَ؟ فَانْتَشَدَ لَهُ رِجَالٌ. قَالَ: وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَيْشِ الْعُسْرَةِ، قَالَ: «مَنْ يُنْفِقُ الْيَوْمَ نَفَقَةً مُتَقَبَّلَةً؟» فَجَهَّزْتُ نِصْفَ الْجَيْشِ مِنْ مَالِي؟ قَالَ: فَانْتَشَدَ لَهُ رِجَالٌ. وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رُومَةَ يُبَاعُ مَاؤُهَا ابْنُ السَّبِيلِ، فَابْتِغْتُهَا مِنْ مَالِي، فَأَبَحْتُهَا لِابْنِ السَّبِيلِ؟ قَالَ: فَانْتَشَدَ لَهُ رِجَالٌ. [انظر: ٥١١]

تخريج: حديث صحيح، أو سلمة بن عبد الرحمن مختلف في سماعه من عثمان، لكن صحيح أحمد شاكر سماعه منه.

equipped half of the army with my wealth. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the water of Roomah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free." And some men testified to what he said.

Comments: [A *saheeh hadeeth*]

421. It was narrated that Humran bin Aban said: I saw 'Uthman bin 'Affan (ؓ) do *wudoo*'. He poured water onto his hands three times and washed them, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then the left arm likewise, then he wiped his head, then he washed his right foot three times, then the left foot likewise. He said: I saw the Messenger of Allah (ﷺ) do *wudoo*' similar to what I just did, then he said: "Whoever does *wudoo*' as I just did, then prays two *rak'ahs* without letting his mind wander, his previous sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

422. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah sent word to Aban bin 'Uthman (ؓ), (to ask) whether he could apply something to his eyes when he was in *ihram* - or (to ask) what he could apply to his eyes when he was in *ihram*. He sent word back to him telling him that

٤٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانٍ ؓ تَوَضَّأَ، فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا فغَسَلَهُمَا، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوًا مِنْ وَضُوءِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ وَضُوءِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٤١٨]

تخريج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

٤٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: أَرْسَلَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى (٦٠/١) أَبَانَ بْنِ عُثْمَانَ: أَيَكْحُلُ عَيْنَيْهِ وَهُوَ مُحْرِمٌ؟ أَوْ بِأَيِّ شَيْءٍ يُكْحِلُهُمَا وَهُوَ مُحْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ: أَنْ يُضَمَّدَهُمَا بِالصَّبْرِ، فَإِنِّي سَمِعْتُ عُثْمَانَ

he could apply aloes to them, and I heard 'Uthman bin Affan (رضي الله عنه) narrating that from the Messenger of Allah (ﷺ).

ابْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ. [انظر: ٤٩٧، ٤٩٤، ٤٦٥]

تخريج: إسناده صحيح، م: (١٢٠٤).

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

423. It was narrated from 'Uthman bin 'Affan that the Prophet (ﷺ) said: "Whoever knows that prayer is an obligatory duty will enter Paradise."

٤٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثَيْدٍ عَنْ حُمْرَانَ بْنِ أَبَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ عَلِمَ أَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ، دَخَلَ الْجَنَّةَ».

Comments: [Its *isnad* is *da'eef*, because Abdul-Malik bin Ubaid is unknown]

تخريج: إسناده ضعيف لجهالة عبد الملك بن عبيد.

424. It was narrated that Sa'eed bin al-Musayyab said: 'Uthman went for *Hajj*, and when he was halfway there, 'Ali was informed that 'Uthman had told his companions not to do *tamattu'*. 'Ali said to his companions: When he sets out, set out too. 'Ali and his companions entered *ihram* for 'Umrah, and 'Uthman did not say anything to them. 'Ali said: Have I not been told that you have forbidden *tamattu'*? Didn't the Messenger of Allah (ﷺ) do *tamattu'*? He (the narrator) said: I do not know what answer 'Uthman (رضي الله عنه) gave.

٤٢٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمَقْدِمِيُّ: حَدَّثَنِي أَبُو مَعْشَرٍ - يَغْنِي الْبَرَاءَ وَاسْمُهُ يُوسُفُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ حَرْمَلَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَجَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ حَتَّى إِذَا كَانَ فِي بَعْضِ الطَّرِيقِ أَخْبَرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ نَهَى أَصْحَابَهُ عَنِ التَّمَتُّعِ بِالْعُمْرَةِ وَالْحَجِّ، فَقَالَ عَلِيٌّ لِأَصْحَابِهِ: إِذَا رَاحَ فَرُوحُوا. فَأَهْلًا عَلِيٌّ وَأَصْحَابُهُ بِعُمْرَةٍ، فَلَمْ يَكَلِّمُهُمْ عُثْمَانُ، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَلَمْ أَخْبِرْ أَنَّكَ نَهَيْتَ عَنِ التَّمَتُّعِ، أَلَمْ يَتَمَتَّعْ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فَمَا أَدْرِي مَا أَجَابَهُ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ. [راجع: ٤٠٢]

Comments: [A *hadeeth saheeh*, Muslim (1223)]

تخريج: صحيح، م: (١٢٢٣)، ابن حرملة مختلف فيه، روى له مسلم حديثاً واحداً في القنوت متابعه.

425. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar bin al-Khattab (رضي الله عنه) sent for me, and whilst I was like that, his freed slave Yarfa' came and said: 'Uthman, 'Abdur-Rahman, Sa'd and az-Zubair bin al-'Awwam are here - (the narrator) said: I do not know whether he mentioned Talhah or not - and they are asking for permission to enter upon you. He said: Let them in. Then after a while, (Yarfa') came and said: al-'Abbas and 'Ali are asking permission to enter upon you. He said: Let them in. When al-'Abbas came in, he said: O Ameer al-Mu'mineen, judge between me and this one. They had a dispute at that time concerning the *fai'* (booty) that Allah had granted to His Messenger of the wealth of Banun-Nadeer. The people said: Judge between them, O Ameer al-Mu'mineen, and relieve each one of his opponent, for their dispute has gone on too long. 'Umar (رضي الله عنه) said: I adjure you by Allah, by Whose Leave heaven and earth exist, do you know that the Messenger of Allah (ﷺ) said, "We are not to be inherited from; what we leave behind is charity"? They said: He did say that. He said: I shall tell you about that *fai'*; Allah, may He be glorified and exalted, gave something exclusively to His Prophet (ﷺ) that He did not give to anyone else. And he quoted the verse: "And what Allah gave as booty (*Fai'*) to His Messenger

٤٢٥ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: أُرْسِلَ إِلَيَّ عُمرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَبَيَّنَّا أَنَا كَذَلِكَ إِذْ جَاءَهُ مَوْلَاهُ يَرْفَا، فَقَالَ: هَذَا عُثْمَانُ وَعَبْدُ الرَّحْمَنِ وَسَعْدُ وَالزُّبَيْرُ بْنُ الْعَوَّامِ - قَالَ: وَلَا أَدْرِي أَذْكَرَ طَلْحَةَ أَمْ لَا - يَسْتَأْذِنُونَ عَلَيْكَ. قَالَ: ائْذَنْ لَهُمْ. ثُمَّ مَكَثَ سَاعَةً ثُمَّ جَاءَ، فَقَالَ: هَذَا الْعَبَّاسُ وَعَلِيُّ يَسْتَأْذِنَانِ عَلَيْكَ. قَالَ: ائْذَنْ لَهُمَا. فَلَمَّا دَخَلَ الْعَبَّاسُ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا. وَهُمَا جِئْنِي يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ، فَقَالَ الْقَوْمُ: اقْضِ بَيْنَهُمَا يَا أَمِيرَ الْمُؤْمِنِينَ، وَأَرْخِ كُلَّ وَاحِدٍ مِنْ ضَاغِيهِ. فَقَدْ طَالَتْ خُصُومَتُهُمَا. فَقَالَ عُمرُ رَضِيَ اللَّهُ عَنْهُ: أَنْشِدْكُمْ اللَّهَ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَوَاتُ وَالْأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَا صَدَقَةً»؟ قَالُوا: قَدْ قَالَ ذَلِكَ. وَقَالَ لَهُمَا مِثْلَ ذَلِكَ، فَقَالَا: نَعَمْ. قَالَ: فَإِنِّي سَأُخْبِرُكُمْ عَنْ هَذَا الْفَيْءِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ نَبِيَّهُ مِنْهُ بِشَيْءٍ لَمْ يُعْطِهِ غَيْرُهُ، فَقَالَ: ﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ (الحشر: ٦) وَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةٌ، وَاللَّهُ مَا اخْتَارَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ قَسَمَهَا بَيْنَكُمْ، وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ

(Muhammad (ﷺ)) from them - for this you made no expedition with either cavalry or camelry" [al-Hashr 59:6]. He said: 'This was exclusively for the Messenger of Allah (ﷺ) and by Allah, he did not keep it to himself in exclusion of you and he did not prefer himself over you with regard to it. Rather he gave it to you and divided it among you until there was nothing left of it except this property. He spent on his family's needs from this property for one year, then he took what was left and regarded it as the property of Allah. When the Messenger of Allah (ﷺ) passed away, Abu Bakr said: "I am the successor of the Messenger of Allah (ﷺ), I shall deal with it as the Messenger of Allah (ﷺ) dealt with it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

426. It was narrated from 'Uthman that he saw a funeral and stood up for it and said: I saw the Messenger of Allah (ﷺ) see a funeral and stand up for it.

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*, because Yahya bin Sulaim is unknown]

يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلُ مَالِ اللَّهِ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، قَالَ أَبُو بَكْرٍ ﷺ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ بَعْدَهُ، أَعْمَلُ فِيهَا بِمَا كَانَ يَفْعَلُ رَسُولُ اللَّهِ ﷺ فِيهَا. [راجع: ١٧٢]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

٤٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ بْنِ مَتَّاحٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ ﷺ: أَنَّهُ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَأَى جَنَازَةً فَقَامَ لَهَا. [انظر: ٤٧٥، ٤٩٥، ٥٢٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يحيى بن سليم.

427. It was narrated that Abu 'Ubaid said: I saw 'Ali and 'Uthman (رضي الله عنهما) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished

٤٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ أَبِي ذُنَبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ،

they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days.

Comments: [Its *isnad* is *saheeh*]

428. It was narrated from 'Ata' bin Yazeed al-Junda'i that he heard Humran the freed slave of 'Uthman bin 'Affan (ؓ), say: I saw Ameer al-Mu'mineen 'Uthman do *wudoo'*; he poured water onto his hands three times, then he rinsed his nose three times and rinsed his mouth three times... and he mentioned the *hadeeth*, similar to the *hadeeth* of Ma'mar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

429. It was narrated from one of the *Ansar*, from his father, that 'Uthman (ؓ) said: Shall I not show you how the Messenger of Allah (ﷺ) did *wudoo'*? They said: Yes. So he called for water, and he rinsed his mouth three times and his nose three times, and he washed his face and arms three times, and he wiped his head and washed his feet three times. Then he said: You should know that the ears are part of the head. Then he said: I have tried to do *wudoo'* for you as the Messenger of Allah (ﷺ) did it.

Comments: [A *Saheeh hadeeth*. This *isnad* is *da'eef* (weak)]

عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ عَلِيًّا وَعُثْمَانَ، فِي يَوْمِ الْفِطْرِ وَالنَّحْرِ يُصَلِّيَانِ، ثُمَّ يَنْصَرِفَانِ، فَيَذْكُرَانِ النَّاسَ، فَسَمِعْتُهُمَا يَقُولَانِ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ هَذَيْنِ الْيَوْمَيْنِ. [انظر: ٤٣٥، ٥١٠]

تخريج: إسناده صحيح.

٤٢٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْجُنْدِيِّ: أَنَّهُ سَمِعَ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانٍ ؓ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ ؓ يَتَوَضَّأُ، فَأَهْرَاقَ عَلَى يَدَيْهِ ثَلَاثَ مِرَارٍ، ثُمَّ اسْتَنْشَرَ ثَلَاثًا، وَمَضْمَضَ ثَلَاثًا... وَذَكَرَ الْحَدِيثَ مِثْلَ مَعْنَى حَدِيثِ مَعْمَرٍ. [راجع: ٤١٨]

تخريج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

٤٢٩- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ عُرْوَةَ بْنِ قَبِيصَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ أَنَّ عُثْمَانَ ؓ قَالَ: أَلَا أُرِيكُمْ كَيْفَ كَانَ رُضْوَةُ رَسُولِ اللَّهِ ﷺ؟ قَالُوا: بَلَى، فَذَعَا (٦١) بِمَاءٍ، فَتَمَضَّمَضَ ثَلَاثًا، وَاسْتَنْشَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذَرَأَعِيهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: وَاعْلَمُوا أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ، ثُمَّ قَالَ: قَدْ تَحَرَّيْتُ لَكُمْ رُضْوَةَ رَسُولِ اللَّهِ ﷺ. [انظر: ٥٥٤]

تخريج: حديث صحيح، ولقول عثمان: (الأذنان من الرأس) شواهد مرفوعة، وهذا الإسناد ضعيف لجهالة الرجل من الأنصار وأبيه.

430. It was narrated that Humran bin Aban said: We were with 'Uthman bin 'Affan (رضي الله عنه); he called for water and did *wudoo'*. When he had finished his *wudoo'*, he smiled and said: Do you know why I smiled? He said: The Messenger of Allah (ﷺ) did *wudoo'* as I just did *wudoo'*, then he smiled and said: "Do you know why I smiled?" We said: Allah and His Messenger know best. He said: "If a person does *wudoo'* and completes his *wudoo'*, then he starts to pray and completes his prayer, he will come out of his prayer free of sin as he came out of his mother's womb."

Comments: [Its *isnad* is *saheeh*]

٤٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا عَوْفُ الْأَعْرَابِيُّ عَنْ مَعْبِدِ الْجُهَنِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ قَالَ: كُنَّا عِنْدَ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ، فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ تَبَسَّمَ، فَقَالَ: هَلْ تَذَرُونَ مِمَّا صَحِحْتُ؟ قَالَ: فَقَالَ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ كَمَا تَوَضَّأْتُ، ثُمَّ تَبَسَّمَ، ثُمَّ قَالَ: «هَلْ تَذَرُونَ مِمَّ صَحِحْتُ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَأَتَمَّ وُضُوئَهُ، ثُمَّ دَخَلَ فِي صَلَاتِهِ فَأَتَمَّ صَلَاتَهُ، خَرَجَ مِنْ صَلَاتِهِ كَمَا خَرَجَ مِنْ بَطْنِ أُمِّهِ مِنَ الذَّنُوبِ». [راجع: ٤١٥]

تخريج: إسناده صحيح.

431. It was narrated that Qatadah said: I heard 'Abdullah bin Shaqeeq say: 'Uthman (رضي الله عنه) forbade *tamattu'* and 'Ali enjoined it. 'Uthman (رضي الله عنه) said something and 'Ali (رضي الله عنه) said to him: You know that the Messenger of Allah (ﷺ) did that. 'Uthman (رضي الله عنه) said: Yes, but we were in a state of fear [at that time]. Shu'bah said: I said to Qatadah: What were they afraid of? He said: I do not know.

Comments: [Its *isnad* is *saheeh*, Muslim (1223)]

٤٣١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَقِيقٍ يَقُولُ: كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ يَنْهَى عَنِ الْمُتَعَةِ، وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يُلَبِّي بِهَا، فَقَالَ لَهُ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ قَوْلًا، فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ؟ قَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: أَجَلُ، وَلَكِنَّا كُنَّا خَائِفِينَ. [انظر: ٤٣٢، ٧٥٦] قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: مَا كَانَ خَوْفُهُمْ؟ قَالَ: لَا أَدْرِي.

تخريج: إسناده صحيح، م: (١٢٢٣).

432. It was narrated that Qatadah said: 'Abdullah bin Shaqeeq said: 'Uthman used to forbid *mut'ah* (of Hajj, i.e., *tamattu'*) and 'Ali used to enjoin it. 'Uthman said something to 'Ali, then 'Ali said: You know

٤٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ يَنْهَى عَنِ الْمُتَعَةِ، وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ لِعَلِيِّ قَوْلًا، ثُمَّ قَالَ

that we did *tamattu'* with the Messenger of Allah (ﷺ). He said: Yes, but we were in a state of fear then.

Comments: [Its *isnad* is *saheeh*]

عَلَيْهِ ؓ: لَقَدْ عَلِمْتُ أَنَا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ
اللَّهِ ﷺ؟ قَالَ: أَجَلٌ، وَلَكِنَّا كُنَّا خَائِفِينَ.

[راجع: ٤٣١]

تخريج: إسناده صحيح كسابقه.

433. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (ؓ) said, speaking from his minbar: I am going to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (ﷺ) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [*Hasan*, and its *isnad* is *da'eef* because of the weakness of Mus'ab bin Thabit]

٤٣٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا كُثَيْمٌ عَنْ مُصْعَبِ
ابْنِ ثَابِتٍ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ
عُثْمَانُ بْنُ عَفَّانٍ ؓ وَهُوَ يَخْطُبُ عَلَى مَنْبَرِهِ:
إِنِّي مُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ
مَا كَانَ يَنْسَعِي أَنِ أَحَدُكُمْ إِلَّا الضَّرُّ عَلَيْكُمْ،
وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَرَسُ
لَيْلَةٍ فِي سَبِيلِ اللَّهِ تَعَالَى أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ
يُقَامُ لَيْلَهَا، وَيَصُامُ نَهَارُهَا». [انظر: ٤٦٣]

تخريج: حديث حسن، وهذا إسناده ضعيف
لضعف مصعب بن ثابت، ولانقطاع بينه وبين
عثمان.

434. It was narrated that 'Uthman bin 'Affan (ؓ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever builds a mosque for the sake of Allah, may He be glorified and exalted, Allah will build something like it for him in Paradise."

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (450) and Muslim (533)]

٤٣٤- حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو
بَكْرٍ الْحَنْتَبِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ - يَعْنِي ابْنَ
جَعْفَرٍ - عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ لَيْدٍ، عَنْ
عُثْمَانَ بْنِ عَفَّانٍ ؓ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ عَزَّ وَجَلَّ،
بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ». [انظر: ٥٠٦]

تخريج: إسناده صحيح، خ: (٤٥٠) م: (٥٣٣).

435. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali (ؓ) and 'Uthman (ؓ) praying on the day of *al-Fitr* and the day of *al-Adha*, then they reminded the

٤٣٥- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي
ذَيْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ بْنِ عَبْدِ اللَّهِ بْنِ
قَارِظٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ
أَزْهَرَ قَالَ: رَأَيْتُ عَلِيًّا ؓ وَعُثْمَانَ يُصَلِّيَانِ

people. And I heard them say: The Messenger of Allah (ﷺ) forbade fasting on these two days. And I heard 'Ali (ؓ) say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its *isnad* is *saheeh*]

436. It was narrated that Muhammad bin 'Abdullah bin Abi Maryam said: I entered upon Ibn Darah, the freed slave of 'Uthman, and he heard me rinsing my mouth. He said: O Muhammad! I said: Here I am. He said: Shall I not tell you about the *wudoo'* of the Messenger of Allah (ﷺ)? I saw 'Uthman when he was in *al-Maq'a'id*. He called for water for *wudoo'*, then he rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his arms three times, wiped his head three times and washed his feet, then he said: Whoever would like to see how the Messenger of Allah (ﷺ) did *wudoo'*, this is how the Messenger of Allah (ﷺ) did *wudoo'*.

Comments: [Its *isnad* is *hasan*]

437. It was narrated that Abu Umamah bin Sahl said: We were with 'Uthman when he was under siege in the house. He went to the entrance of the house, from which his words could be heard in *al-Balat*. He went to that entrance, then came out to us and said:

يَوْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يَنْصَرِفَانِ يُذَكِّرَانِ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ. [راجع: ٤٢٧] قَالَ: وَسَمِعْتُ عَلِيًّا ؓ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبْقَى مِنْ نُسُكِكُمْ عِنْدَكُمْ شَيْءٌ بَعْدَ ثَلَاثٍ.

تخريج: إسناده صحيح.

٤٣٦- حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلْتُ عَلَى ابْنِ دَارَةَ مَوْلَى عُثْمَانَ، قَالَ: فَسَمِعَنِي أَمْضِضُ، قَالَ: فَقَالَ: يَا مُحَمَّدُ. قَالَ: قُلْتُ: لَيْكَ. قَالَ: أَلَا أُخْبِرُكَ عَنْ وُضُوءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: رَأَيْتُ عُثْمَانَ ؓ وَهُوَ بِالْمَقَاعِدِ دَعَا بِوُضُوءٍ، فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذَرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ ثَلَاثًا، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده حسن.

٤٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَعَفَّانُ، الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ قَالَ: كُنَّا مَعَ عُثْمَانَ ؓ وَهُوَ مَحْصُورٌ فِي الدَّارِ، فَدَخَلَ مَدْخَلًا كَانَ إِذَا دَخَلَهُ يَسْمَعُ

They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits *zina* after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed *zina* either during the Jahiliyyah or in Islam; and I have never killed anyone. So why would they kill me?

Comments: [Its *isnad* is *saheeh*]

438. Abu Umamah bin Sahl bin Hunaif narrated: I was with 'Uthman (ؓ) in the house when he was under siege. We would enter through an entrance... and he narrated a similar *hadeeth*. And he said: I heard the Messenger of Allah (ﷺ) say:... and he narrated a similar *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

439. It was narrated that Salim bin Abul-Ja'd said: 'Uthman (ؓ) called some of the Companions of the Messenger of Allah (ﷺ), among whom was 'Ammar bin Yasir, and said: I am going to ask

كَلَامَهُ مَنْ عَلَى الْبَلَاطِ، قَالَ: فَدَخَلَ ذَلِكَ الْمَدْخَلَ وَخَرَجَ إِلَيْنَا، فَقَالَ: إِنَّهُمْ يَتَوَعَّدُونِي بِالْقَتْلِ إِنَّمَا. قَالَ: قُلْنَا: يَكْفِيكَهُمْ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: وَبِمَ يَقْتُلُونِي؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَجْلُ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِخْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِخْصَانِهِ، أَوْ قَتَلَ (٦٢/١) نَفْسًا فَيُقْتَلُ بِهَا» قَوْلَ اللَّهِ مَا أَحْبَبْتُ أَنْ لِي بِيَدِي بَدَلًا مُنْذُ هَدَانِي اللَّهُ، وَلَا زَنْيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ قَطُّ، وَلَا قَتَلْتُ نَفْسًا، فَبِمَ يَقْتُلُونِي؟. [انظر: ٤٣٨، ٤٥٢، ٤٦٨، ٥٠٩]

تخريج: إسناده صحيح.

٤٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُمَامَةَ بْنُ سَهْلٍ ابْنِ حُنَيْفٍ قَالَ: إِنِّي لَمَعَ عُثْمَانُ ؓ فِي الدَّارِ وَهُوَ مَحْصُورٌ، وَقَالَ: كُنَّا نَدْخُلُ مَدْخَلًا... فَذَكَرَ الْحَدِيثَ مِثْلَهُ، وَقَالَ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ الْحَدِيثَ مِثْلَهُ أَوْ نَحْوَهُ. [راجع: ٤٣٧]

تخريج: إسناده صحيح، وانظر ما قبله.

٤٣٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْقَاسِمُ - يَعْنِي ابْنَ الْفَضْلِ - حَدَّثَنَا عَمْرُو بْنُ مُرَّةٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: دَعَا عُثْمَانُ ؓ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِيهِمْ

you something and I would like you to be honest with me. I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) used to give Quraish precedence over all people and he gave precedence to Banu Hashim over all of Quraish? The people fell silent, then 'Uthman said: If I had the keys of Paradise in my hand, I would have given them to Banu Umayyah [his own clan] so that they could all, down to the last man, enter it. Then he sent for Talhah and az-Zubair. And 'Uthman (رضي الله عنه) said: Should I tell you about him - i.e. Ammar? I was walking with the Messenger of Allah (ﷺ), who was holding my hand, and we were walking in al-Batha', until he came to where his ['Ammar's] father and mother were being tortured. 'Ammar's father said: O Messenger of Allah, are we going to be like this forever? The Prophet (ﷺ) said to him: "Be patient." Then he said: "O Allah, forgive the family of Yasir, and You have already done so."

Comments: [Its *isnad* is *da'eef*, because it is interrupted]

440. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that the Messenger of Allah (ﷺ) said: 'Everything apart from the shade of a house, a sack of bread, a garment to cover his 'awrah and water, anything more than that the son of Adam has no right to.'

Comments: [Its *isnad* is *da'eef*]

عَمَّارُ بْنُ يَاسِرٍ، فَقَالَ: إِنِّي سَأَلْتُكُمْ، وَإِنِّي أَحِبُّ أَنْ تَصْدُقُونِي: نَسَدْتُكُمْ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤَيِّرُ قُرَيْشًا عَلَى سَائِرِ النَّاسِ، وَيُؤَيِّرُ بَنِي هَاشِمٍ عَلَى سَائِرِ قُرَيْشٍ؟ فَسَكَتَ الْقَوْمُ، فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: نَوُ أَنْ يَبْدِيَ مَفَاتِيحَ الْجَنَّةِ لِأَعْظَمِيهَا بَنِي أُمَيَّةٍ حَتَّى يَدْخُلُوا مِنْ عِنْدِ آخِرِهِمْ. فَبَعَثَ إِلَى طَلْحَةَ وَالزُّبَيْرِ، فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: أَلَا أُحَدِّثُكُمْ عَنْهُ - يَعْنِي عَمَّارًا - أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ آخِذًا بِيَدَيْ نَتَمَشَّى فِي الْبَطْحَاءِ، حَتَّى أَتَى عَلَى أَبِيهِ وَأُمِّهِ وَعَلَيْهِ يُعَذِّبُونَ، فَقَالَ أَبُو عَمَّارٍ: يَا رَسُولَ اللَّهِ، الدَّمَرُ هَكَذَا؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: «اضْمِرْ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِآلِ يَاسِرٍ وَقَدْ فَعَلْتَ».

تخریج: إسناده ضعيف لانقطاعه، سالم بن أبي الجعد لم يدرك عثمان. ولقوله: (اللهم اغفر لآل ياسر...) شاهد صحيح من حديث جابر.

٤٤٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حُرَيْثُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنِي حُمْرَانُ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ شَيْءٍ سِوَى ظِلِّ بَيْتٍ، وَجِلْفِ الْخَيْزِرِ، وَتَوْبِ يُوَارِي عَوْرَتَهُ، وَالْمَاءِ، فَمَا فَضَلَ عَنْ هَذَا فَلَيْسَ لِابْنِ آدَمَ فِيهِ حَقٌّ».

تخریج: إسناده ضعيف وهو منكر.

441. It was narrated that an old man of *Thaqeef* - Humaid said that he was righteous - said that his paternal uncle told him that he saw 'Uthman (رضي الله عنه) sitting at the second door of the mosque of the Messenger of Allah (ﷺ). He called for a shoulder [of an animal] and ate its meat, then he got up and prayed, without doing *wudoo'*. Then he said: I sat where the Prophet (ﷺ) sat and I ate what the Prophet (ﷺ) ate, and I did what the Prophet (ﷺ) did.

Comments: [Saheeh because of corroborating evidence]

442. It was narrated that Abu Salih, the freed slave of 'Uthman, said: I heard 'Uthman in Mina saying: O people, I shall tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). He said: "Standing guard on the border for one day for the sake of Allah is better than one thousand ordinary days, so let a man stand on guard at the border as much as he wants." ['Uthman] said: Have I conveyed [the message]? They said: Yes. He said: O Allah, bear witness.

Comments: [A *hasan hadeeth*]

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bin 'Affan (رضي الله عنه) prayed four *rak'ahs* in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (ﷺ) say: "Whoever takes a wife in

٤٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ شَيْخٍ مِنْ ثَقِيفٍ - ذَكَرَهُ حُمَيْدُ بِضَاحٍ - ذَكَرَ أَنَّ عَمَّهُ أَخْبَرَهُ: أَنَّهُ رَأَى عُثْمَانَ ابْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ جَلَسَ عَلَى الْبَابِ الثَّانِي مِنْ مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَدَعَا بِكَفٍّ فَتَعَرَّقَهَا، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ، ثُمَّ قَالَ: جَلَسْتُ مَجْلِسَ النَّبِيِّ ﷺ، وَأَكَلْتُ مَا أَكَلَ النَّبِيُّ ﷺ، وَصَنَعْتُ مَا صَنَعَ النَّبِيُّ ﷺ. [انظر: ٥٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لجهالة الشيخ من ثقيف وعمه.

٤٤٢ - حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا زُهْرَةُ بْنُ مَعْبُدٍ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ أَنَّهُ حَدَّثَهُ قَالَ: سَمِعْتُ عُثْمَانَ بِمَنَى يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنِّي أَحَدْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ، فَلْيُرَاطِ امْرُؤٌ كَيْفَ شَاءَ» هَلْ بَلَغْتُ؟ قَالُوا: نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ. [انظر: ٤٧٠، ٤٧٧، ٥٥٨]

تخريج: حديث حسن، عبد الله بن لهيعة قد توبع.

٤٤٣ - حَدَّثَنَا أَبُو سَعِيدٍ - يَعْنِي مَوْلَى بَنِي هَاشِمٍ - : حَدَّثَنَا عِكْرِمَةُ بْنُ إِبْرَاهِيمَ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ أَبِيهِ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ صَلَّى بِمَنَى أَرْبَعَ رَكَعَاتٍ، فَأَنْكَرَهُ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي تَأَهَّلْتُ بِمَكَّةَ مِنْذُ قَدِمْتُ،

a city should offer the prayer of one who is a resident (i.e., in full).

Comments: [Its *isnad* is *da'eef* because 'Ikrimah bin Ibraheem is unknown]

444. Sa'eed bin al-Musayyab said: I heard 'Uthman (ؓ) delivering a *khutbah* from the *minbar*. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A *hasan hadceth*]

445. Moosa bin Wardan narrated from Sa'eed bin al-Musayyab from 'Uthman bin 'Affan (ؓ)... and he mentioned a similar report.

Comments: [*Hasan*, it is repeat of the report above]

446. It was narrated from Aban bin 'Uthman that his father said: The Messenger of Allah (ﷺ) said: "Whoever says 'In the Name of Allah, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing,' nothing will harm him."

Comments: [Its *isnad* is *hasan*]

وَأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَاهَلَ فِي بَلَدٍ فَلْيُضَلَّ صَلَاةَ الْمُقِيمِ». [انظر: ٥٥٩]

تخريج: إسناده ضعيف لجهالة عكرمة بن إبراهيم وعبدالرحمن بن أبي ذباب.

٤٤٤- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهْيَعَةَ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عُثْمَانَ ؓ يَخْطُبُ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: كُنْتُ أَتْبَاعُ الثَّمَرِ مِنْ بَطْنٍ مِنَ الْيَهُودِ يُقَالُ لَهُمْ: بَنُو قَيْنِقَاعَ، فَأَبِيعُهُ بِرَبِيعٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «يَا عُثْمَانُ، إِذَا اشْتَرَيْتَ فَامْكُلْ، وَإِذَا بَعْتَ فَكُلْ». [انظر: ٤٤٥، ٥٦٠]

تخريج: حديث حسن، فإنه من قديم حديث ابن لهيعة.

٤٤٥- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهْيَعَةَ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ؓ... فَذَكَرَ مِثْلَهُ.

تخريج: حسن، هو مكرر ما قبله.

٤٤٦- حَدَّثَنَا عُيَيْدُ بْنُ أَبِي قُرَّةَ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٦٣/١) وَهُوَ السَّمِيعُ الْعَلِيمُ، لَمْ يَضُرَّهُ شَيْءٌ». [انظر:

٤٧٤، ٥٢٨]

تخريج: إسناده حسن.

447. It was narrated from Hurman bin Aban that 'Uthman bin 'Affan (ؓ) said: I heard the Messenger of Allah (ﷺ) say: "I know a word which no one says, sincerely from the heart, but he will be forbidden to the Fire." 'Umar bin al-Khattab (ؓ) said to him: I will tell you what it is: it is the word of *al-ikhlas* by means of which Allah, may He be blessed and exalted, caused Muhammad (ﷺ) and his companions to prevail and it is the word of *taqwa* that the Prophet of Allah (ﷺ) urged his uncle Abu Talib to say when he was dying, the testimony that there is no god but Allah.

Comments: [Its *isnad* is *qawiy*]

448. Abu Salamah narrated that 'Ata' bin Yasar told him that Zaid bin Khalid al-Juhani told him that he asked 'Uthman bin 'Affan (ؓ): What do you think if a man has intercourse with his wife but does not ejaculate? 'Uthman (ؓ) said: He should do *wudoo'* as for prayer and wash his private part. And 'Uthman (ؓ) said: I heard it from the Messenger of Allah (ﷺ); I asked 'Ali bin Abi Talib, az-Zubair bin al-'Awwam, Talhah bin 'Ubaidullah and Ubayy bin Ka'b about that, and they told him to do the same.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (179) and Muslim (347)]

٤٤٧- حَدَّثَنَا عَبْدُ الْوَهَّابِ الْحَفَّافُ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ حُمْرَانَ بْنِ أَبَانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ ؓ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ إِلَّا حُرِّمَ عَلَى النَّارِ» فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ ؓ: أَنَا أَحَدُثُكَ مَا هِيَ؟ هِيَ كَلِمَةُ الْإِخْلَاصِ الَّتِي أَلَزَمَهَا اللَّهُ تَبَارَكَ وَتَعَالَى بِهَا مُحَمَّدًا ﷺ وَأَصْحَابَهُ، وَهِيَ كَلِمَةُ التَّقْوَى الَّتِي أَلَاَصَ عَلَيْهَا نَبِيُّ اللَّهِ ﷺ عَمَهُ أَبَا طَالِبٍ عِنْدَ الْمَوْتِ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

تخریج: إسناده قوي.

٤٤٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْحُسَيْنُ - يَعْنِي الْمُعَلَّمُ - عَنْ يَحْيَى - يَعْنِي ابْنَ أَبِي كَثِيرٍ - أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيِّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ ؓ، قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ امْرَأَتَهُ وَلَمْ يُنْجِزْ؟ فَقَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْتَسِلُ ذَكَرَهُ. وَقَالَ عُثْمَانُ ؓ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ ؓ، وَالزُّبَيْرَ بْنَ الْعَوَّامِ، وَطَلْحَةَ بْنَ عُثَيْدٍ الْهَلَبِيِّ، وَأَبِي بَنْ كَعْبٍ، فَأَمَرُوهُ بِذَلِكَ.

[انظر: ٤٥٨]

تخریج: إسناده صحيح، خ: (١٧٩) م: (٣٤٧). وهذا الحديث منسوخ بحديث أبي بن كعب وأبي هريرة وعائشة.

449. 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An'am 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

Comments: [The *isnad* of this report going back to Zaid bin Aslam is *saheeh*]

450. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I prayed but I do not know whether I did an even number [of *rak'ahs*] or an odd number. The Messenger of Allah (ﷺ) said: "Beware lest the Shaitan toy with you in your prayer. Whoever among you prays and does not know whether he did an even number [of *rak'ahs*] or an odd number, let him prostrate twice, for that will complete his prayer."

Comments: [*Hasan* and its *isnad* is *da'eef* because it is interrupted]

451. It was narrated that Masarrah bin Ma'bad said: Yazeed bin Abi Kabshah led us in praying 'Asr, then he turned to us after the prayer and said: I prayed with Marwan bin al-Hakam and he did two prostrations like these, then he turned to us and told us that he prayed with 'Uthman (رضي الله عنه), who narrated from the Prophet (ﷺ)... and he mentioned a similar report.

Comments: [Its *isnad* is *hasan*]

٤٤٩- حَدَّثَنَا عُيَيْدُ بْنُ أَبِي قُرَّةَ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: ﴿نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ﴾ (الأنعام: ٨٣) قَالَ: بِالْعِلْمِ، قُلْتُ: مَنِ حَدَّثَكَ؟ قَالَ: زَعَمَ ذَاكَ زَيْدُ بْنُ أَسْلَمَ.

تخريج: ليس ذا بحديث إنما هو أثر عن زيد بن أسلم التابعي، وإسناده صحيح.

٤٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا مَسْرُؤُ بْنُ مَعْبِدٍ عَنْ يَزِيدَ بْنِ أَبِي كَبْشَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي صَلَّيْتُ فَلَمْ أَدْرِ أَشَفَعْتُ أَمْ أَوْتَرْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّايَ وَأَنْ يَتَلَعَّبَ بِكُمْ الشَّيْطَانُ فِي صَلَاتِكُمْ، مَنْ صَلَّى مِنْكُمْ فَلَمْ يَذَرِ أَشْفَعَ أَوْ أَوْتَرَ، فَلْيَسْجُدْ سَجْدَتَيْنِ، فَإِنَّهُمَا تَمَامُ صَلَاتِهِ».

تخريج: حسن، وهذا إسناده ضعيف بالانقطاع، يزيد بن أبي كبشة لم يسمعه من عثمان، والواسطة بينهما مروان كما في الرواية التالية.

٤٥١- حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا سَوَّارُ أَبُو عَمَارَةَ الرَّمْلِيُّ عَنْ مَسْرُؤِ بْنِ مَعْبِدٍ قَالَ: صَلَّى بِنَا يَزِيدَ بْنِ أَبِي كَبْشَةَ الْعَصْرَ، فَاَنْصَرَفَ إِلَيْنَا بَعْدَ صَلَاتِهِ، فَقَالَ: إِنِّي صَلَّيْتُ مَعَ مَرْوَانَ بْنِ الْحَكَمِ، فَسَجَدَ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ، ثُمَّ اَنْصَرَفَ إِلَيْنَا فَأَعْلَمَنَا أَنَّهُ صَلَّى مَعَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ ... فَذَكَرَ مِثْلَهُ نَحْوَهُ.

تخريج: إسناده حسن.

452. It was narrated from Nafi', from Ibn 'Umar, that 'Uthman (رضي الله عنه) looked out at his companions when he was under siege and said: Why do you want to kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who commits *zina* after being married, so he is to be stoned; or a man who killed deliberately (committed murder), so he is to be killed in retaliation; or a man who apostatised after having become Muslim, so he is to be executed." By Allah, I never committed *zina* either during the Jahiliyyah or in Islam; I never killed anyone such that my life should be taken in retaliation; and I never apostatised since I became Muslim. I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger.

Comments: [Hasan]

453. It was narrated from Abu Dharr that he came and asked permission to enter upon 'Uthman bin 'Affan (رضي الله عنه). He gave him permission and he had a stick in his hand. 'Uthman (رضي الله عنه) said: O Ka'b, 'Abdur-Rahman has died and left behind wealth. What do you think of him? He said: If he paid the dues of Allah, then that is fine. Abu Dharr raised his stick and struck Ka'b, and said: I heard the Messenger of Allah (ﷺ) say: "I would not like to have this mountain in gold and spend it (for the sake of Allah) and Allah

٤٥٢ - حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مُغِيرَةَ بْنَ مُسْلِمٍ أَبَا سَلَمَةَ يَذْكُرُ عَنْ مَطَرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُثْمَانَ عَلَيْهِ السَّلَامُ أَشْرَفَ عَلَى أَصْحَابِهِ وَهُوَ مَحْصُورٌ فَقَالَ: غُلَامُ تَنْتَلُونِي؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلٌ زَنَى بَعْدَ إِخْصَانِهِ فَعَلَيْهِ الرَّجْمُ، أَوْ قَتَلَ عَمْدًا فَعَلَيْهِ الْقَوْدُ، أَوْ ارْتَدَّ بَعْدَ إِسْلَامِهِ فَعَلَيْهِ الْقَتْلُ»، فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ، وَلَا قَتَلْتُ أَحَدًا فَأُقِيدَ نَفْسِي بِهِ، وَلَا ارْتَدَدْتُ مُنْذُ أَسْلَمْتُ، إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. [راجع: ٤٣٧]

تخريج: حسن، مطر الورق - وإن تكلموا في حفظه - حسن الحديث في المتابعات والشواهد.

٤٥٣ - حَدَّثَنَا حَسْرُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهَيْعَةَ: حَدَّثَنَا أَبُو قَبِيلٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ عَبْدِ اللَّهِ الزَّيْنَابِيَّ يُحَدِّثُ عَنْ أَبِي ذَرٍّ: أَنَّ جَاءَ يَسْتَأْذِنُ عَلَى عُثْمَانَ بْنِ عَفَّانٍ عَلَيْهِ السَّلَامُ، فَأَذِنَ لَهُ وَيَبْدُو غَضَاءً، فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: يَا كَعْبُ، إِنَّ عَبْدَ الرَّحْمَنِ تُوْفِيَ وَتَرَكَ مَالًا، فَمَا تَرَى فِيهِ؟ فَقَالَ: إِنْ كَانَ يَصِلُ فِيهِ حَقُّ اللَّهِ فَلَا بَأْسَ عَلَيْهِ، فَرَفَعَ أَبُو ذَرٍّ غَضَاءَهُ، فَضْرَبَ كَعْبًا، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أُحِبُّ لَوْ أَنَّ لِي هَذَا الْجَبَلَ ذَهَبًا

accept it from me, and leave behind six Ooqiyyah of it." I adjure you by Allah, O 'Uthman, did you hear him? - [He said it] three times. He said: Yes.

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef* and Malik bin Abdullah is unknown]

454. It was narrated that Hani', the freed slave of 'Uthman, (ؓ) said: 'Uthman (ؓ) used to stand by a grave and weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep, but you weep for this? He said: The Messenger of Allah (ﷺ) said: "The grave is the first stage of the Hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it (i.e., its torments), then what comes after it is worse." And the Messenger of Allah (ﷺ) said: By Allah, I have never seen any frightening scene but the grave is more frightening than it."

Comments: [Its *isnad* is *saheeh*]

455. It was narrated from Hisham bin 'Urwah from his father from Marwan, and we have no reason to suspect him, who said: 'Uthman (ؓ) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from *Hajj* and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a

أَنْفِقُهُ وَيَقْبَلُ مِنِّي، أَدْرُ خَلْفِي مِنْهُ سِتُّ أَوَاقٍ»
أَنْشَدَكَ اللَّهُ يَا عُثْمَانُ، أَسَمِعْتَهُ؟ - ثَلَاثَ
مَرَّاتٍ - قَالَ: نَعَمْ.

تخريج: إسناده ضعيف لضعف ابن لهيعة
وجهالة مالك بن عبدالله.

٤٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ
مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ بَجِيرٍ الْقَاصُّ، عَنْ هَانِيٍّ مَوْلَى
عُثْمَانَ ؓ قَالَ: كَانَ عُثْمَانُ ؓ إِذَا وَقَفَ
عَلَى قَبْرِ بَنِي، حَتَّى يَبْلُغَ لِحْيَتَهُ، فَقِيلَ لَهُ:
تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي، وَتَبْكِي مِنْ
هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْقَبْرُ
أَوَّلُ مَنَازِلِ الْآخِرَةِ، فَإِنْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ
أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ
مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ (٦٤/١):
«وَاللَّهِ مَا رَأَيْتُ مَنظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ
مِنْهُ».

تخريج: إسناده صحيح.

٤٥٥ - حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ
مُسَهِّرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
مَرْوَانَ - وَمَا إِخَالَهُ يُتَّهَمُ عَلَيْنَا - قَالَ:
أَصَابَ عُثْمَانَ ؓ رُعَافٌ سَنَةَ الرُّعَافِ، حَتَّى
تَخَلَّفَ عَنِ الْحَجِّ وَأَوْصَى، فَدَخَلَ عَلَيْهِ رَجُلٌ
مِنْ قُرَيْشٍ، فَقَالَ: اسْتَخْلِفْ. قَالَ: وَقَالُوهُ؟
قَالَ: نَعَمْ. قَالَ: مَنْ هُوَ؟ قَالَ: فَسَكَتَ،
قَالَ: ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ آخَرُ فَقَالَ لَهُ مِثْلَ مَا

successor. He said: Are they suggesting that? He said: Yes. He said: Who are they suggesting? The man kept quiet. Then another man entered upon him and said something similar to what the first man said, and he gave the same response. Then 'Uthman (رضي الله عنه) said: Are they suggesting az-Zubair? He said: Yes. He said: By the One in Whose hand is my soul, indeed he is the best among them as far as I know, and the most beloved of them to the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

456. 'Abdullah told us: Suwaid told us: 'Ali bin Mus-hir told us a similar report, with his *isnad*.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، سويد- وإن كان فيه كلام- قد تابعه زكريا بن عدي في الحديث الذي قبله.

457. It was narrated that Moosa bin 'Imran bin Mannah said: Aban bin 'Uthman (رضي الله عنه) saw a funeral and stood up for it. He said: 'Uthman bin 'Affan (رضي الله عنه) saw a funeral and stood up for it, then he narrated that the Messenger of Allah (ﷺ) saw a funeral and stood up for it.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، زكريا بن أبي زكريا مترجم في التعجيل، وقال عنه: مجبول.

458. It was narrated from Zaid bin Khalid al-Juhani that he asked 'Uthman bin 'Affan (رضي الله عنه): What do you think if a man has intercourse

قَالَ لَهُ الْأَوَّلُ، وَرَدَّ عَلَيْهِ نَحْوَ ذَلِكَ، قَالَ: فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: قَالُوا: الرَّبِيبُ؟ قَالَ: نَعَمْ. قَالَ: أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ كَانَ لَخَيْرُهُمْ مَا عَلِمْتُ، وَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ. [انظر: ٤٥٦]

تخريج: إسناده صحيح، خ: (٢٧١٧).

٤٥٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ بِإِسْنَادِهِ مِثْلَهُ. [راجع: ٤٥٥]

٤٥٧- حَدَّثَنَا زَكْرِيَّا بْنُ أَبِي زَكْرِيَّا: حَدَّثَنَا يَحْيَى ابْنُ سُلَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ مُوسَى ابْنِ عِمْرَانَ بْنِ مَنَاحٍ قَالَ: رَأَى أَبَانُ بْنُ عُثْمَانَ جَنَازَةً فَقَامَ لَهَا، وَقَالَ: رَأَى عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ جَنَازَةً فَقَامَ لَهَا، ثُمَّ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى جَنَازَةً فَقَامَ لَهَا. [راجع: ٤٢٦]

٤٥٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدٍ

with his wife but does not ejaculate? 'Uthman (رضي الله عنه) said: Let him do *wudoo'* as for prayer, and wash his private part. And 'Uthman (رضي الله عنه) said: I heard it from the Messenger of Allah (ﷺ). I asked 'Ali bin Abi Talib (رضي الله عنه), az-Zubair, Talhah and Ubayy bin Ka'b about that and they told him to do the same thing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (179) and Muslim (347)]

الْجَهَنِّي أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُنْجَسْ؟ فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: يَتَوَضَّأُ كَمَا لِلصَّلَاةِ وَيَغْتَسِلُ ذَكَرَهُ، قَالَ: وَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالزُّبَيْرَ وَطَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، فَأَمَرُوهُ بِذَلِكَ. [راجع: ٤٤٨]

تخريج: إسناده صحيح، خ: (١٧٩) م: (٣٤٧). وهو منسوخ.

459. Mu'adh bin 'Abdur-Rahman narrated that Humran bin Aban told him: I came to 'Uthman bin 'Affan (رضي الله عنه) when he was sitting in al-Maqa'id. He did *wudoo'* and did it well, then he said: I saw the Messenger of Allah (ﷺ) when he was in this place; he did *wudoo'* and did it well, then he said: "Whoever does *wudoo'* as I have done, then goes to the mosque and prays two *rak'ahs*, his previous sins will be forgiven." And he said: The Messenger of Allah (ﷺ) said: "Do not become complacent."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

٤٥٩- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ قَالَ: أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ حُمْرَانَ بْنَ أَبَانَ أَخْبَرَهُ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ جَالِسٌ فِي الْمَقَائِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي هَذَا الْمَجْلِسِ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وَضُوءِي هَذَا، ثُمَّ أَتَى الْمَسْجِدَ، فَرَكَعَ فِيهِ رَكْعَتَيْنِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَلَا تَعْتَرُوا». [انظر: ٤٧٨، ٤٨٣، ٥١٦]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧)

460. 'Ubaidullah bin Muhammad bin Hafs bin 'Umar at-Taimi said: I heard my father say: I heard my paternal uncle 'Ubaidullah bin 'Umar bin Moosa say: I was with Sulaiman bin 'Ali (رضي الله عنه) and an old man of Quraish came in. Sulaiman said: Look at the old man, give him

٤٦٠- حَدَّثَنَا عُيَيْنَةُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عَمِّي عُيَيْنَةَ بْنَ عُمَرَ بْنَ مُوسَى يَقُولُ: كُنْتُ عِنْدَ سُلَيْمَانَ بْنِ عَلِيٍّ، فَدَخَلَ شَيْخٌ مِنْ قُرَيْشٍ، فَقَالَ سُلَيْمَانُ: انْظُرِ الشَّيْخَ، فَأَقْبَعَهُ مَقْعَدًا صَالِحًا، فَإِنَّ لِقُرَيْشٍ حَقًّا. فَقُلْتُ: أَيُّهَا الْأَبِيرُ،

a good seat, for Quraish have a right. I said: O Ameer, shall I not tell you a *hadeeth* that has reached me from the Messenger of Allah (ﷺ)? He said: Yes. I said to him: I have heard that the Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah will humiliate him." He said: Subhanallah, how good this is. Who told you this? I said: Rabee'ah bin Abi 'Abdur-Rahman told me, from Sa'eed bin al-Musayyab, from 'Amr bin 'Uthman bin 'Affan (رضي الله عنه) who said: My father said to me: O my son, if you are put in a position of authority over the people, then honour Quraish, for I heard the Messenger of Allah (ﷺ) say: "Whoever humiliates Quraish, Allah will humiliate him."

Comments: [Hasan because of corroborating evidence]

461. It was narrated from 'Uthman bin 'Affan (رضي الله عنه): 'Abdullah bin az-Zubair said to him when he was besieged: I have camels that I have prepared for you; do you want to go to Makkah, then whoever wants to see you can come and see you? He said: No; I heard the Messenger of Allah (ﷺ) say: "A ram of Quraish whose name is 'Abdullah will seek to commit profanity and wrongdoing in Makkah; he will have half of the burden of mankind's sins."

Comments: [Its *isnad* is *da'if* and its text is *munkar* (odd); it is virtually fabricated]

462. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

أَلَا أُحَدِّثُكَ حَدِيثًا بَلَغَنِي عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: قُلْتُ لَهُ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَهَانَ قُرَيْشًا أَهَانَهُ اللَّهُ» قَالَ: سُبْحَانَ اللَّهِ مَا أَحْسَنَ هَذَا! مَنْ حَدَّثَكَ هَذَا؟ قَالَ: قُلْتُ: حَدَّثَنِي زُبَيْرُ بْنُ أَبِي عُبَيْدٍ الرَّحْمَنِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي أَبِي: يَا بُنَيَّ، إِنَّ وَلِيْتَ مِنْ أَمْرِ النَّاسِ شَيْئًا فَأَكْرِمِ قُرَيْشًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَهَانَ قُرَيْشًا أَهَانَهُ اللَّهُ».

تخريج: حسن لغيره، محمد بن حنفص والد عبيدالله وعمه عبيدالله بن عمر لم يوثقهما غير ابن حبان.

٤٦١- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ الْوَرَّاقُ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ ابْنِ أَبِي عُمَرَ، عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ حِينَ حُصِرَ: إِنَّ عِنْدِي نَجَائِبَ قَدْ أَغْدَدْتُهَا لَكَ، فَهَلْ لَكَ أَنْ نَحْوَلَ إِلَى مَكَّةَ فَيَأْتِيَنَّكَ مَنْ أَرَادَ أَنْ يَأْتِيَنَّكَ؟ قَالَ: لَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُلْجَدُ بِمَكَّةَ كَبِشٌ مِنْ قُرَيْشٍ، اسْمُهُ عَبْدُ اللَّهِ، عَلَيْهِ مِثْلُ نِصْفِ أَوْزَارِ النَّاسِ». [انظر: ٤٨١، ٤٨٢]

تخريج: إسناده ضعيف، ومنه منكر شبه موضوع.

٤٦٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، وَيَعْلَى بْنُ حَكِيمٍ،

"The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [A *saheeh hadeeth*, Muslim (1409)]

عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ، عَنْ أَبِيَانَ بْنِ عُثْمَانَ
ابْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ؓ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «لَا يَتَكَحَّحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا
يَخْطُبُ». [راجع: ٤٠١]

تخريج: حديث صحيح، م: (١٤٠٩)، إسناده من طريق يعلى بن حكيم صحيح، ومطر
الوراق- وإن كان فيه كلام- قد توبع.

463. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (ؓ) said, speaking from his minbar: I am going to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (ﷺ) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [*Hasan*, and its *isnad* is *da'eef* because Mus'ab bin Thabit is unknown]

٤٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
كَهْمَسٌ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ عَنْ عَبْدِ
اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ عُثْمَانُ ؓ وَهُوَ
يَخْطُبُ عَلَى (٦٥/١) مِنْبَرِهِ: إِنِّي مُحَدِّثُكُمْ
حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ يَكُنْ
يَمْتَنِعُنِي أَنْ أُحَدِّثَكُمْ بِهِ إِلَّا الضَّرُّ بِكُمْ، إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَرَسُ لَيْلَةٍ
فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا
وَيُصَامُ نَهَارُهَا». [راجع: ٤٣٣]

تخريج: حسن، وهذا إسناده ضعيف لضعف
مصعب بن ثابت.

464. It was narrated from 'Uthman bin 'Affan (ؓ) that the Prophet (ﷺ) said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26)]

٤٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ خَالِدًا عَنْ أَبِي بَشِيرٍ الْعَنْبَرِيِّ، عَنْ
حُمْرَانَ بْنِ أَبِيَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ؓ عَنِ
النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ لَا إِلَهَ
إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». [انظر: ٤٩٨]

تخريج: إسناده صحيح، م: (٢٦)

465. Nubaih bin Wahb narrated that the eye of 'Umar bin 'Ubaidullah became inflamed when he was in *ihram*, and he wanted to apply kohl to it, but

٤٦٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ:
حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْسٍ: حَدَّثَنِي نُبَيْهِ بْنُ
وَهَبٍ: أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ رَمَدَتْ

Aban bin 'Uthman (رضي الله عنه) forbade him to do that and told him to apply aloes to it. He said that 'Uthman (رضي الله عنه) narrated from the Messenger of Allah (ﷺ) that he had done that.

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

466. It was narrated from Nubaih bin Wahb that 'Umar bin Ubaidullah wanted to arrange a marriage for his son when he was in *ihram*, but Aban forbade him to do that and said that 'Uthman narrated that the Messenger of Allah (ﷺ) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

467. It was narrated that Rabah said: My masters married me to a Roman slave girl of theirs and she bore me a black boy. Then she fell in love with a Roman slave whose name was Yuhannas, and he spoke to her in their language. Then she got pregnant. She had borne me a child who was black like me, then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yuhannas. I asked Yuhannas and he admitted it. I went to 'Uthman bin 'Affan (رضي الله عنه) and told him about that. He sent for them and asked them, then he said: I will pass judgement between you according to the judgement of the Messenger

عَنْهُ وَهُوَ مُحْرِمٌ، فَأَرَادَ أَنْ يُكْحَلَهَا، فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ، وَأَمَرَهُ أَنْ يُضَمَّدَهَا بِالصَّبْرِ، وَزَعَمَ أَنَّ عُثْمَانَ (رضي الله عنه) حَدَّثَ عَنْ رَسُولِ اللَّهِ، أَنَّهُ فَعَلَ ذَلِكَ. [راجع: ٤٢٢]

تخريج: إسناده صحيح، م: (١٢٠٤).

٤٦٦- حَدَّثَنَا عُفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهَبٍ: أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ ابْنَهُ وَهُوَ مُحْرِمٌ فَنَهَاهُ أَبَانُ، وَزَعَمَ أَنَّ عُثْمَانَ (رضي الله عنه) حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يُنْكَحُ». [راجع: ٤٠١]

تخريج: إسناده صحيح، م: (١٤٠٩).

٤٦٧- حَدَّثَنَا عُفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ يُحَدِّثُ عَنْ رَبَاحٍ قَالَ: زَوَّجَنِي أَهْلِي أَمَةً لَهَا رُومِيَّةٌ، وَلَدَتْ لِي غُلَامًا أَسْوَدًا، فَتَلَقَّيْتُهَا عَبْدٌ رُومِيٌّ يَقَالُ لَهُ: يُوحَنَسُ فَجَعَلَ يُرَاقِبُنِي بِالرُومِيَّةِ، فَحَمَلْتُ، وَقَدْ كَانَتْ وَلَدْتُ لِي غُلَامًا أَسْوَدًا مِثْلِي، فَجَاءَتْ بِغُلَامٍ وَكَأَنَّهُ زُرْعَةٌ مِنَ الْوَزْعَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ فَقَالَتْ: هُوَ مِنْ يُوْحَنَسَ. فَسَأَلْتُ يُوحَنَسَ فَأَعْتَرَفَ، فَأَتَيْتُ عُثْمَانَ بْنَ عُفَّانَ (رضي الله عنه)، فَذَكَرْتُ ذَلِكَ لَهُ، فَأَرْسَلَ إِلَيْهِمَا فَسَأَلَهُمَا، ثُمَّ قَالَ: سَأَقْضِي بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ

of Allah (ﷻ): the child is to be attributed to the (husband of the) woman, and the fornicator gets nothing. He attributed the child to me and flogged them both. Then later on she gave birth to a black child.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

468. It was narrated that Abu Umamah bin Sahl said: I was with 'Uthman (رضي الله عنه) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saying in *al-Balat*. 'Uthman (رضي الله عنه) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just now. We said: Allah will suffice you against them, O Amcer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who disbelieved after having become Muslim, or a man who committed *zina* after being married, or a man who killed a person not in retaliation of murder. But by Allah, I never committed *zina* either during the *Jahiliyyah* or in Islam, I never wanted to change my religion since Allah, may He be glorified and exalted, guided me, and I never killed anyone. So why do they want to kill me?

Comments: [Its *isnad* is *saheeh*]

الْحَجَرُ» فَأَلْحَقَهُ بِي، قَالَ: فَجَلَدَهُمَا،
فَوَلَدْتُ لِي بَعْدَ غُلَامًا أَسْوَدَ. [راجع: ٤١٦]

تخريج: إسناده ضعيف لجهالة رباح.

٤٦٨- حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ
قَالَ: كُنْتُ مَعَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ فِي الدَّارِ وَهُوَ
مَحْضُورٌ قَالَ: وَكُنَّا نَدْخُلُ مَدْخَلًا إِذَا دَخَلْنَاهُ
سَمِعْنَا كَلَامَ مَنْ عَلَى الْبَلَّاطِ، قَالَ: فَدَخَلَ
عُثْمَانُ يَوْمًا لِحَاجَةٍ، فَخَرَجَ إِلَيْنَا مُتَعَبًا لَوْنُهُ،
فَقَالَ: إِنَّهُمْ لَبَشَوْعُدُونِي بِالْقَتْلِ أَنَا. قَالَ:
قُلْنَا: يَكْفِيكَهُمُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ:
فَقَالَ: وَبِمَ يَقْتُلُونِي؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «إِنَّهُ لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا
فِي إِحْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ
رَأَى بَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَفْسًا بَغَيْرِ نَفْسٍ»
فَوَاللَّهِ مَا زُنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ قَطُّ،
وَلَا تَمَنَيْتُ بَدَلًا بِدِينِي مِمَّا هَدَانِي اللَّهُ عَزَّ
وَجَلَّ. وَلَا قَتَلْتُ نَفْسًا، فِيمَ يَقْتُلُونِي؟
[راجع: ٤٣٧]

تخريج: إسناده صحيح.

469. It was narrated that 'Amir bin Sa'd said: Husain bin Abi Waqqas said: I heard 'Uthman bin 'Affan (رضي الله عنه) say: What prevented me from narrating from the Messenger of Allah (ﷺ) was not the fact that I was not the most knowledgeable of his Companions about what he said, but I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell." And he said: Husain was the most aware of his companions of what he said.

Comments: [Its *isnad* is *hasan*]

470. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (رضي الله عنه) said: I heard 'Uthman (رضي الله عنه) say on the *minbar*: O people, I concealed from you a *hadeeth* that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [Its *isnad* is *hasan*]

471. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There is no Muslim who leaves his house, intending to travel or otherwise, and says when leaving: 'In the Name of Allah, I believe in Allah, I seek the protection of Allah, I put

٤٦٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ (ح) وَشَرِيحٌ وَحُسَيْنٌ قَالَا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ غَامِرِ ابْنِ سَعْدٍ - قَالَ حُسَيْنٌ: ابْنُ أَبِي وَقَّاصٍ - قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا يَمْنَعُنِي أَنْ أُحَدِّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنْ لَا أَكُونَ أَوْعَى أَصْحَابِهِ عَنْهُ، وَلَكِنِّي أَشْهَدُ لَسَمْعَتِهِ يَقُولُ: «مَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». وَفَالَ حُسَيْنٌ: أَوْعَى صَحَابَتِهِ عَنْهُ.

تخريج: إسناده حسن والحديث متواتر.

٤٧٠- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي زُهْرَةُ بْنُ مَعْبُدٍ الْقُرَشِيُّ، عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ عَلَى الْمِنْبَرِ: أَيُّهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ كَرَاهِيَةً تَفَرُّقِكُمْ عَنِّي، ثُمَّ بَدَأَ لِي أَنْ أُحَدِّثَكُمْوَهُ لِيُخْتَارَ امْرُؤٌ لِنَفْسِهِ مَا بَدَأَ لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ تَعَالَى خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيَمَا سِوَاهُ مِنَ الْمَنَازِلِ». [راجع: ٤٤٢]

تخريج: إسناده حسن.

٤٧١- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ صَالِحِ ابْنِ كَيْسَانَ عَنْ رَجُلٍ، عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَخْرُجُ مِنْ بَيْتِهِ يُرِيدُ سَفَرًا أَوْ غَيْرَهُ فَقَالَ

my trust in Allah, there is no strength and no power except with Allah, but he will be granted the goodness of that going out, and the evil of that going out will be diverted from him."

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعيف لجهالة الرجل الذي روى عنه صالح بن كيسان.

472. It was narrated that 'Uthman (رضي الله عنه) said: I saw the Messenger of Allah ﷺ doing *wudoo'*. He washed his face three times and his hands three times, and he wiped his head and washed his feet.

Comments: [A *Saheeh hadeeth*; this *isnad* is *da'eef*]

(٦٦/١) حِينَ يَخْرُجُ: بِسْمِ اللَّهِ، آمَنْتُ بِاللَّهِ، اِعْتَصَمْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، إِلَّا رُزِقَ خَيْرَ ذَلِكَ الْمَخْرَجِ، وَصُرِفَ عَنْهُ شَرُّ ذَلِكَ الْمَخْرَجِ.

٤٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَعَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ غَسْلًا. [انظر: ٥٢٧]

تخریج: حدیث صحیح، وهذا إسناده ضعيف، الحجاج مدلس وقد عنعن، وعطاء لم يدرك عثمان.

473. Abu Sakhr al Jami' bin Shaddad told me that he said: I heard Humran bin Aban tell Abu Burdah in the mosque of Basrah, when I was standing next to him, that he heard 'Uthman bin 'Affan (رضي الله عنه) narrating from the Prophet (ﷺ) that he said: "Whoever does *wudoo'* properly as enjoined by Allah, may He be glorified and exalted, the five prayers will be an expiation for whatever comes in between them."

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

٤٧٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي مَسْجِدِ الْبَصْرَةِ، وَأَنَا قَائِمٌ مَعَهُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، فَالْصَّلَاةُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [راجع: ٤٠٦]

تخریج: إسناده صحيح، م: (٢٣١).

474. It was narrated that Aban bin 'Uthman said: I heard 'Uthman bin 'Affan (رضي الله عنه) say: The Messenger of Allah (ﷺ) said:

٤٧٤- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الرِّئَادِ عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

"Whoever says at the beginning of the day or the beginning of the night, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, nothing will harm him during that day or that night."

Comments: [Its *isnad* is *hasan*]

475. It was narrated from Yazeed bin Mawhab that 'Uthman (رضي الله عنه) said to Ibn 'Umar (رضي الله عنه): Judge between the people. He said: I will not judge between two people or lead two men in prayer. Did you not hear the Prophet (ﷺ) say, "Whoever seeks refuge with Allah has indeed sought refuge with a powerful one"? 'Uthman (رضي الله عنه) said: Yes I did. He said: Then I seek refuge with Allah lest you appoint me to some post. So 'Uthman (رضي الله عنه) let him off and said: Do not tell anyone else about this.

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef* because of the weakness of Abu Sinan]

476. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever does *wudoo'* and does *wudoo'* well, his sins come out of his body, even from beneath his nails."

Comments: [Its *isnad* is *saheeh*, Muslim (245)]

477. It was narrated from Abu Salih, the freed slave of 'Uthman (رضي الله عنه), that 'Uthman (رضي الله عنه) said: O

«مَنْ قَالَ فِي أَوَّلِ يَوْمِهِ، أَوْ فِي أَوَّلِ لَيْلَتِهِ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ يَضُرَّهُ شَيْءٌ فِي ذَلِكَ الْيَوْمِ، أَوْ فِي بَلِّكَ اللَّيْلَةِ». [راجع: ٤٤٦]

تخريج: إسناده حسن.

٤٧٥- حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَبُو سَيَّانٍ عَنْ يَزِيدَ بْنِ مَوْهَبٍ أَنَّ عُثْمَانَ (رضي الله عنه) قَالَ لِابْنِ عُمَرَ (رضي الله عنه) أَقْضِ بَيْنَ النَّاسِ. فَقَالَ: لَا أَقْضِي بَيْنَ اثْنَيْنِ، وَلَا أُوْمُّ رَجُلَيْنِ، أَمَّا سَمِعْتَ النَّبِيَّ (ﷺ) يَقُولُ: «مَنْ عَادَ بِاللَّهِ فَقَدْ عَادَ بِمَعَادٍ؟». قَالَ عُثْمَانُ (رضي الله عنه): بَلَى. قَالَ: فَإِنِّي أَعُوذُ بِاللَّهِ أَنْ تَسْتَعْمِلَنِي. فَأَعْفَاهُ، وَقَالَ: لَا تُخْبِرْ بِهَذَا أَحَدًا.

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف أبي سنان.

٤٧٦- حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عُفَّانَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ». [راجع: ٤١٥]

تخريج: إسناده صحيح، م: (٢٤٥).

٤٧٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ سَنَةَ سِتٍّ وَعِشْرِينَ: حَدَّثَنَا رِشْدِيُّ بْنُ

people, move on in the middle of the day, for I am moving on in the middle of the day. So the people moved on in the middle of the day. Then he said: O people, I shall tell you a *hadeeth* of which I have not spoken since I heard it from the Messenger of Allah (ﷺ) until this day. The Messenger of Allah (ﷺ) said: "Guarding the border for one day for the sake of Allah is better than a thousand other days, so let a man guard the border as much as he wants." Have I conveyed the message to you? They said: Yes. He said: O Allah, bear witness.

Comments: [A *hasan hadeeth*, but this *isnad* is *da'eef*]

478. It was narrated that Humran said: 'Uthman was sitting in *al-Maqa'id*. He called for water and did *wudoo'*, then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* in this place where I am sitting, then he said: "Whoever does *wudoo'* as I have done, then gets up and prays two *rak'ahs*, his previous sins will be forgiven." And the Messenger of Allah (ﷺ) said: "Do not become complacent."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

479. Abu 'Awn al-Ansari narrated that 'Uthman bin 'Affan (رضي الله عنه) said to Ibn Mas'ood: Are you going to give up what I heard about you? He was apologetic, then 'Uthman (رضي الله عنه) said: Woe to

سَعْدٌ عَنْ زُهْرَةَ بْنِ مَعْبُدٍ، عَنْ أَبِي صَالِحٍ مَوْلَى
عُثْمَانَ أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَيُّهَا النَّاسُ،
هَجَرُوا فَإِنِّي مُهَجَّرٌ. فَهَجَرَ النَّاسُ، ثُمَّ قَالَ:
أَيُّهَا النَّاسُ، إِنِّي مُحَدِّثُكُمْ بِحَدِيثٍ مَا تَكَلَّمْتُ
بِهِ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ، إِلَى يَوْمِي
هَذَا، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَاطَ يَوْمٍ فِي
سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ يَوْمٍ مِمَّا سِوَاهُ،
فَلْيَرَابِطِ امْرُؤٌ حَيْثُ شَاءَ» هَلْ بَلَّغْتُكُمْ؟ قَالُوا:
نَعَمْ، قَالَ: اللَّهُمَّ اشْهَدْ. [راجع: ٤٤٢]

تخريج: حديث حسن، وهذا إسناد
ضعيف، سويد بن سعيد مختلف فيه، ورشد بن
بن سعد ضعيف.

٤٧٨- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ:
حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ
التَّيْمِيِّ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ حُمْرَانَ
قَالَ: كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ قَاعِدًا فِي الْمَقَاعِدِ، فَدَعَا
بِرَوْضِهِ فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
تَوَضَّأَ فِي مَقْعَدِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ
مِثْلَ وَضُوعِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، غُفِرَ
لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تَعْتَرُوا». [راجع: ٤٥٩]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

٤٧٩- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا أَرْطَاءُ -
يَعْنِي ابْنَ الْمُنْذِرِ -: أَخْبَرَنِي أَبُو غَوْثٍ
الْأَنْصَارِيُّ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ
مَسْعُودٍ: هَلْ أَنْتَ مُتِّهِ عَمَّا بَلَغَنِي عَنْكَ؟

you! I heard and remembered and it is not as you heard; the Messenger of Allah (ﷺ) said: "A leader will be killed and a criminal will commit a crime." I am the one who will be killed, not 'Umar (رضي الله عنه); rather 'Umar (رضي الله عنه) was killed by one man, but a group of people will kill me.

Comments: [Its *isnad* is *da'ef*]

فَاعْتَدَرَ بَعْضَ الْعُدَرِ، فَقَالَ عُثْمَانُ ﷺ: وَيَحْتَكَ، إِنِّي قَدْ سَمِعْتُ وَحَفِظْتُ، وَلَيْسَ كَمَا سَمِعْتُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيُقْتَلُ أَمِيرٌ وَيَنْتَرِي مُنْتَرِي» وَإِنِّي أَنَا الْمَقْتُولُ، وَلَيْسَ عُمَرُ ﷺ، إِنَّمَا قَتَلَ عُمَرُ وَاحِدًا، وَإِنَّهُ يُجْتَمَعُ عَلَيَّ.

تخريج: إسناده ضعيف، أبو عون الانصاري لم يوثقه غير ابن حبان وروايته عن عثمان مرسله.

480. 'Uthman bin 'Affan (رضي الله عنه) said to his nephew: Did you meet the Messenger of Allah (ﷺ)? He said: No, but there reached me of his knowledge and certainty of faith that which would reach a virgin in her seclusion. He ['Uthman] recited the *tashahhud* then he said: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

٤٨٠ - حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عُثْمَانَ بْنَ عَفَّانٍ ﷺ قَالَ لَهُ: ابْنَ أَخِي، أَذَرَكْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: فَقُلْتُ لَهُ: لَا، وَلَكِنْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ وَالْيَقِينِ مَا يَخْلُصُ إِلَى الْعُدَرَاءِ فِي سِرِّهَا. قَالَ: فَتَشَهَّدَ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ، وَأَمَنَ بِمَا بُعِثَ بِهِ مُحَمَّدٌ ﷺ، ثُمَّ هَاجَرْتُ الْهِجْرَتَيْنِ كَمَا (٦٧/١) قُلْتُ، وَنِلْتُ صِهْرَ رَسُولِ اللَّهِ ﷺ، وَبَايَعْتُ رَسُولَ اللَّهِ ﷺ، قَوْلَ اللَّهِ مَا غَضِيْتُهُ وَلَا غَشِيْتُهُ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ. [انظر: ٥٦١]

تخريج: إسناده صحيح، خ: (٣٦٩٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3696)]

481. It was narrated from al-Mugheerah bin Shu'bah that he entered upon 'Uthman (رضي الله عنه) when he was under siege and said: You are the leader of the people and

٤٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: وَأَخْبَرَنِي الْأَوْزَاعِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، أَنَّهُ حَدَّثَهُ عَنِ الْمُغِيرَةِ

there has befallen you what you see. I am going to suggest to you three options; choose one of them. Either go out and fight them, because you have numbers and strength, and you are in the right and they are in the wrong; or we will make another door for you other than the door where they are, then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Mu'awiyah. 'Uthman (ؓ) said: As for going out and fighting, I will never be the first successor of the Messenger of Allah (ﷺ) to shed blood among his *ummah*; as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah say, "A man of Quraish will commit profanity in Makkah and half the punishment of the world will be upon him", and I will never be that one; as for going to Syria, because they are the people of Syria and Mu'awiyah is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef* because it is interrupted]

482. It was narrated from Ibn al-Mubarak... and he mentioned the same *hadeeth*, and said "will commit profanity."

Comments: [A *da'eef hadeeth* it is repeat of the previous *hadeeth*]

483. It was narrated from Mu'adh bin 'Abdur-Rahman at-Taimi, from Humran the freed

ابنِ سُبَيْبَةَ: أَنَّهُ دَخَلَ عَلَى عُثْمَانَ ؓ وَهُوَ مَحْضُورٌ، فَقَالَ: إِنَّكَ إِمَامُ الْعَامَّةِ، وَقَدْ نَزَلَ بِكَ مَا تَرَى، وَإِنِّي أَعْرِضُ عَلَيْكَ خِيَصَالًا ثَلَاثًا، اخْتَرِ إِحْدَاهُنَّ: إِمَّا أَنْ تَخْرُجَ فَتَقَاتِلَهُمْ، فَإِنَّ مَعَكَ عَدَدًا وَقُوَّةً، وَأَنْتَ عَلَى الْحَقِّ، وَهُمْ عَلَى الْبَاطِلِ، وَإِمَّا أَنْ نَخْرِقَ لَكَ بَابًا سِوَى الْبَابِ الَّذِي هُمْ عَلَيْهِ، فَتَقُودَ عَلَى رَوَاجِلِكَ، فَتَلْحَقَ بِمَكَّةَ، فَإِنَّهُمْ لَنْ يَسْتَحِلُّوكَ وَأَنْتَ بِهَا، وَإِمَّا أَنْ تَلْحَقَ بِالشَّامِ، فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةُ. فَقَالَ عُثْمَانُ ؓ: أَمَّا أَنْ أَخْرُجَ فَأَقَاتِلَ، فَلَنْ أَكُونَ أَوَّلَ مَنْ خَلَفَ رَسُولَ اللَّهِ ﷺ فِي أُمَّتِهِ بِسَفْكِ الدِّمَاءِ، وَأَمَّا أَنْ أَخْرُجَ إِلَى مَكَّةَ فَإِنَّهُمْ لَنْ يَسْتَحِلُُّونِي بِهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُلْحِدُ رَجُلٌ مِنْ قُرَيْشٍ بِمَكَّةَ، يَكُونُ عَلَيْهِ نِصْفُ عَذَابِ الْعَالَمِ» فَلَنْ أَكُونَ أَنَا إِيَّاهُ، وَأَمَّا أَنْ أَلْحَقَ بِالشَّامِ فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةُ، فَلَنْ أَفَارِقَ دَارَ هِجْرَتِي، وَمُجَاوَرَةَ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٦١]

تخریج: إسناده ضعيف لانقطاعه، محمد بن عبدالمك لا يثبت سماعه من المغيرة.

٤٨٢ - حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ... فَذَكَرَ الْحَدِيثَ وَقَالَ: «يُلْحِدُ». [انظر: ٤٦١]

تخریج: ضعيف كسابقه، ابن المبارك: هو عبدالله، وهو يرويه عن الأوزاعي.

٤٨٣ - حَدَّثَنَا حَجَّاجٌ وَيُونُسُ قَالَا: حَدَّثَنَا لَيْثٌ. قَالَ حَجَّاجٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَبْدِ

slave of 'Uthman (رضي الله عنه), from 'Uthman (رضي الله عنه), that he said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* and does it properly, then goes and offers an obligatory prayer, his sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

اللَّهُ بْنُ أَبِي سَلَمَةَ وَنَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى صَلَاةٍ مَكْتُوبَةٍ فَصَلَّاهَا، غُفِرَ لَهُ ذَنْبُهُ».

[راجع: ٤٥٩]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

484. It was narrated that Humran said: 'Uthman (رضي الله عنه) did *ghusl* every day since he became Muslim. I brought water for him one day to do *wudoo'* for prayer. After he did *wudoo'*, he said: I wanted to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). Then I decided not to tell it to you. al-Hakam bin al-'As said: O Ameer al-Mu'mineen, if it is enjoining us to do good we will do it and if it is warning us of a bad thing we will avoid it. He said: I will tell it to you: the Messenger of Allah (ﷺ) did *wudoo'* in this manner, then he said: "Whoever does *wudoo'* in this manner and does it well, then goes and prays, bowing and prostrating properly, it (the prayer) will expiate his sins between that prayer and the next, unless he does something serious" i.e., major sin.

Comments: [A *Saheeh hadeeth*, Muslim (228) and this *isnad* is *hasan*]

485. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: "Allah admitted to Paradise a

٤٨٤ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا أَبُو غَوَّانَةَ عَنْ عَاصِمٍ، عَنِ الْمُسَيَّبِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ حُمْرَانَ قَالَ: كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ يَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً مُنْذُ أَسْلَمَ، فَوَضَعْتُ وَضُوءًا لَهُ ذَاتَ يَوْمٍ لِلصَّلَاةِ، فَلَمَّا تَوَضَّأَ قَالَ: إِنِّي أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ: بَدَأَ لِي أَنْ لَا أُحَدِّثَكُمْوَهُ. فَقَالَ الْحَكَمُ بْنُ أَبِي الْعَاصِ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ كَانَ خَيْرًا فَتَأْخُذْ بِهِ، أَوْ شَرًّا فَتَقِيهِ. قَالَ: فَقَالَ: فَإِنِّي مُحَدِّثُكُمْ بِهِ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ هَذَا الْوُضُوءَ، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَذَا الْوُضُوءَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا، كَفَرَتْ عَنْهُ مَا بَيْنَهَا وَبَيْنَ الصَّلَاةِ الْآخَرَى، مَا لَمْ يُصِبْ مَقْتَلَةً» يَغْنِي: كَبِيرَةً.

تخريج: حديث صحيح، م: (٢٢٨)، وهذا إسناده حسن.

٤٨٥ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ، عَنْ عَطَاءِ بْنِ قَرُوحٍ، عَنْ عُثْمَانَ بْنِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hasan hadeeth*]

486. It was narrated from 'Ikrimah bin Khalid: a man from Madinah told me that the *mu'adhdhin* gave the call to 'Asr prayer and 'Uthman (رضي الله عنه) called for water and purified himself, then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever purifies himself as he has been enjoined and prays as he has been enjoined, his sins will be expiated." Then he called four of the Companions of the Messenger of Allah (ﷺ) to testify to that, and they testified that the Prophet (ﷺ) had said that.

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef*]

487. It was narrated that Busr bin Sa'eed said: 'Uthman (رضي الله عنه) came to *al-Maqa'id* and called for water for *wudoo'*. He rinsed his mouth and nose, then he washed his face three times, then he washed his hands three times each, then he wiped his head and (washed) his feet three times each. Then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* like this. O people, isn't that true? They said: Yes - i.e., a group of the Companions of the Messenger of Allah (ﷺ) who were with him.

«أَدْخَلَ اللَّهُ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا: قَاضِيًا وَمُقْتَضِيًا، وَبَائِعًا وَمُسْتَرِيًا». [راجع: ٤١٠]

تخريج: حديث حسن، عطاء بن فروخ روى عنه اثنان، ولم يوثقه غير ابن حبان، وذكر علي بن المديني في «العلل» انه لم يلق عثمان.

٤٨٦- حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ: أَنَّ الْمُؤَدِّنَ أَذَّنَ بِصَلَاةِ الْعَصْرِ، قَالَ: فَدَعَا عُثْمَانُ ﷺ بِطَهُورٍ فَتَطَهَّرَ، قَالَ: ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَطَهَّرَ كَمَا أُمِرَ، وَصَلَّى كَمَا أُمِرَ، كُفِّرَتْ عَنْهُ ذُنُوبُهُ» فَاسْتَشْهَدَ عَلَى ذَلِكَ أَرْبَعَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: فَشَهِدُوا لَهُ بِذَلِكَ عَلَى النَّبِيِّ ﷺ.

تخريج: حسن لغيره، وله شاهد من حديث أبي أيوب الآتي، برقم: (٢٣٥٩٥)، وهذا إسناد ضعيف: إبراهيم بن المهاجر فيه لين، والرجل من أهل المدينة مجهول.

٤٨٧- حَدَّثَنَا ابْنُ الْأَشَجِيِّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ قَالَ: أَتَى عُثْمَانُ الْمَقَاعِدَ، فَدَعَا بِوُضُوءٍ، فَتَمَضَّمَصَرَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَبَيَدَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَرِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ هَكَذَا يَتَوَضَّأُ، يَا هَؤُلَاءِ أَكْذَالُكَ؟ قَالُوا: نَعَمْ. لِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عِنْدَهُ. [راجع: ٤٠٤]

Comments: [A *Saliech hadeeth*, its *isnad* is *hasan*, Muslim (230)]

488. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that he called for water and did *wudoo'* in *al-Maq'ad*. He did *wudoo'*, washing each part three times, then he said to the Companions of the Messenger of Allah (ﷺ): Did you see the Messenger of Allah (ﷺ) doing (*wudoo'*) like this? They said: Yes.

Comments: [A *Saliech hadeeth* and its *isnad* is *qawi*]

تخریج: حدیث صحیح، وإسناده حسن، م: (۲۳۰).

۴۸۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا شُعْبَانُ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ عَنْ بُشَيْرِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ (رضي الله عنه) أَنَّهُ دَعَا بِمَاءٍ فَتَوَضَّأَ عِنْدَ الْمَقَاعِدِ، فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ لِأَصْحَابِ رَسُولِ اللَّهِ (ﷺ): هَلْ رَأَيْتُمْ رَسُولَ اللَّهِ (ﷺ) فَعَلَ هَذَا؟ قَالُوا: نَعَمْ. [راجع: ۴۰۴] قَالَ أَبِي: هَذَا الْعَدِيُّ كَانَ بِمَكَّةَ مُسْتَمْلِي ابْنِ عُيَيْنَةَ.

تخریج: حدیث صحیح کسابقہ، وإسناده قوی.

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (رضي الله عنه), said: I saw 'Uthman bin 'Affan (رضي الله عنه) call for water at the door of the mosque. He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two *rak'ahs*. Then he said: I have done *wudoo'* for you as I saw the Messenger of Allah (ﷺ) do *wudoo'*, then I prayed two *rak'ahs* as I saw him do. When the Messenger of Allah (ﷺ) had finished praying his two *rak'ahs*, he said: "Whoever does *wudoo'* as

۴۸۹- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْخَارِثِ التِّيمِيُّ عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ التِّيمِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ (رضي الله عنه) قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ (رضي الله عنه) دَعَا بِوَضُوءٍ وَهُوَ عَلَى بَابِ الْمَسْجِدِ، فَغَسَلَ يَدَيْهِ، ثُمَّ مَضْمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، وَأَمَرَ يَدَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ، ثُمَّ مَرَّ بِهِمَا عَلَى لِحْيَتَيْهِ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ قَالَ: تَوَضَّأْتُ لَكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ (ﷺ) تَوَضَّأَ، ثُمَّ رَكَعْتُ رَكْعَتَيْنِ كَمَا رَأَيْتُهُ رَكَعَ. قَالَ: ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ) حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ: «مَنْ تَوَضَّأَ كَمَا تَوَضَّأْتُ، ثُمَّ

I have done, then prays two *rak'ahs* in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*]

490. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (رضي الله عنه)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (رضي الله عنه). So he went and told that to 'Uthman (رضي الله عنه), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitan* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (ﷺ) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present. As for his saying that he

رَكَعَ رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا كَانَ بَيْنَهُمَا وَبَيْنَ صَلَاتِهِ بِالْأَمْسِ.

[راجع: ٤٥٩]

تخریج: حدیث صحیح کسابقہ، وإسناده حسن.

٤٩٠- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ قَالَ: لَقِيَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ الْوَلِيدُ بْنُ عُقْبَةَ، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكَ قَدْ جَفَوْتَ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أُبْلِغُهُ أَنِّي لَمْ أَفِرْ يَوْمَ عَيْبَانَ - قَالَ عَاصِمٌ: يَقُولُ: يَوْمَ أُحُدٍ - وَلَمْ أَتَخَلَّفْ يَوْمَ بَدْرٍ، وَلَمْ أَتْرُكْ سُنَّةَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: فَانْطَلَقَ فَخَبَّرَ ذَلِكَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ. فَقَالَ: فَقَالَ: أَمَّا قَوْلُهُ: إِنِّي لَمْ أَفِرْ يَوْمَ عَيْبَانَ، فَكَيفَ يُعَيِّرُنِي بِذَنْبٍ وَقَدْ عَفَا اللَّهُ عَنْهُ، فَقَالَ: ﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾ (آل عمران: ١٥٥)، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْرٍ، فَإِنِّي كُنْتُ أَمْرَضُ رُقَيَّْةَ بِنْتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمِي، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمِهِ فَقَدْ شَهِدَ، وَأَمَّا قَوْلُهُ: إِنِّي لَمْ أَتْرُكْ سُنَّةَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَإِنِّي لَا أُطِيقُهَا وَلَا هُوَ، فَأَيُّهُ فَحَدَّثَهُ بِذَلِكَ. [انظر: ٥٥٦]

تخریج: إسناده حسن.

did not turn away from the way of 'Umar (ؓ), I cannot bear it and not even he could bear it. Go and tell him that.

Comments: [Its *isnad* is *hasan*]

491. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: Whoever prays 'Isha' in congregation, it will be like spending half the night in prayer (*qiyam*) and whoever prays 'Isha' and *Fajr* in congregation, it will be like spending the whole night in prayer."

Comments: [Its *isnad* is *saheeh*, Muslim (656)]

492. It was narrated that Nubaih bin Wahb said: Ibn Ma'mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin 'Uthman who was the Ameer of *Hajj*. I came to him and said to him: Your brother wants to arrange his son's marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in *ihram* should not get married or arrange a marriage. Then he narrated a similar report from 'Uthman (ؓ) and attributed it to the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

493. It was narrated from Humran, the freed slave of 'Uthman (ؓ) that 'Uthman did *wudoo'* in *al-Maqaid*; he washed each part of the body three times

٤٩١- حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي سَهْلٍ - يَغْنِي عُثْمَانَ بْنُ حَكِيمٍ - : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ عَنْ عُثْمَانَ بْنِ عَفَّانَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ، كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجَرَ فِي جَمَاعَةٍ، كَانَ كَقِيَامِ لَيْلَةٍ». [راجع: ٤٠٨]

تخريج: إسناده صحيح، م: (٦٥٦).

٤٩٢- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: أَرَادَ ابْنُ مَعْمَرٍ أَنْ يُنْكِحَ ابْنَتَهُ ابْنَةَ شَيْبَةَ بْنِ جُبَيْرٍ، فَبَعَثَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ أَمِيرُ الْمُؤَسِّمِ، فَأَتَيْتُهُ، فَقُلْتُ لَهُ: إِنَّ أَخَاكَ أَرَادَ أَنْ يُنْكِحَ ابْنَتَهُ، فَأَرَادَ أَنْ يُشْهَدَكَ ذَلِكَ. فَقَالَ: أَلَا أَرَاهُ عِرَاقِيًّا جَافِيًّا، إِنَّ الْمُحْرِمَ لَا يُنْكِحُ وَلَا يُنْكَحُ، ثُمَّ حَدَّثَ عَنْ عُثْمَانَ ؓ بِمِثْلِهِ يَرْفَعُهُ. [راجع: ٤٠١]

تخريج: إسناده صحيح، م: (١٤٠٩).

٤٩٣- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ ؓ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ، فَغَسَلَ ثَلَاثًا ثَلَاثًا، وَقَالَ:

and said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (277)]

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ وَضُوءِي هَذَا، ثُمَّ قَامَ إِلَى الصَّلَاةِ، سَقَطَتْ خَطَايَاهُ» يَعْنِي مِنْ وَجْهِهِ وَيَدَيْهِ وَرِجْلَيْهِ وَرَأْسِهِ. [راجع: ٤٠٠]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

494. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah bin Ma'mar had a problem in his eyes. He sent word to Aban bin 'Uthman (رضي الله عنه) - Sufyan said: He was the Ameer (of Hajj) - to ask what he should do. He said: Apply aloes to them, for I heard 'Uthman (رضي الله عنه) narrate that from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

٤٩٤- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: اشْتَكَى عُمَرُ ابْنُ عُثَيْدٍ اللَّهَ بْنَ مَعْمَرٍ عَيْنَيْهِ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ - قَالَ سُفْيَانُ: وَهُوَ أَمِيرٌ -: مَا يَصْنَعُ بِهِمَا؟ قَالَ: قَالَ: ضَمَدَهُمَا بِالنَّصِيرِ، فَإِنِّي سَمِعْتُ عُثْمَانَ ﷺ يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٦٥]

تخريج: إسناده صحيح، م: (١٢٠٤).

495. It was narrated from Aban bin 'Uthman (رضي الله عنه) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw 'Uthman (رضي الله عنه) do that and he told me that he saw the Prophet (ﷺ) do that.

Comments: [Saheeh because of corroborating evidence; this *isnad* is *da'eef* because Sa'eed bin Maslamah is weak]

٤٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ ابْنِ مَتَّاحٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ: أَنَّهُ رَأَى جَنَازَةً مُقْبِلَةً، فَلَمَّا رَأَاهَا قَامَ، وَقَالَ: رَأَيْتُ عُثْمَانَ يَفْعَلُ ذَلِكَ، وَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ يَفْعَلُهُ. [راجع: ٤٢٦]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف سعيد بن مسleme.

496. It was narrated from 'Aban bin 'Uthman (رضي الله عنه) from 'Uthman (رضي الله عنه), who attributed it to the Prophet (ﷺ), that [the latter] said: "The pilgrim in *ihram* should not get married or propose marriage."

(٦٩/١) - ٤٩٦- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهَبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ يَتْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ». [راجع: ٤٠١]

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

497. It was narrated from Aban bin 'Uthman (رضي الله عنه) that he narrated from 'Uthman (رضي الله عنه) that the Messenger of Allah (ﷺ) granted a concession, or said concerning the pilgrim in *ihram*, if he has a problem in his eyes, that he may apply aloes to them.

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

498. It was narrated that 'Uthman (رضي الله عنه) said: "Whoever dies knowing that there is no God but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26)]

499. Ibn 'Abbas (رضي الله عنه) told us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of the Mathani and Bara'ah, which is one of *al-mi'een*, and put them next to one another and not write - Ibn Ja'far said: A line between them saying *Bismillahir-Rahmanir-Raheem* - and put it with the seven long ones? What made you do that? 'Uthman (رضي الله عنه) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (ﷺ), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned"; and

تخريج: إسناده صحيح، م: (١٤٠٩).

٤٩٧- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى بْنِ عَمْرٍو بْنِ سَعِيدٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ رَجُلٍ مِنَ الْحَجَبَةِ، عَنْ أَبَانَ بْنِ عُثْمَانَ أَنَّهُ حَدَّثَ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ، أَوْ قَالَ فِي الْمُحْرِمِ إِذَا اسْتَكَى عَيْنَهُ أَنْ يَضْمَدَهَا بِالضَّيْرِ. [راجع: ٤٢٢]

تخريج: إسناده صحيح، م: (١٢٠٤).

٤٩٨- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَذَاءِ، عَنِ الْوَلِيدِ أَبِي بَشْرٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ». [راجع: ٤٦٤]

تخريج: إسناده صحيح، م: (٢٦).

٤٩٩- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَبِيلَةَ: حَدَّثَنِي يَزِيدُ الْقَارِسِيُّ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ: مَا حَمَلَكُمْ عَلَى أَنْ عَمَدْتُمْ إِلَى سُورَةِ الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى سُورَةِ بَرَاءَةِ وَهِيَ مِنَ الْمِثْنِينَ، فَفَرَنْتُمْ بَيْنَهُمَا، وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَوَضَعْتُمُوهَا فِي السَّبْعِ الطَّوِيلِ، فَمَا حَمَلَكُمْ عَلَى ذَلِكَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَأْتِي عَلَيْهِ الرِّمَانُ وَهُوَ يُنْزَلُ عَلَيْهِ مِنَ السُّورِ ذَوَاتِ الْعَدَدِ، فَكَانَ إِذَا أُنْزِلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ يَكْتُبُ لَهُ، فَيَقُولُ: «ضَعُوا هَذِهِ فِي

verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned." Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'ah was one of the last soorahs of the Qur'an, and the content of the two soorahs was similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*, and I put it with the seven long ones.

Comments: [Its *isnad* is *Da'eef*]

500. It was narrated from 'Uthman (ؓ) that the Prophet (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5028)]

السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا وَإِذَا أُنزِلَتْ عَلَيْهِ الْآيَاتُ، قَالَ: «ضَعُوا هَذِهِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا» وَإِذَا أُنزِلَتْ عَلَيْهِ الْآيَةُ، قَالَ: «ضَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا» وَكَانَتْ الْأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَ بِالْمَدِينَةِ، وَكَانَتْ بَرَاءَةٌ مِنْ أَوَاخِرِ مَا أُنزِلَ مِنَ الْقُرْآنِ، قَالَ: نَكَانَتْ قِصَّتُهَا شَبِيهَا بِقِصَّتِهَا، فَطَنَّا أَنَّهَا مِنْهَا، وَقَبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَبَيِّنْ لَنَا أَنَّهَا مِنْهَا، فَمِنْ أَجْلِ ذَلِكَ قَرْنْتُ بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ. [راجع: ٣٩٩]

تخريج: إسناده ضعيف، ومثته منكر.

٥٠٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ ؓ عَنِ النَّبِيِّ ﷺ؛ قَالَ سُفْيَانُ: «أَفْضَلُكُمْ»، وَقَالَ شُعْبَةُ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». [راجع: ٤١٢]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

501. Abu Sahlah narrated that 'Uthman (ؓ) said on the day of the house when he was under siege: The Prophet (ﷺ) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.

٥٠١- حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ: أَنَّ عُثْمَانَ قَالَ يَوْمَ الدَّارِ حِينَ حُصِرَ: إِنَّ النَّبِيَّ ﷺ عَهْدَ إِلَيَّ عَهْدًا، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَلِكَ الْيَوْمَ. [راجع: ٤٠٧]

Comments: [Its *isnad* is *hasan*]

502. It was narrated from al-Hasan bin Sa'd that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (رضي الله عنه) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

503. It was narrated that Jami' bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard 'Uthman bin 'Affan (رضي الله عنه) narrate from the Prophet (ﷺ) that he said: "Whoever does *wudoo'* properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them."

تخریج: إسناده حسن.

٥٠٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي رَبَاحٌ قَالَ: رَوَّجَنِي مَوْلَايَ جَارِيَةَ رُومِيَّةَ، فَوَقَعْتُ عَلَيْهَا فَوَلَدْتُ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدْتُ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عُيَيْدَ اللَّهِ، ثُمَّ طَبَنَ لِي غُلَامٌ رُومِيٌّ - قَالَ: حَسِبْتُهُ قَالَ: لِأَهْلِي رُومِيٍّ - يُقَالُ لَهُ: يُوحَنَسُ، فَرَأَتْهَا بِلِسَانِهِ - يَعْنِي بِالرُّومِيَّةِ - فَوَقَعَ عَلَيْهَا فَوَلَدَتْ لَهُ غُلَامًا أَحْمَرَ، كَأَنَّهُ وَرَعَةٌ مِنَ الْوُرْعَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ فَقَالَتْ: هَذَا مِنْ يُوحَنَسٍ. قَالَ: فَأَرْتَقَعْنَا إِلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، وَأَقْرَأَا جَمِيعًا، فَقَالَ عُثْمَانُ: إِنْ شِئْتُمْ قَضَيْتُ بَيْنَكُمْ بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ، إِنْ رَسُولَ اللَّهِ ﷺ قَضَى: أَنَّ الْوَلَدَ لِلْفِرَاشِ. قَالَ: حَسِبْتُهُ قَالَ: وَجَلَدَهُمَا. [راجع: ٤١٦]

تخریج: إسناده ضعيف لجهالة رباح، وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ: أَنَّهُ سَمِعَ عُثْمَانَ ابْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ، فَالْصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [راجع: ٤٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

504. It was narrated that Simak bin Harb said: I heard 'Abbad bin Zahir Abu Ruwa' say: I heard 'Uthman (رضي الله عنه) delivering a *khutbah* in which he said: By Allah, I accompanied the Messenger of Allah (ﷺ) whilst travelling and not travelling; he used to visit our sick, attend our funerals, go out on campaign with us and comfort us with whatever means he could. Some people tell me about him and perhaps none of them ever saw him.

Comments: [Its *isnad* is *hasan*]

505. Sa'eed bin al-Musayyab said: I saw 'Uthman (رضي الله عنه) sitting in *al-Maqa'id*. He called for food that had been touched by fire and ate it, then he got up to pray; he prayed, then 'Uthman (رضي الله عنه) said: I sat where the Messenger of Allah (ﷺ) sat and I ate the food that the Messenger of Allah (ﷺ) ate and I offered the prayer that the Messenger of Allah (ﷺ) offered.

Comments: [Its *isnad* is *Hasan*]

506. It was narrated from Mahmood bin Labeed that 'Uthman (رضي الله عنه) wanted to build (an extension to) the mosque of Madinah, but the people objected to that and wanted to leave it as it was. 'Uthman (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: "Whoever builds a mosque for the

تخريج: إسناده صحيح، م: (٢٣١).

٥٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ زَاهِرٍ أَبَا رُوَاحٍ قَالَ: سَمِعْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فَقَالَ: إِنَّا وَاللَّهِ قَدْ صَحَبْنَا رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ وَالْحَضَرِ، وَكَانَ يَعُودُ مَرْضَانَا، وَيَتَّبِعُ جَنَائِزَنَا، وَيَغُزُّو (٧٠/١) مَعَنَا، وَيُؤَايِسُنَا بِالْقَلِيلِ وَالْكَثِيرِ، وَإِنَّ نَاسًا يُعَلِّمُونِي بِهِ، عَسَى أَنْ لَا يَكُونَ أَحَدُهُمْ رَأَى قَطُّ.

تخريج: إسناده حسن.

٥٠٥- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي شُعْبَةُ أَبُو شَيْبَةَ قَالَ: سَمِعْتُ عَطَاءَ الْخُرَّاسَانِي يَقُولُ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: رَأَيْتُ عُثْمَانَ قَاعِدًا فِي الْمَقَاعِدِ، فَدَعَا بِطَعَامٍ مِمَّا مَسَّهُ النَّارُ، فَأَكَلَهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ فَصَلَّى، ثُمَّ قَالَ عُثْمَانُ: قَعَدْتُ مَقْعَدَ رَسُولِ اللَّهِ ﷺ، وَأَكَلْتُ طَعَامَ رَسُولِ اللَّهِ ﷺ، وَصَلَّيْتُ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده حسن.

٥٠٦- حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مَحْمُودِ ابْنِ لَبِيدٍ: أَنَّ عُثْمَانَ أَرَادَ أَنْ يُبْنِيَ مَسْجِدَ الْمَدِينَةِ، فَكَرِهَ النَّاسُ ذَلِكَ، وَأَحْبَبُوا أَنْ يَدَعُوهُ عَلَى هَيْئَتِهِ، فَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ

sake of Allah, Allah will build for him a house like it in Paradise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (450) and Muslim (533)]

507. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take up his abode in Hell."

Comments: [Its *isnad* is *saheeh*]

508. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Allah admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [Hasan because of corroborating evidence]

509. It was narrated that Abu Umamah bin Sahl bin Hunaif said: We were with 'Uthman when he was besieged in the house. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits *zina* after being married, or kills someone and is executed in retaliation."

Comments: [Its *isnad* is *saheeh*]

اللَّهُ ﷻ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مِثْلَهُ». [راجع: ٤٣٤]

تخريج: إسناده صحيح، خ: (٤٥٠) م: (٥٣٣).

٥٠٧- حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ ابْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ بَيْتًا فِي النَّارِ».

تخريج: إسناده صحيح.

٥٠٨- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ: حَدَّثَنَا عَطَاءُ بْنُ فَرُّوخَ مَوْلَى الْقُرَشِيِّينَ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدْخَلَ اللَّهُ رَجُلًا الْجَنَّةَ كَانَ سَهْلًا: مُشْتَرِيًا، وَبَائِعًا، وَقَاضِيًا، وَمُقْتَضِيًا». [راجع: ٤١٠]

تخريج: حسن لغيره، وله شاهد من حديث جابر في الصحيح البخاري: (٢٠٧٦)، وغيره. عطاء بن فروخ لم يلق عثمان. وانظر: (٤١٠).

٥٠٩- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حَنْفٍ قَالَ: كُنَّا مَعَ عُثْمَانَ وَهُوَ مُحْضَرٌّ فِي الدَّارِ، قَالَ: وَلِمَ يَقْتُلُونَنِي؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَفْسًا فَيُقْتَلُ بِهَا». [راجع: ٤٣٧]

تخريج: إسناده صحيح.

510. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (رضي الله عنهما) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days. He said: And I heard 'Ali say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnaad is saheeh]

٥١٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذَلْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: رَأَيْتُ عَلِيًّا وَعُثْمَانَ (رضي الله عنهما) مَا يُضَلِّيَانِ يَوْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يَنْصَرِفَانِ يُذَكِّرَانِ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ. قَالَ: وَسَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبْقَى مِنْ نُسُكِكُمْ عِنْدَكُمْ شَيْءٌ بَعْدَ ثَلَاثٍ. [راجع: ٤٢٧]

تخريج: إسناده صحيح.

511. Al-Ahnaf said: We set out for Hajj and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, az-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is az-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Whoever buys the date-drying place of (the tribe of) Banu So

٥١١- حَدَّثَنَا بَهْرٌ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ عَنْ عَمْرِو بْنِ جَاوَانَ قَالَ: قَالَ الْأَخْنَفُ: انْطَلَقْنَا حُجَّاجًا، فَمَرَرْنَا بِالْمَدِينَةِ، فَبَيْنَمَا نَحْنُ فِي مَنْزِلِنَا إِذْ جَاءَنَا آتٍ، فَقَالَ: النَّاسُ مِنْ قَرْعٍ فِي الْمَسْجِدِ. فَانْطَلَقْتُ أَنَا وَصَاحِبِي، فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفَرٍ فِي الْمَسْجِدِ قَالَ: فَتَخَلَّلْتُهُمْ حَتَّى قُمْتُ عَلَيْهِمْ فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَ: فَلَمْ يَكُنْ ذَلِكَ بِأَسْرَعَ مِنْ أَنْ جَاءَ عُثْمَانُ يَمْشِي فَقَالَ: أَهَاهُنَا عَلِيٌّ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا الزُّبَيْرُ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا طَلْحَةُ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا سَعْدٌ قَالُوا: نَعَمْ. قَالَ: أَلَسْتُ أَشَدُّكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَشْتِئِ

and-so, Allah will forgive him," so I bought it and went to the Messenger of Allah and said: I have bought it; he said: "Add it to our mosque and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Who will buy the well of Roomah?" so I bought it for such and such and went to the Messenger of Allah (ﷺ) and said: I have bought it - meaning the well of Roomah, and he said: "Make it a water source for the Muslims and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: "Whoever equips these men, Allah will forgive him," so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

Comments: [A *Saheeh hadeeth*]

512. It was narrated that one of the family of Ya'la bin Umayyah said: Ya'la said: I circumambulated [the Ka'bah] with 'Uthman (ؓ) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black

مِرْبَدَ بَنِي فَلَانٍ غَفَرَ اللَّهُ لَهُ» فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدْ ابْتَعْتُهُ. فَقَالَ: «اجْعَلْهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ» قَالُوا: نَعَمْ. قَالَ: أَتَشُدُّكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَتَّاعُ بِئْرَ رُومَةَ؟» فَأَبْتَعْتُهَا بِكَذَا وَكَذَا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدْ ابْتَعْتُهَا، يَعْني بِئْرَ رُومَةَ، فَقَالَ: «اجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ؟» قَالُوا: نَعَمْ. قَالَ: أَتَشُدُّكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَظَرَ فِي وُجُوهِ الْقَوْمِ يَوْمَ جَيْشِ الْمُعْسِرَةِ، فَقَالَ: «مَنْ يُجَهِّزُ هَؤُلَاءِ غَفَرَ اللَّهُ لَهُ» فَجَهَّزْتُهُمْ، حَتَّى مَا يَفْقِدُونَ خِطَامًا وَلَا عِصَالًا؟ قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ. ثُمَّ انْصَرَفَ. [راجع: ٤٢٠]

تخریج: حديث صحيح، عمرو بن جاور لم يرو عنه غير حصين، ولم يذكره أحد في الثقات غير ابن حبان.

٥١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ بَعْضِ بَنِي يَعْلَى بْنِ أُمَيَّةَ قَالَ: قَالَ يَعْلَى: طُفْتُ مَعَ عُثْمَانَ، (١/٧١) فَاسْتَلَمْنَا الرُّكْنَ، قَالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي

Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [Saheeh because of corroborating evidence and its *isnad* is *da'eef*]

513. Abu 'Aqeel narrated that he heard al-Harith, the freed slave of 'Uthman, say: 'Uthman sat down one day and we sat down with him. The *mu'adhdhin* came to him and 'Uthman called for water in a vessel which I thought would contain one *mudd*. He did *wudoo'*, then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* as I have just done it, then he said: "Whoever does *wudoo'* as I have just done, then gets up and prays *Zuhr*, will be forgiven for (whatever sins he committed) between it and *Fajr*; then (if he) prays *'Asr*, he will be forgiven for (whatever sins he committed) between it and *Zuhr*; then if he prays *Maghrib*, he will be forgiven for (whatever sins he committed) between it and *'Asr*; then if he prays *'Isha'*, he will be forgiven for (whatever sins he committed) between it and *Maghrib*. Then he may spend the night indulging in physical

النَّيْتِ، فَلَمَّا بَلَّغْنَا الرُّكْنَ الْعَرَبِيَّ الَّذِي يَلِي الْأَسْوَدَ، جَرَزْتُ يَدِي لِيَسْتَلِمَ، فَقَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَلَا تَسْتَلِمُ؟ قَالَ: فَقَالَ: أَلَمْ تَطُفْ مَعَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: بَلَى. قَالَ: أَرَأَيْتَهُ يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ الْعَرَبِيَّيْنِ؟ قُلْتُ: لَا. قَالَ: أَفَلَيْسَ لَكَ فِيهِ أُسْوَةٌ حَسَنَةٌ؟ قُلْتُ: بَلَى. قَالَ: فَانْفُذْ عَنْكَ. [راجع: ٢٥٣]

تخريج: حديث صحيح لغيره. وهذا إسناد ضعيف، فإن بعض بني يعلى بن أمية مجهول لا يعرف.

٥١٣- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقَرِّي: حَدَّثَنَا حَيُّوَةُ: أَخْبَرَنَا أَبُو عَقِيلٍ أَنَّهُ سَمِعَ الْحَارِثَ مَوْلَى عُثْمَانَ يَقُولُ: جَلَسَ عُثْمَانُ يَوْمًا وَجَلَسْنَا مَعَهُ، فَجَاءَهُ الْمُؤَدِّنُ، فَدَعَا بِمَاءٍ فِي إِنَاءٍ، أَظَنَّهُ سَيَكُونُ فِيهِ مُدٌّ، فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ وَضُوءِي هَذَا، ثُمَّ قَالَ: «وَمَنْ تَوَضَّأَ وَضُوءِي هَذَا، ثُمَّ قَامَ فَصَلَّى صَلَاةَ الظُّهْرِ، غُفِرَ لَهُ مَا كَانَ بَيْنَهَا وَبَيْنَ الصُّبْحِ، ثُمَّ صَلَّى الْعَصْرَ، غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الظُّهْرِ، ثُمَّ صَلَّى الْمَغْرِبَ، غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الْعَصْرِ، ثُمَّ صَلَّى الْعِشَاءَ، غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الْمَغْرِبِ، ثُمَّ لَعَلَّهُ أَنْ يَبِيتَ يَتَمَرَّغُ لَيْلَتَهُ، ثُمَّ إِنْ قَامَ فَتَوَضَّأَ وَصَلَّى الصُّبْحَ غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الْعِشَاءِ، وَهُنَّ الْحَسَنَاتُ يُذْهِبُنَ السَّيِّئَاتِ». قَالُوا: هَذِهِ الْحَسَنَاتُ، فَمَا الْبَاقِيَاتُ يَا عُثْمَانُ؟ قَالَ: هُنَّ: لَا إِلَهَ إِلَّا

pleasure, then if he gets up and does *wudoo'* and prays *Fajr*, he will be forgiven for (whatever sins he committed) between it and 'Isha'. These are the good deeds that remove the evil deeds (cf. 11:114).'' They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18:46), O 'Uthman? He said: They are (the words) *La ilaha illallah, wa subhanallah wal-hamdu Lillah wallahu akbar, wa la hawla wa la quwwata illa Billah* (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

Comments: [Its *isnad* is *hasan*]

514. 'A'ishah, the wife of the Prophet (ﷺ), and 'Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. 'Uthman said: Then I asked permission to enter and he sat up and said to 'A'ishah: "Cover yourself properly." I fulfilled my need then I went away. 'A'ishah said: O Messenger of Allah, why did I not see you stirring for Abu

الله، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

تخريج: إسناده حسن.

٥١٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ ابْنِ الْعَاصِ: أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ: أَنَّ أَبَا بَكْرٍ ﷺ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ نَضْطَجِعُ عَلَى فِرَاشِهِ، لَا يَسُرُّ مِرْطَ عَائِشَةَ، فَأَذَنَ لِأَبِي بَكْرٍ ﷺ وَهُوَ تَذَلُّكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ ﷺ، فَأَذَنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ ﷺ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ، فَجَلَسَ، وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكَ ثِيَابَكَ» فَقَضَيْتُ إِلَيْهِ حَاجَتِي، ثُمَّ انْصَرَفْتُ. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، مَا لِي لَمْ أَرَكَ فَرِغْتَ لِأَبِي بَكْرٍ وَعُمَرَا، كَمَا

Bakr and 'Umar as you did for 'Uthman? The Messenger of Allah (ﷺ) said: " 'Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to 'A'ishah (رضي الله عنها): "Should I not feel shy before a man before whom the angels feel shy?"

Comments: [Its *isnad* is *saheeh*, Muslim (2402)]

515. Sa'eed bin al-'As narrated that 'Uthman and 'A'ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. And he narrated a *hadeeth* similar to that of 'Uqail.

Comments: [Its *isnad* is *saheeh*]

516. It was narrated from Humran, the freed slave of 'Uthman, that 'Uthman bin 'Affan said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo* and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

فَرِغْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيٌّ وَإِنِّي خَشِيتُ أَنْ أُدْنِيَهُ لَكَ عَلَى تِلْكَ الْحَالِ، أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ». وَقَالَ اللَّيْثُ: وَقَالَ جَمَاعَةُ النَّاسِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَائِشَةَ: «أَلَا أَسْتَحْيِي مِمَّنْ يَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ». [انظر: ٥١٥]

تخريج: إسناده صحيح، م: (٢٤٠٢).

٥١٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ بْنُ الْعَاصِ: أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ: أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ: أَنَّ أَبَا بَكْرٍ ﷺ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُصْطَجِعٌ عَلَى فِرَاشِهِ، لَا يَسُ مِرْطُ عَائِشَةَ... فَذَكَرَ مَعْنَى حَدِيثٍ عَقِيلٍ. [راجع: ٥١٤]

تخريج: إسناده صحيح، وانظر ما قبله.

٥١٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ - يَغْنِي ابْنُ أَبِي سَلَمَةَ - وَنَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ مُعَاذِ ابْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ فَأَسْبَغَ الوُضُوءَ، ثُمَّ مَشَى إِلَى صَلَاةٍ مَكْتُوبَةٍ فَصَلَّاهَا، غُفِرَ لَهُ ذَنْبُهُ». [راجع: ٤٨٣]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

517. It was narrated that Abu Hurairah (رضي الله عنه) said: 'Uthman (رضي الله عنه) went to Makkah for Hajj. The wife of Muhammad bin Ja'far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja'far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When 'Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (ﷺ) forbade that? 'Ali bin Abi Talib (رضي الله عنه) said to him: The Messenger of Allah (ﷺ) did not forbid it to him or you; he only forbade it to me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin 'Uthman said: 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing (would remain on him). He said: "The (five daily) prayers take away sins as water takes away dirt."

Comments: [Its *isnad* is *saheeh*]

٥١٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا عُثَيْدُ اللَّهِ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ - أَخْبَرَنِي عَمِّي عُثَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَاحَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ إِلَى مَكَّةَ حَاجًّا، وَدَخَلْتُ عَلَى مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ امْرَأَتَهُ، فَبَاتَ مَعَهَا حَتَّى أَصْبَحَ، ثُمَّ عَدَا عَلَيْهِ رَذْغُ الطَّيِّبِ، وَمِلْحَفَةٌ مُعْضَفَرَةٌ مُقَدَّمَةٌ، فَأَذْرَكَ النَّاسَ بِمَلَلٍ قَبْلَ أَنْ يَزُوحُوا، فَلَمَّا رَأَى عُثْمَانُ انْتَهَرَ وَأَقْفَ، وَقَالَ: أَتَلْبَسُ الْمُعْضَفَرَةَ وَقَدْ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْهَهُ وَلَا إِيَّاكَ، إِنَّمَا نَهَانِي.

تخريج: إسناده ضعيف لضعف عبيد الله بن عبد الرحمن وجهالة عبيد الله بن عبد الله.

٥١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا يَعْقُوبُ: قَالَ أَبِي فِي حَدِيثِهِ قَالَ: أَخْبَرَنَا ابْنُ أَخِي ابْنُ شِهَابٍ وَقَالَ أَبُو خَيْثَمَةَ: حَدَّثَنِي عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ (١/ ٧٢) عَبْدِ اللَّهِ بْنِ أَبِي قُرَوَّةَ: أَنَّ عَامِرَ بْنَ سَعْدٍ ابْنَ أَبِي وَقَّاصٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَانَ بْنَ عُثْمَانَ يَقُولُ: قَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَأَيْتَ لَوْ كَانَ بَيْنَاءٌ أَحَدِكُمْ نَهْرٌ يَجْرِي، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، مَا كَانَ يَبْقَى مِنْ ذَرِيَةٍ» قَالُوا: لَا شَيْءَ. قَالَ: «إِنَّ الصَّلَوَاتِ تَذْهَبُ الذُّنُوبَ كَمَا يَذْهَبُ الْمَاءُ الدَّرَنَ».

تخريج: إسناده صحيح.

519. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever betrays the Arabs will never receive my intercession or attain my love."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

٥١٩- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ فِي كِتَابِ أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ حُصَيْنِ ابْنِ عُمَرَ، عَنْ مُخَارِقِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ الْأَخْمَسِيِّ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَشَرَ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي، وَلَمْ تَنْلُهُ مَوَدَّتِي».

تخریج: إسناده ضعيف جدا، حصين بن عمر ضعفه أحمد وقال: إنه كان يكذب وقال البخاري: منكر الحديث وقال مسلم: متروك الحديث.

520. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) said: "The hornless animal will settle the score with the horned one on the Day of Resurrection."

Comments: [A *saheeh hadeeth* because of corroborating evidence; this *isnad* is *da'eef* because of the weakness of Hajjaj bin Nusair]

٥٢٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبَّاسُ بْنُ مُحَمَّدٍ وَأَبُو يَحْيَى الْبُزَارِيُّ قَالَا: حَدَّثَنَا حَجَّاجُ ابْنِ نُصَيْرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْغَوَّامِ بْنِ مُرَاجِمٍ مِنْ بَنِي قَيْسِ بْنِ ثَعْلَبَةَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عُثْمَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْجَمَاءَ لَتُقَصُّ مِنْ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ».

تخریج: حديث صحيح لغيره، وهذا إسناده ضعيف لضعف حجاج بن نصير.

521. Al-Hasan narrated: I saw 'Uthman enjoining, in his *khutbah*, the killing of dogs and the slaughter of pigeons.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mubarak bin Fadalah]

٥٢١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْتَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا الْحَسَنُ قَالَ: شَهِدْتُ عُثْمَانَ يَأْمُرُ فِي حُطْبَتِهِ بِقَتْلِ الْكِلَابِ وَذَبْحِ الْحَمَامِ.

تخریج: إسناده ضعيف لضعف مبارك بن فضالة.

522. It was narrated that Umm Moosa said: 'Uthman was the most handsome of people.

Comments: [Its *isnad* is *hasan*]

٥٢٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَرِيرٌ عَنْ مُعِيْزَةَ، عَنْ أُمِّ مُوسَى قَالَتْ: كَانَ عُثْمَانُ مِنْ أَجْمَلِ النَّاسِ.

تخریج: إسناده حسن.

523. Ibraheem bin Sa'd narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

Comments: [Saheeh]

تخريج: صحيح، سويد بن سعيد- وإن كان فيه كلام- قد توبع.

524. Ibraheem bin Sa'd narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

Comments: [Saheeh]

525. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (رضي الله عنه), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalifah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people

٥٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: كُنْتُ أَصَلِّي، فَمَرَّ رَجُلٌ بَيْنَ يَدَيَّ، فَمَنَعْتُهُ قَائِمِي، فَسَأَلْتُ عُثْمَانَ بْنَ عَفَّانَ، فَقَالَ: لَا تَضُرُّكَ يَا ابْنَ أَخِي.

٥٢٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: قَالَ عُثْمَانُ: إِنْ وَجَدْتُمْ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ أَنْ تَضَعُوا رِجْلِي فِي الْقَيْدِ، فَضَعُوهَا.

تخريج: صحيح، سويد بن سعيد قد توبع.

٥٢٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ عُبَادَةَ الْبَصْرِيُّ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ بِعَرَفَةَ وَهُوَ مُرْدِفُ أُسَامَةَ بْنِ زَيْدٍ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ يَسِيرُ الْعَتَقَ، وَجَعَلَ النَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا. وَهُوَ يَلْتَبِثُ وَيَقُولُ: «السَّكِينَةُ أَيُّهَا النَّاسُ، السَّكِينَةُ أَيُّهَا النَّاسُ» حَتَّى جَاءَ الْمُزْدَلِفَةَ، وَجَمَعَ بَيْنَ الصَّلَاتَيْنِ، ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَوَقَفَ عَلَى قُرْحٍ، وَأَرْدَفَ الْفُضْلَ

started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." he quoted the *hadeeth* at length.

Comments: [Its *isnad* is *hasan*]

ابْنُ الْعَبَّاسِ، وَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ مُزْدَلِفَةٍ مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَتَقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةُ أَتَيْهَا النَّاسُ السَّكِينَةُ»... وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ. [انظر: ٥٦٢]

تخريج: إسناده حسن.

526. It was narrated from Muslim Abu Sa'eed, the freed slave of 'Uthman bin 'Affan, that 'Uthman bin 'Affan manumitted twenty slaves, and called for some pants and put them on; he had never worn them before, either during the Jahiliyyah or in Islam. And he said: I saw the Messenger of Allah (ﷺ) in a dream last night, and I saw Abu Bakr and 'Umar (رضي الله عنهم), and they said to me: Be patient, for you will break your fast with us tomorrow. Then he called for a *Mushaf* and opened it, and he was killed with it in front of him.

Comments: [Its *isnad* is *Saheeh*]

527. It was narrated that 'Uthman said: I saw the Messenger of Allah (ﷺ) do *wudoo'*: he washed his face three times and his hands three times, and he washed his arms three times each, and wiped his head, and washed his feet thoroughly.

Comments: [A *Saheeh hadeeth*, this *isnad* is *da'eef*]

٥٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي الْيَعْفُورِ الْعُبَيْدِيُّ عَنْ أَبِيهِ، عَنْ مُسْلِمِ أَبِي سَعِيدٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَعْتَقَ عِشْرِينَ مَمْلُوكًا، وَدَعَا بِسَرَاوِيلَ فَشَدَّهَا عَلَيْهِ، وَلَمْ يَلْبَسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَامَ، وَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْبَارِحَةَ فِي الْمَنَامِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ، وَإِنَّهُمْ قَالُوا لِي: اصْبِرْ، فَإِنَّكَ تُفْطِرُ عِنْدَنَا الْقَابِلَةَ. ثُمَّ دَعَا بِمُصْحَفٍ فَنَشَرَهُ بَيْنَ يَدَيْهِ، فَقُتِلَ وَهُوَ بَيْنَ يَدَيْهِ.

تخريج: إسناده صحيح، قاله أحمد شاكر.

٥٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ غَسْلًا. [راجع: ٤٧٢]

تخريج: حديث صحيح، وهذا إسناده ضعيف، الحجاج مدلس وقد عنعن، وعطاء لم يدرك عثمان.

528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [Hasan]

٥٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ أَبِي مَوْدُودٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ تَفْجَأْهُ فَاجِئَةٌ بَلَاءٍ حَتَّى اللَّيْلِ، وَمَنْ قَالَهَا حِينَ يُسْبِي، لَمْ تَفْجَأْهُ فَاجِئَةٌ بَلَاءٍ حَتَّى يُصْبِحَ إِنْ شَاءَ اللَّهُ». [راجع: ٤٤٦]

تخريج: حسن، وانظر: (٤٤٦).

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [Saheeh because of corroborating evidence; this *isnad* is *da'ef* because of the weakness of Sa'eed bin Maslamah]

٥٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ (٧٣/١) بْنِ مَنَاحٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ: أَنَّهُ رَأَى جَنَازَةً مُثَبِّلَةً، فَلَمَّا رَأَاهَا قَامَ، فَقَالَ: رَأَيْتُ عُثْمَانَ يَفْعَلُ ذَلِكَ، وَخَبَّرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ يَفْعَلُهُ. [راجع: ٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف سعيد بن مسلمة.

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its *isnad* is *da'ef jiddan*, virtually *mawdoo'* (fabricated)]

٥٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ التَّرْجُمَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَاضٍ عَنْ ابْنِ أَبِي فَرْوَةَ، عَنْ مُحَمَّدِ بْنِ يُونُسَ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصُّبْحَةُ تَمْنَعُ الرِّزْقَ». [انظر: ٥٣٣]

تخريج: إسناده ضعيف جدا شبه موضوع.

531. It was narrated from Ibraheem bin 'Abdullah bin Farrookh that his father said: I saw 'Uthman bin 'Affan (ؓ) buried in his clothes soaked with his blood; he was not washed.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

532. It was narrated from Mihjan the freed slave of 'Uthman, that 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts."

Comments: [Its *isnad* is *da'eef jiddan*]

حديث أبي اليسر في صحيح مسلم: (٣٠٠٦)

533. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the morning leads to withholding of provision."

Comments: [Its *isnad* is *da'eef jiddan* (very weak), virtually *maudoo'* (fabricated)]

534. It was narrated from Aban bin 'Uthman, from his father, that the Prophet (ﷺ) said: "The pilgrim

٥٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قُرُوحٍ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ ؓ دُفِنَ فِي ثِيَابِهِ بِدِمَائِهِ، وَلَمْ يُغْسَلْ.

تخریج: إسناده ضعيف لضعف محبوب بن محرز و جهالة إبراهيم بن عبد الله.

٥٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو يَحْيَى الْبَزَّازُ مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْحَسَنُ ابْنُ بَشِيرٍ بْنُ سَلَمٍ الْكُوفِيُّ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الْأَنْصَارِيُّ عَنْ هِشَامِ بْنِ زِيَادٍ الْقُرَشِيِّ، عَنْ أَبِيهِ، عَنْ مِخْجَنِ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَظِلَّ اللَّهُ عَبْدًا فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: أَنْظَرَ مُعْسِرًا، أَوْ تَرَكَ لِعَارِمًا».

تخریج: إسناده ضعيف جدًا، ويغني عنه وحديث أبي هريرة في جامع الترمذي: (١٣٠٦).

٥٣٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يَحْيَى بْنُ عُثْمَانَ - يَغْنِي الْحَرَبِيُّ - أَبُو ذَكْرِيَّا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ رَجُلٍ قَدْ سَمَّاهُ، عَنْ مُحَمَّدِ بْنِ يُونُسَ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصُّبْحَةُ تَمْنَعُ الرِّزْقَ». [راجع: ٥٣٠]

تخریج: إسناده ضعيف جدا شبه موضوع.

٥٣٤- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ: حَدَّثَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَثْبٍ، عَنْ أَبَانَ بْنِ

in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

535. It was narrated from Nafi': Nubaih bin Wahb told me: 'Umar bin 'Ubaidullah bin Ma'mar proposed marriage on behalf of his son to the daughter of Shaibah bin 'Uthman. He sent me to Aban bin 'Uthman, who was the leader of the *Hajj*, and he [Aban] said: I think he must be a Bedouin. "The pilgrim in *ihram* should not get married or arrange a marriage." 'Uthman (رضي الله عنه) told me that from the Prophet (ﷺ), and Nubaih told me something similar from his father.

Comments: [Its *isnad* is *saheeh*]

536. It was narrated that Na'ilah bint al-Farafisah, the wife of 'Uthman bin 'Affan (رضي الله عنه), said: Ameer al-Mu'mineen 'Uthman felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, in sha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (ﷺ) in my dream, and Abu Bakr and 'Umar, and they said: You will break your fast with us tonight.

Comments: [Its *isnad* is *da'eef*]

عُثْمَانُ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ، وَلَا يُنْكَحُ، وَلَا يَخْطُبُ».

[راجع: ٤٠١]

تخريج: إسناده صحيح، م: (١٤٠٩).

٥٣٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، حَدَّثَنِي نُبَيْهُ بْنُ وَهَبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتُ شَيْبَةَ بْنِ عُثْمَانَ عَلَى ابْنِهِ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ عَلَى الْمَوْسِمِ، فَقَالَ: أَلَا أَرَادَ أَعْرَابِيًّا، إِنَّ الْمُحْرِمَ لَا يَنْكِحُ وَلَا يُنْكَحُ، أَخْبَرَنِي بِذَلِكَ عُثْمَانُ ﷺ عَنِ النَّبِيِّ ﷺ. [راجع: ٤٠١] وَحَدَّثَنِي نُبَيْهٌ عَنْ أَبِيهِ بِنَحْوِهِ.

تخريج: إسناده صحيح كسابقه.

٥٣٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ إِسْحَاقَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ هِلَالِ ابْنَةِ وَكَيْعٍ، عَنْ نَائِلَةَ بِنْتِ الْفَرَاغِصَةِ، أَمْرَأَةٍ عُثْمَانَ بْنِ عَفَّانٍ ﷺ قَالَتْ: نَعَسَ أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ فَأَغْفَى، فَاسْتَيْقَظَ، فَقَالَ: لَيْقُتِلَنِي الْقَوْمُ، فُلْتُ: كَلَّا إِنْ شَاءَ اللَّهُ، لَمْ يَلْغُ ذَاكَ، إِنْ زَعَيْتَ اسْتَعْبُولَكَ. قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَنَامِي وَأَبَا بَكْرٍ وَعُمَرَ ﷺ فَقَالُوا: نَفْطِرُ عِنْدَنَا اللَّيْلَةَ.

تخريج: إسناده ضعيف، ولبعضه شاهد تقدم برقم: (٥٢٦).

وَمِنْ أَخْبَارِ عُثْمَانَ بْنِ عَفَّانَ

537. It was narrated that al-Hasan bin Abil-Hasan said: I entered the mosque and I saw 'Uthman bin 'Affan (رضي الله عنه) reclining on his *rida'*. Two water carriers came to him and he judged between them. Then I came to him and looked at him; he was a handsome man with marks of smallpox on his face and his arms were covered with hair.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abul-Miqdam]

٥٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ قَالَ: رَزَعَمَ أَبُو الْمُقْدَامِ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِعُثْمَانَ بْنِ عَفَّانَ مُتَّكِئٌ عَلَى رِذَائِهِ، فَأَتَاهُ سَقَاءَانِ يَخْتَصِمَانِ إِلَيْهِ، فَقَضَى بَيْنَهُمَا، ثُمَّ أَتَيْتُهُ فَظَرْتُ إِلَيْهِ، فَإِذَا رَجُلٌ حَسَنُ الْوَجْهِ، بَوَاجِيهِ نَكَثَاتٌ جُدْرِي، وَإِذَا شَعْرُهُ قَدْ كَسَا ذِرَاعَيْهِ.

تخريج: إسناده ضعيف لضعف أبي المقدم - واسمه هشام بن زياد - القرشي.

538. Umm Ghurab narrated that Bunanah said: 'Uthman never dyed his hair.

Comments: [Its *isnad* is *da'eef* because Umm Ghurab is unknown]

٥٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي أُمُّ غُرَابٍ عَنْ بُنَانَةَ قَالَتْ: مَا خَصَبَ عُثْمَانُ قَطً.

تخريج: إسناده ضعيف لجهالة أم غراب.

539. Waqid bin 'Abdullah at-Tameemi narrated from someone who saw 'Uthman bin 'Affan with his teeth covered with gold.

Comments: [Its *isnad* is *da'eef*]

٥٣٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ: حَدَّثَنِي وَاقِدُ بْنُ عَبْدِ اللَّهِ التَّمِيمِيُّ عَنْ مَنْ رَأَى عُثْمَانَ بْنَ عَفَّانَ ضَبَبَ أَسْنَانَهُ بِدَهَبٍ.

تخريج: إسناده ضعيف لإبهام الراوي الذي رأى عثمان.

540. It was narrated that Moosa bin Ta'hah said: I heard 'Uthman bin 'Affan (رضي الله عنه), when he was on the *minbar* and the *mu'adhdhin* was giving the *iqamah* (call immediately preceding the prayer), asking the people about their news and business.

Comments: [Saheeh]

٥٤٠- حَدَّثَنَا هُشَيْمٌ بْنُ بُشَيْرٍ إِمْلَاءً قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ عَلَى الْمِنْبَرِ، وَالْمُؤَذِّنُ يَقِيمُ الصَّلَاةَ، وَهُوَ يَسْتَحِيرُ النَّاسَ، يَسْأَلُهُمْ عَنْ أَخْبَارِهِمْ وَأَسْعَارِهِمْ.

تخريج: صحيح.

541. It was narrated from as-Sa'ib bin Yazeed that 'Uthman (ؓ) prostrated in Soorat Sad.

Comments: [Saheeh]

٥٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ السَّائِبِ بْنِ يَزِيدَ: أَنَّ عُثْمَانَ ؓ سَجَدَ فِي ص. تخريج: صحيح، سويد بن سعيد متابع.

542. Is it was narrated from Ibraheem bin 'Abdullah - i.e. Ibn Farrookh - that his father said: I offered the Eid prayer behind 'Uthman (ؓ) and he said the takbeer seven times and five times [i.e., in the first and second rak'ahs, respectively].

Comments: [Its isnad is *da'eef* because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

٥٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزٍ بَيَّاعُ الْقَوَارِيرِ كُوفِيٌّ ثِقَّةٌ، كَذَا قَالَ سُرَيْجٌ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ فَرُّوخَ - عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ عُثْمَانَ ؓ الْوَيْدَ، فَكَبَّرَ سَبْعًا وَخَمْسًا.

تخريج: إسناده ضعيف لضعف محبوب بن محرز وجهالة إبراهيم بن عبد الله.

543. Al-Hasan mentioned 'Uthman's extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.

Comments: [Its isnad is *Saheeh*]

٥٤٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا سَالِمُ أَبُو جُنَيْعٍ: حَدَّثَنَا الْحَسَنُ، وَذَكَرَ عُثْمَانَ ؓ وَشِدَّةَ (٧٤/١) حَيَاتِهِ فَقَالَ: إِنْ كَانَ لَيَكُونُ فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَمَا يَضَعُ عَنْهُ الثَّوبَ لِيُفِيضَ عَلَيْهِ الْمَاءَ، يَمْنَعُهُ الْحَيَاءُ أَنْ يُقِيمَ صَلْبَهُ.

تخريج: إسناده صحيح. قاله أحمد شاكر.

544. Umayyah bin Shibl and others said: 'Uthman held the position of caliph for twelve years and the turmoil lasted for five years.

Comments: [Its isnad is *munqati'* (interrupted)]

٥٤٤- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ الصَّنْعَانِيُّ: حَدَّثَنِي أُمِّيَّةُ بْنُ شَيْبَلٍ وَغَيْرُهُ قَالُوا: وَلِيَ عُثْمَانُ اثْنَتَيْ عَشْرَةَ، وَكَانَتْ الْفِتْنَةُ خَمْسَ بِنِينَ.

تخريج: إسناده منقطع، أمية بن شبل قال عنه أحمد شاكر: «ولا يمكن أن يكون أدرك عثمان ولا غيره من الصحابة».

545. It was narrated that Abu Ma'shar said: 'Uthman (ؓ) was killed on the eighteenth of Dhul-

٥٤٥- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى بْنِ الطَّبَّاعِ عَنْ أَبِي مَعْشَرٍ قَالَ: وَقُتِلَ عُثْمَانُ ؓ يَوْمَ

Hijjah 35 AH. His caliphate lasted twelve years less twelve days.

Comments: [Its *isnad* is *munqati'* (interrupted), Abu Ma'shar is *da'eef*]

الْجُمُعَةِ، بِثَمَانٍ عَشْرَةَ نَضَتْ مِنْ ذِي الْحِجَّةِ،
سَنَةِ خَمْسٍ وَثَلَاثِينَ، وَكَانَتْ خِلَافَتُهُ بِنِثْنِي
عَشْرَةَ سَنَةٍ إِلَّا اثْنِي عَشَرَ يَوْمًا.

تخریج: إسناده منقطع، أبو معشر ضعيف، ولم يدرك عثمان.

546. Abu 'Uthman narrated that 'Uthman (ؓ) was killed in the middle of the days of *at-tashreeq*.

Comments: [Its *isnad* is *saheeh*]

٥٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ
مُعَاذٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ
أَبِي: حَدَّثَنَا أَبُو عُمَانَ: أَنَّ عُثْمَانَ ؓ قُتِلَ
فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ.

تخریج: إسناده صحيح.

547. Qatadah narrated that 'Uthman was killed when he was ninety years old or eighty-eight years old.

Comments: [Its *isnad* is *munqati'* (interrupted)]

٥٤٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو
هِلَالٍ: حَدَّثَنَا قَتَادَةُ: أَنَّ عُثْمَانَ قُتِلَ وَهُوَ ابْنُ
تِسْعِينَ سَنَةً، أَوْ ثَمَانٍ وَثَمَانِينَ.

تخریج: إسناده منقطع، قتادة لم يدرك عثمان.

548. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (ؓ) for the first ten days of [Dhul-Hijjah].

Comments: [Its *isnad* is *saheeh*]

٥٤٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي جَعْفَرُ بْنُ
مُحَمَّدٍ بْنِ فُضَيْلٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو
خَلْدَةَ عَنْ أَبِي الْعَالِيَةِ قَالَ: كُنَّا بَابَ عُثْمَانَ
ؓ فِي عَشْرِ الْأَضْحَى. [انظر: ٥٥١]

تخریج: إسناده صحيح.

549. It was narrated that Qatadah said: az-Zubair offered the funeral prayer for 'Uthman (ؓ) and buried him in accordance with his instructions.

Comments: [Its *isnad* is *munqati'*]

٥٤٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
قَتَادَةَ قَالَ: صَلَّى الرَّبِيعُ عَلَى عُثْمَانَ ؓ،
وَدَفَنَهُ، وَكَانَ أَوْصَى إِلَيْهِ.

تخریج: إسناده منقطع، قتادة لم يدرك عثمان.

550. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Uthman (ؓ) was killed in 35 AH and the *fitnah* (turmoil) lasted for

٥٥٠- حَدَّثَنَا زَكْرِيَّا بْنُ عَدِيٍّ عَنْ عُيَيْدِ اللَّهِ
ابْنِ غَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ
قَالَ: قُتِلَ عُثْمَانُ ؓ سَنَةِ خَمْسٍ وَثَلَاثِينَ،

five years including four months of al-Hasan's rule.

Comments: [Its *isnad* is *munqati*']

فَكَانَتْ الْفِتْنَةُ خَمْسَ سِنِينَ، مِنْهَا أَرْبَعَةُ أَشْهُرٍ
لِلْحَسَنِ عليه السلام.

تخريج: إسناده منقطع، عبدالله بن محمد بن عقيل لم يدرك عثمان. قاله أحمد شاكر.

551. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (رضي الله عنه) for the first ten days of [Dhul-Hijjah].

Comments: [Its *isnad* is *saheeh*]

٥٥١- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو خَلْدَةَ عَنْ
أَبِي الْعَالِيَةِ قَالَ: كُنَّا بِبَابِ عُثْمَانَ عليه السلام فِي
عَشْرِ الْأَضْحَى. [راجع: ٥٤٨]

تخريج: إسناده صحيح.

552. It was narrated from Zaid bin Aslam that his father said: I saw 'Uthman (رضي الله عنه) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man's head. And I saw 'Uthman (رضي الله عنه) look out of the window beside the place where Jibreel عليه السلام once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said; O people, is Talhah among you? Talhah bin 'Ubaidullah stood up and 'Uthman (رضي الله عنه) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (صلى الله عليه وسلم) in such and such a place, and none of his Companions were with him except you and I? He said: Yes. ['Uthman said:] And the Messenger of Allah (صلى الله عليه وسلم) said to you: "O Talhah, there is no Prophet

٥٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ
عَمْرِ التَّوَارِيرِيِّ: حَدَّثَنِي الْقَاسِمُ بْنُ الْحَكَمِ
ابْنِ أَوْسٍ الْأَنْصَارِيُّ: حَدَّثَنِي أَبُو عُبَادَةَ
الزُّرْقِيُّ الْأَنْصَارِيُّ، مِنْ أَهْلِ الْمَدِينَةِ، عَنْ زَيْدِ
ابْنِ أَسْلَمٍ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ عُثْمَانَ عليه السلام يَوْمَ
حُوصِرَ فِي مَوْضِعِ الْجَنَائِزِ، وَلَوْ أُلْقِيَ حَجَرٌ لَمْ
يَقَعْ إِلَّا عَلَى رَأْسِ رَجُلٍ، فَرَأَيْتُ عُثْمَانَ عليه السلام
أَشْرَفَ مِنَ الْخُوخَةِ الَّتِي تَلِي مَقَامَ جِبْرِيلَ عَلَيْهِ
السَّلَامُ. فَقَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَسَكَتُوا، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَسَكَتُوا، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَسَكَتُوا ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَقَامَ طَلْحَةُ بْنُ عُيَيْدِ اللَّهِ، فَقَالَ لَهُ عُثْمَانُ عليه السلام:
أَلَا أَرَاكَ هَاهُنَا؟ مَا كُنْتُ أَرَى أَنَّكَ تَكُونُ فِي
جَمَاعَةٍ تَسْمَعُ نِدَائِي آخِرَ ثَلَاثِ مَرَاتٍ ثُمَّ لَا
تَجِيبُنِي. أَتَشْكُ اللَّهُ يَا طَلْحَةُ، تَذْكُرُ يَوْمَ كُنْتُ
أَنَا وَأَنْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَوْضِعٍ كَذَا
وَكَذَا، لَيْسَ مَعَهُ أَحَدٌ مِنْ أَصْحَابِهِ غَيْرِي
وَعَيْرِكَ؟ قَالَ: نَعَمْ. فَقَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم:

but he had a companion from among his *ummah* who will be with him in Paradise, and this 'Uthman bin 'Affan (رضي الله عنه) - meaning me - "is that companion who will be with me in Paradise." Talhah said: By Allah, yes [I remember that]. Then he went away.

Comments: [Its *isnad* is *da'eef*]

553. It was narrated from Humran bin Aban that he saw 'Uthman (رضي الله عنه) do *wudoo'* one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a *hadeeth* from the Prophet (ﷺ) similar to the *hadeeth* of Ibn Ja'far from Sa'eed.

Comments: [*Saheeh* because of corroborating evidence]

«يَا طَلْحَةُ، إِنَّهُ لَيْسَ مِنِّي إِلَّا وَمَعَهُ مِنْ أَصْحَابِهِ رَفِيقٌ مِنْ أُمَّتِهِ مَعَهُ فِي الْجَنَّةِ، وَإِنَّ عُثْمَانَ بْنَ عَفَّانٍ ؓ هَذَا - يَغْنِينِي - رَفِيقِي مَعِيَ فِي الْجَنَّةِ». قَالَ طَلْحَةُ: اللَّهُمَّ، نَعَمْ. ثُمَّ انْصَرَفَ.

تخريج: إسناده ضعيف لضعف القاسم بن الحكم، وأبو عباد الزرقى متروك.

٥٥٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ التَّيْسِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ بْنِ أَبَانَ: أَنَّهُ شَهِدَ عُثْمَانَ ؓ تَوَضَّأَ يَوْمًا، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلَاثًا.. وَحَدَّثَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ عَنْ سَعِيدٍ. [راجع: ٤١٥]

تخريج: صحيح لغيره، قتادة لم يسمع من مسلم بن يسار.

554. It was narrated from one of the *Ansar* that his father said: I was standing with 'Uthman bin 'Affan (رضي الله عنه) and he said: Shall I not tell you how the Messenger of Allah (ﷺ) did *wudoo'*? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (ﷺ) did *wudoo'*.

Comments: [*A Saheeh hadeeth*, this *isnad* is *da'eef* because of a man and his father from Ansar are unknown]

٥٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ يَعْقَبٍ الْوَأَسِطِيُّ: أَخْبَرَنَا خَالِدٌ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنِ الْجُرَيْرِيِّ، عَنْ غُرُورَةَ بْنِ قَبِيصَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ قَالَ: كُنْتُ قَائِمًا عِنْدَ عُثْمَانَ بْنِ عَفَّانٍ ؓ فَقَالَ: أَلَا أُتَبِّكُمُ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ قُلْنَا: بَلَى. فَدَعَا بِمَاءٍ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ إِلَى مِرْفَقَيْهِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ.

تخريج: حديث صحيح، وهذا إسناده ضعيف لجهالة الرجل من الأنصار وأبيه.

555. It was narrated that Thumamah bin Hazn al-Qushairi said: I was present at the house (of 'Uthman) on the day 'Uthman (رضي الله عنه) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two *rak'ahs* in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (ﷺ) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship

٥٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِلَالُ بْنُ حَقٍّ عَنِ الْجُرَيْرِيِّ، عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ قَالَ: شَهِدْتُ الدَّارَ يَوْمَ أُصِيبَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ، فَاطَّلَعَ عَلَيْهِمْ اِطْلَاعَةً، فَقَالَ: اذْعُوا لِي صَاحِبَيْكُمْ الَّذِينَ أَلْبَأَكُمُ عَلَيَّ. فَذُعِيَ لَهُ فَقَالَ: نَشَدْتُكُمَا اللَّهَ، (٧٥/١) أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ ضَاقَ الْمَسْجِدُ بِأَهْلِهِ، فَقَالَ: «مَنْ يَشْتَرِي هَذِهِ الْبُقْعَةَ مِنْ خَالِصِ مَالِهِ، فَيَكُونَ فِيهَا كَالْمُسْلِمِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِصِ مَالِي، فَجَعَلْتُهَا بَيْنَ الْمُسْلِمِينَ، وَأَنْتُمْ تَمْنَعُونِي أَنْ أَصَلِّيَ فِيهِ رَكَعَتَيْنِ. ثُمَّ قَالَ: أَنْشَدُكُمُ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ لَمْ يَكُنْ فِيهَا بئرٌ يُسْتَعَذَّبُ مِنْهُ إِلَّا رُومَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِيهَا مِنْ خَالِصِ مَالِهِ، فَيَكُونَ دَلْوُهُ فِيهَا كَدَلْوِي الْمُسْلِمِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِصِ مَالِي، فَأَنْتُمْ تَمْنَعُونِي أَنْ أَشْرَبَ مِنْهَا. ثُمَّ قَالَ: هَلْ تَعْلَمُونَ أَنِّي صَاحِبُ جَيْشِ الْعُسْرَةِ؟ قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ٤٢٠]

تخريج: حديث صحيح، وإسناده حسن.

(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*]

556. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (ؓ)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (ؓ). So he went and told that to 'Uthman (ؓ), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitan* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (ﷺ) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present.... and he quoted the *hadeeth* at length to the end.

Comments: [Its *isnad* is *hasan*, and it is a repeat of 490]

٥٥٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ قَالَ: لَقِيَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الْوَلِيدَ بْنَ عُقْبَةَ، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكَ قَدْ جَفَوْتَ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ ؓ؟ قَالَ عَبْدُ الرَّحْمَنِ: أَبْلَغُهُ... فَذَكَرَ الْحَدِيثَ، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْرٍ، فَإِنِّي كُنْتُ أَمْرَضُ رُقَيَّْةَ بِنْتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمٍ، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمٍ فَقَدْ شَهِدَ... فَذَكَرَ الْحَدِيثَ بِطَوِيلٍ إِلَى آخِرِهِ. [راجع: ٤٩٠]

تخريج: إسناده حسن.

557. It was narrated that Abu Wa'il said: I said to 'Abdur-Rahman bin 'Awf: How could you swear allegiance to 'Uthman (رضي الله عنه) and not to 'Ali (رضي الله عنه)? He said: It is not my fault. I started with 'Ali and said: I swear allegiance to you in accordance with the Book of Allah, the *Sunnah* of His Messenger, and the way of Abu Bakr and 'Umar (رضي الله عنه). He said: As much as I can. Then I offered it to 'Uthman (رضي الله عنه) and he accepted it.

Comments: [Its *isnad* is *da'eef*]

٥٥٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنِي قَبِيصَةُ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ قَالَ: قُلْتُ لِعَمْرِدِ الرَّحْمَنِ بْنِ عَوْفٍ: كَيْفَ بَايَعْتُمْ عُثْمَانَ وَتَرَكْتُمْ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ؟ قَالَ: مَا ذَنْبِي؟ قَدْ بَدَأْتُ بِعَلِيٍّ فَقُلْتُ: أَبَايَعُكَ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ وَبِسِيرَةِ أَبِي بَكْرٍ وَعُمَرَ. قَالَ: فَقَالَ: فِيمَا اسْتَطَعْتُ. قَالَ: ثُمَّ عَرَضْتُهَا عَلَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، فَقَبَّلَهَا.

تخریج: إسناده ضعيف لضعف سفیان بن وکیع.

558. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (رضي الله عنه) said: I heard 'Uthman (رضي الله عنه) say on the *minbar*: O people, I concealed from you a *hadeeth* that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [A *hasan hadeeth*]

559. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated... a similar *hadeeth*.

Comments: [Its *isnad* is *da'eef*; it is a repeat of 442]

٥٥٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا زُهْرَةُ بْنُ مَعْبُدٍ الْقُرَشِيُّ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ عَلَى الْمِنْبَرِ: أَيُّهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، كَرَاهِيَةً تَفْرِيقُكُمْ عَنِّي، ثُمَّ بَدَأَ لِي أَنْ أُحَدِّثَكُمْوهُ، لِيُخْتَارَ أَمْرُؤُا لِنُسْبِهِ مَا بَدَأَ لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ". [راجع: ٤٤٢]

تخریج: حديث حسن.

٥٥٩- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عِكْرَمَةُ بْنُ إِبْرَاهِيمَ بَاهِلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، وَذَكَرَهُ. [راجع: ٤٤٢]

تخریج: إسناده ضعيف لجهالة عكرمة بن إبراهيم وعبدالرحمن بن أبي ذباب.

560. Sa'eed bin al-Musayyab said: I heard 'Uthman (رضي الله عنه) delivering a *khutbah* from the *minbar*. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A *Hasan hadeeth*]

٥٦٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ: أَخْبَرَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عُثْمَانَ يَخْطُبُ عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ: كُنْتُ أَتْبَاعُ التَّمَرِ مِنْ بَطْنٍ مِنَ الْيَهُودِ، يُقَالُ لَهُمْ: بَنُو قَيْنَقَاعَ، فَأَيْعُهُ بِرِيحِ الْأَصْعِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «يَا عُثْمَانُ، إِذَا اشْتَرَيْتَ فَاتَّكِلْ، وَإِذَا بَيْعْتَ فَكِلْ». [راجع: ٤٤٤]

تخريج: حديث حسن، فإنه من قديم حديث ابن لهيعة.

561. 'Ubaidullah bin 'Adiyy bin al-Khiyar narrated that 'Uthman (رضي الله عنه) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

٥٦١- حَدَّثَنَا يَشْرُ بْنُ شُعَيْبٍ بْنُ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ بْنِ الْخِيَارِ أَخْبَرَهُ: أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَهُ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالْحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ وَأَمَرَ بِمَا بَعَثَ بِهِ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ هَاجَرْتُ الْهِجْرَتَيْنِ، وَنِلْتُ صِهْرَ رَسُولِ اللَّهِ ﷺ، وَبَايَعْتُ رَسُولَ اللَّهِ ﷺ، فَوَاللَّهِ مَا عَصَيْتُهُ، وَلَا غَشَشْتُهُ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ. [راجع: ٤٨٠]

تخريج: إسناده صحيح، خ: (٣٦٩٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3696)]

مُسْنَدُ عَلِيِّ بْنِ أَبِي طَالِبٍ ؑ

Musnad Ali Ibn Abi Talib ؑ [1/2]

562. It was narrated that 'Ali bin Abi Talib (ؑ) said: The Messenger of Allah (ﷺ) stood in 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: "Calmly, O people." Then he came to Jam' and led them in praying two prayers, Maghrib and 'Isha'. Then he stayed all night until morning came, then he came to Quzah and stood at Quzah, and said: "This is the place of standing and all of Jam' is a place of standing." Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." He [the narrator] said: A young woman of Khath'am asked him: My father is an old man and has become senile; he

٥٦٢- حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ الزُّبَيْرِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ؑ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ» وَأَفَاضَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَرْدَفَ أُسَامَةَ، فَجَعَلَ يُعْنِقُ عَلَى بَعِيرِهِ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ!» ثُمَّ أَتَى جَمْعًا فَصَلَّى بِهِمُ الصَّلَاتَيْنِ: الْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ بَاتَ حَتَّى أَضْبَحَ، ثُمَّ أَتَى قُرَحَ، فَوَقَفَ عَلَى قُرَحَ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَجَمْعُ كُلِّهَا مَوْقِفٌ» ثُمَّ سَارَ حَتَّى أَتَى مُحَسَّرًا فَوَقَفَ عَلَيْهِ فَفَرَعَ نَاقَتَهُ، فَحَبَبَتْ حَتَّى جَارَ الْوَادِي، ثُمَّ حَبَسَهَا، (٧٦/١) ثُمَّ أَرْدَفَ الْفَضْلَ، وَسَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَمِنَى كُلُّهَا مَنْحَرٌ». قَالَ: وَاسْتَمْتَنَتْهُ جَارِيَةٌ شَابَّةٌ مِنْ خُثْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ قَدْ أَقْنَدَ، وَقَدْ أَذْرَكْتَهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، فَهَلْ يُجْزَى عَنْهُ أَنْ أُؤَدِّيَ عَنْهُ؟ قَالَ: «نَعَمْ فَأَدِّي عَنْ أَبِيكَ» قَالَ: وَقَدْ لَوَى عُتُقَ

has lived until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he twisted al-Fadl's neck (to turn his face away). Al-'Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: "I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan." Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: "Offer your sacrifice, there is no problem." Then another man came to him and said: O Messenger of Allah, I did *tawafal-ifadah* before shaving my head. He said: "Shave your head or cut your hair, there is no problem." Then he came to the Ka'bah and circumambulated it, then he came to *Zamzam* and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its *isnad* is *hasan*]

563. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed." Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

Comments: [Its *isnad* is *saheeh*]

النَّضْلُ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! لِمَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًا وَشَابَةً فَلَمْ آمَنْ الشَّيْطَانُ عَلَيْهِمَا». قَالَ: ثُمَّ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! خَلَقْتُ قَبْلَ أَنْ أَنْحَرُ. قَالَ: «انْحَرْ وَلَا حَرَجَ». ثُمَّ أَنَاهُ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَفَضْتُ قَبْلَ أَنْ أَحْلِقَ. قَالَ: «أَحْلِقْ أَوْ قَصِّرْ وَلَا حَرَجَ». ثُمَّ أَتَى النَّبِيَّ فَطَافَ بِهِ، ثُمَّ أَتَى رَمَزَمَ، فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ! سِقَايَتُكُمْ، وَلَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَيْهَا لَنَزَعْتُ بِهَا».

تخریج: إسناده حسن.

٥٦٣- حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَوْلُ الْغُلَامِ يُنْضَحُ عَلَيْهِ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ». قَالَ قَتَادَةُ: هَذَا مَا لَمْ يَطْعَمَا، فَإِذَا طَعِمَا غُسِلَ بَوْلُهُمَا.

تخریج: إسناده صحيح.

564. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (ؑ), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at *Quzah*, with al-Fadl bin 'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: "Calmly, calmly, O people." He came to Muhassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the *Jamrah*. Then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman from Khath'am came and said: My father is an old man and has become senile; he has lived until Allah made *Hajj* obligatory, but he cannot do it. Will it be acceptable if I perform *Hajj* on his behalf? The Messenger of Allah (ﷺ) said: "Yes." And he started turning the

٥٦٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الْبُصْرِثِيِّ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ؑ: أَنَّ النَّبِيَّ ﷺ وَقَفَ بِعَرَفَةَ وَهُوَ مُرْدِفٌ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ يَسِيرُ الْعَنْقِ، وَجَعَلَ النَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةُ أَيُّهَا النَّاسُ! السَّكِينَةُ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَةَ، وَجَمَعَ بَيْنَ الصَّلَاتَيْنِ، ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَوَقَفَ عَلَى قُرْخٍ، وَأَرْدَفَ الْفَضْلَ ابْنَ عَبَّاسٍ، وَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنْقِ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةُ، السَّكِينَةُ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ مُحَسِّرًا فَتَرَعَ رَاحِلَتَهُ فَحَبَّتْ، حَتَّى خَرَجَ، ثُمَّ عَادَ لِسَيْرِهِ الْأَوَّلِ، حَتَّى رَمَى الْجُمُرَةَ، ثُمَّ جَاءَ الْمُنْحَرَ فَقَالَ: «هَذَا الْمُنْحَرُ، وَكُلُّ مِنَى مُنْحَرٌ». ثُمَّ جَاءَتْهُ امْرَأَةٌ شَابَّةٌ مِنْ خَثْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ، وَقَدْ أَقْنَدَ، وَأَذْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، وَلَا يَسْتَطِيعُ أَدَاءَهَا، فَيَجْزِي عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، وَجَعَلَ يَضْرِبُ وَجْهَ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْهَا. ثُمَّ أَنَاهُ

face of al-Fadl bin al-'Abbas away from her. Then a man came to him and said: I stoned the *Jamrah* and did *tawafal-ifadah* and put on my ordinary clothes, but I did not shave my head. He said: "No problem, go ahead and shave your head." Then another man came to him and said: I stoned the *Jamrah* and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: "No problem, go ahead and offer the sacrifice." Then the Messenger of Allah (ﷺ) did *tawafal-ifadah*, then he called for a bucket of Zamzam water and drank from it and did *wudoo'*. Then he said: "Draw water, O Banu 'Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself." Al-'Abbas said: O Messenger of Allah, why did I see you turning your cousin's face away? He said: "I saw a young man and a young woman and I feared that the *Shaitan* might tempt them."

Comments: [Its *isnad* is *hasan*]

565. It was narrated that 'Ali said: When the Messenger of Allah (ﷺ) recited *ruqyah* for a sick person, said: "Remove the hardship and suffering, Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* (weak) *isnad* because of the weakness of Al-Harith Al-A'war]

رَجُلٌ فَقَالَ: إِنِّي رَمَيْتُ الْجَمْرَةَ، وَأَفَضْتُ وَلَبِسْتُ وَلَمْ أَحْلِقْ. قَالَ: «فَلَا حَرَجَ، فَاحْلِقْ». ثُمَّ أَتَاهُ رَجُلٌ آخَرُ، فَقَالَ: إِنِّي رَمَيْتُ وَحَلَقْتُ وَلَبِسْتُ وَلَمْ أَنْحَرْ. فَقَالَ: «لَا حَرَجَ فَانْحَرْ». ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ، فَدَعَا بِسَجَلٍ مِنْ مَاءٍ زَمْزَمَ، فَشَرِبَ مِنْهُ وَتَوَضَّأَ، ثُمَّ قَالَ: «انْرُعُوا يَا بَنِي عَبْدِ الْمُطَّلِبِ! فَلَوْلَا أَنْ تُغْلَبُوا عَلَيْهَا لَنَرَعْتُ». قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُكَ تَصْرِفُ وَجْهَ ابْنِ أَخِيكَ؟ قَالَ: «إِنِّي رَأَيْتُ غُلَامًا شَابًا، وَجَارِيَةً شَابَةً، فَخَشِيتُ عَلَيْهِمَا الشَّيْطَانَ». [راجع: ٥٢٥]

تخريج: إسناده حسن.

٥٦٥- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَوَّذَ مَرِيضًا قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ! اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا».

تخريج: صحيح لغيره، وهذا إسناده ضعيف، لضعف الحارث الأعور.

566. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

567. It was narrated from 'Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (ؑ) say: The Messenger of Allah (ﷺ) said: "These days are for eating and drinking, so no one should fast these days." And he went around to the people on his camel, shouting that.

Comments: [A *saheeh hadeeth*]

٥٦٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا دُونَ مَشُورَةِ الْمُؤْمِنِينَ، لَأَمَرْتُ ابْنَ أُمِّ عَبْدِ». [انظر: ٧٣٩، ٨٤٦، ٨٥٢]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٥٦٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سَلَمَةُ بْنُ أَبِي الْحُسَّامِ مَدَنِيٌّ مَوْلَى لِإِلِ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ: عَنْ عَمْرِو ابْنِ سُلَيْمٍ، عَنْ أُمِّهِ قَالَتْ: بَيْنَمَا نَحْنُ بِمِنَى إِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ أَيَّامُ أَكْلٍ وَشُرْبٍ، فَلَا يَصُومُهَا أَحَدٌ». وَاتَّبَعَ النَّاسَ عَلَى جَمَلِهِ يَصْرُخُ بِذَلِكَ. [انظر: ٨٢١، ٨٢٤]

تخريج: حديث صحيح، والظاهر أنه سقط في هذا الموضع عبدالله بن أبي سلمة بين يزيد بن عبدالله وبين عمرو بن سليم.

568. It was narrated that 'Ali (ؑ) said, attributing it to the Prophet (ﷺ): "Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la]

٥٦٨- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ﷺ وَرَفَعَهُ قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ، كُفِّ عَقْدَ شَعِيرَةٍ يَوْمَ (١/٧٧) الْقِيَامَةِ». [انظر: ٦٩٤، ٦٩٩، ٧٨٩، ١٠٧٠، ١٠٨٨، ١٠٨٩]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى.

569. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) used to pray the two *rak'ahs* of *Fajr* when the *iqamah* was given.

٥٦٩- حَدَّثَنَا أَبُو سَعِيدٍ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith]

يُصَلِّي رَكَعَتَيِ الْفَجْرِ عِنْدَ الْإِقَامَةِ. [انظر:]

[٦٥٩، ٧٦٤، ٨٨٤، ٩٢٩]

تخريج: إسناده ضعيف، لضعف الحارث، وهو ابن عبدالله الأعور.

570. It was narrated that 'Abdullah bin Nujayy said: 'Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (ﷺ). If he was praying, he would say *Subhan Allahu* to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is *da'eef*]

٥٧٠- حَدَّثَنَا أَبُو سَعِيدٍ : حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زَيَْادٍ الثَّقَفِيُّ : حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنِ الْحَارِثِ بْنِ يَزِيدَ الْعُكْلِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍّ قَالَ : قَالَ عَلِيٌّ : كَانَتْ لِي سَاعَةٌ مِنَ السَّحَرِ أَذْخُلُ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَإِنْ كَانَ قَائِمًا يُصَلِّي، سَبَّحَ بِي، فَكَانَ ذَلِكَ إِذْنَهُ لِي، وَإِنْ لَمْ يَكُنْ يُصَلِّي، أَذِنَ لِي.

[انظر: ٥٩٨، ٦٠٨، ٦٤٧، ٨٤٥]

تخريج: إسناده ضعيف لعلل.

571. It was narrated from 'Ali bin Husain that his father said: I heard 'Ali say: The Messenger of Allah (ﷺ) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, "Why don't you get up and pray?" I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (ﷺ) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

٥٧١- حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْدٍ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ عَلِيًّا يَقُولُ : أَتَانِي رَسُولُ اللَّهِ ﷺ وَأَنَا نَائِمٌ وَقَاطِمَةٌ، وَذَلِكَ مِنَ السَّحَرِ، حَتَّى قَامَ عَلَى الْبَابِ، فَقَالَ : «أَلَا تُصَلُّونَ؟» فَقُلْتُ مُجِيبًا لَهُ : يَا رَسُولَ اللَّهِ! إِنَّمَا نَفُوسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. قَالَ : فَرَجَعَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَرْجِعْ إِلَيَّ الْكَلَامَ، فَسَمِعْتُهُ جِئَ وَلَيَّ يَقُولُ : وَضَرَبَ بِيَدِهِ عَلَى فَخِذِهِ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْئًا جَدَلًا﴾ (الكهف: ٥٤).

تخريج: إسناده صحيح. خ: (٧٣٤٧)، م:

(٧٧٥).

572. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) and his wife used to do *ghusl* from the same vessel.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Al-Harith]

573. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then 'Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (ﷺ) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (ﷺ) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the *diyah* [blood money], one third of the *diyah*, one half of the *diyah* and a complete *diyah*. For the first man (who fell in) there will be

٥٧٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف الحارث.

٥٧٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكٌ عَنْ خُنَيْسٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَأَتَيْنَاهُ إِلَى قَوْمٍ قَدْ بَنَوْا زُبَّةً لِلْأَسَدِ، فَبَيْنَا هُمْ كَذَلِكَ يَتَدَافِعُونَ إِذْ سَقَطَ رَجُلٌ، فَتَعَلَّقَ بِآخَرَ، ثُمَّ تَعَلَّقَ رَجُلٌ بِآخَرَ، حَتَّى ضَارُوا فِيهَا أَرْبَعَةً، فَجَرَحَهُمُ الْأَسَدُ، فَأَتَدَبَّ لَهُ رَجُلٌ بِحَرْوَةٍ فَقَتَلَهُ، وَمَاتُوا مِنْ جِرَاحَتِهِمْ كُلُّهُمْ، فَقَامُوا أَوْلِيَاءَ الْأَوَّلِ إِلَى أَوْلِيَاءِ الْآخِرِ، فَأَخْرَجُوا السَّلَاحَ لِيُقَاتِلُوا، فَأَنَّا هُمْ عَلِيٌّ عَلَى تَيْبَةِ ذَلِكَ، فَقَالَ: تُرِيدُونَ أَنْ تُقَاتِلُوا وَرَسُولُ اللَّهِ ﷺ حَيٌّ؟ إِنِّي أَقْضِي بَيْنَكُمْ قَضَاءً إِنْ رَضِيتُمْ فَهُوَ الْقَضَاءُ، وَإِلَّا حَجَزَ بَعْضُكُمْ عَنْ بَعْضٍ حَتَّى تَأْتُوا النَّبِيَّ ﷺ فَيَكُونَ هُوَ الَّذِي يَقْضِي بَيْنَكُمْ، فَمَنْ عَدَا بَعْدَ ذَلِكَ فَلَا حَقَّ لَهُ، اجْمَعُوا مِنْ قَبَائِلِ الَّذِينَ حَضَرُوا الْبُتْرَ رُبْعَ الدِّيَةِ، وَتِلْكَ الدِّيَةُ وَنِصْفُ الدِّيَةِ، وَالدِّيَةُ كَامِلَةٌ، فَلِلْأَوَّلِ الرُّبْعُ، لِأَنَّهُ هَلَكَ مَنْ فَوْقَهُ، وَلِلثَّانِي ثُلُثُ الدِّيَةِ، وَلِلثَّلَاثِ نِصْفُ الدِّيَةِ. فَأَبَوْا أَنْ يَرْضَوْا، فَأَتَا النَّبِيَّ ﷺ وَهُوَ عِنْدَ مَقَامِ إِبْرَاهِيمَ، فَقَضُوا عَلَيْهِ الْقِصَّةَ، فَقَالَ: «أَنَا أَقْضِي بَيْنَكُمْ» وَاحْتَبَى، فَقَالَ رَجُلٌ مِنْ

one quarter, because he caused the death of the one who came after him; for the second one there is one third of the *diyah*; and for the third one there is half of the *diyah*. They refused to accept that, so they went to the Prophet (ﷺ) when he was at *Maqam Ibraheem* and told him the story, and he said: "I will judge between you." One of the people said: 'Ali has already passed judgement. They told him about it and the Messenger of Allah (ﷺ) approved it.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

574. It was narrated from Hanash that 'Ali (عليه السلام) said: The fourth one gets the *diyah* [blood money] in full.

Comments: [Its *isnad* is *da'eef* like the report above]

575. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (ﷺ) came to him and Fatimah at night and said "Why don't you get up and pray?" I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (ﷺ) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

الْقَوْمَ: إِنَّ عَلِيًّا قَضَىٰ فِيْنَا. فَقَعُوا عَلَيْهِ الْقِصَّةَ، فَأَجَارَهُ رَسُولُ اللَّهِ ﷺ. [أُنْظَرُ: ١٠٦٣، ١٣١٠]

تخريج: إسناده ضعيف لضعف حنشل، وهو ابن المعتسر.

٥٧٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سِمَاكٌ عَنْ حَنْشِلٍ: أَنَّ عَلِيًّا قَالَ: وَلِلرَّابِعِ الدِّيَةُ كَامِلَةً.

تخريج: إسناده ضعيف كسابقه.

٥٧٥- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: كَتَبَ إِلَيَّ قُتَيْبَةُ ابْنُ سَعِيدٍ: كَتَبْتُ إِلَيْكَ بِخَطِّي، وَخَتَمْتُ الْكِتَابَ بِخَاتَمِي، يَذْكُرُ أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيٍّ ابْنِ الْحُسَيْنِ: أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيٍّ ابْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ طَرَفَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَنْعَمَنَا بَعَثَنَا. وَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُذَبِّرٌ يَضْرِبُ فَخِذَهُ، وَيَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَقَوًى جَدَلًا﴾ (الكهف: ٥٤). [راجع: ٥٧١]

تخريج: إسناده صحيح، خ: (٧٣٤٧)، م: (٧٧٥).

576. It was narrated from 'Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (ؑ) by the hand and said: "Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection."

Comments: [Da'eef because of the weakness of Ali bin Ja'far]

٥٧٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْأَزْدِيُّ: أَخْبَرَنِي عَلِيُّ بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ: حَدَّثَنِي أَخِي مُوسَى ابْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ، فَقَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ، وَأَبَاهُمَا، وَأُمَّهُمَا، كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ».

تخريج: ضعيف لضعف علي بن جعفر بن محمد.

577. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "No woman should be married and become a co-wife to her paternal aunt or her maternal aunt."

Comments: [A Saheeh because of corroborating evidence and its isnad is da'eef because of the weakness of Ibn Lahee'ah]

٥٧٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ السَّيِّئِي، عَنْ عَبْدِ اللَّهِ (٧٨/١) بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتَيْهَا، وَلَا عَلَى خَالَتَيْهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

578. It was narrated that 'Abdullah bin Zurair said: I entered upon 'Ali bin Abi Talib (ؑ) - Hasan said: On the day of (Eid) al-Adha - and he brought some khazeerah (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don't you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (ﷺ) say: "It is not permissible for the caliph to take more from the wealth of Allah than two dishes:

٥٧٨- حَدَّثَنَا حَسَنُ وَأَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَا: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ - قَالَ حَسَنُ: يَوْمَ الْأَضْحَى - فَقَرَّبَ إِلَيْنَا خَزِيرَةً، فَقُلْتُ: أَضْلَحَكَ اللَّهُ، لَوْ قَرَّبْتَ إِلَيْنَا مِنْ هَذَا الْبَطْ - يَعْنِي الْوَزَّ - فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَكْثَرَ الْخَيْرَ. فَقَالَ: يَا ابْنَ زُرَيْرٍ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِلْخَلِيفَةِ مِنْ مَالِ اللَّهِ إِلَّا قِضْعَتَانِ: قِضْعَةٌ يَأْكُلُهَا هُوَ وَأَهْلُهُ، وَقِضْعَةٌ يَضَعُهَا بَيْنَ يَدَيِ النَّاسِ».

one from which he and his family eat and one that he offers to the people."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

579. It was narrated that 'Ali (ؑ) said: I have never had an eye infection since the Prophet (ﷺ) spat in my eye."

Comments: [Its *isnad* is *hasan*]

580. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

Comments: [Its *isnad* is *qawi*]

581. It was narrated from Husain, from his father, that the Prophet (ﷺ) said: "Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them."

Comments: [Its *isnad* is *da'eef*]

582. It was narrated that 'Ali said: The Prophet (ﷺ) said to me: "O 'Ali, do *wudoo* properly even if it is difficult for you; do not consume charity; do not mate a donkey with a horse; and do not sit with astrologers."

تخريج: إسناده ضعيف، لضعف ابن لهيعة.

٥٧٩- حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: مَا رَمِدْتُ مُنْذُ تَقَلَ النَّبِيُّ ﷺ فِي عَيْنِي.

تخريج: إسناده حسن.

٥٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ، عَنْ غَاصِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرِيءُ فِي أَوَّلِ اللَّيْلِ، وَفِي وَسْطِهِ، وَفِي آخِرِهِ، ثُمَّ ثَبَّتَ لَهُ الْوِثْرُ فِي آخِرِهِ. [انظر: ٦٥٣، ٨٢٥،

١١٥٢، ١٢١٥، ١٢١٨، ١٢٦٠]

تخريج: إسناده قوي.

٥٨١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِبْرَاهِيمَ التَّرْجَمَانِيُّ: حَدَّثَنَا الْفَرُجُ بْنُ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ غَمْرٍو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ حُسَيْنٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُدِيمُوا النَّظَرَ إِلَى الْمُجَدَّمِينَ، وَإِذَا كَلَّمْتُمُوهُمْ، فَلْيَكُنْ بَيْنَكُمْ وَبَيْنَهُمْ قِيدُ رُمْحٍ».

تخريج: إسناده ضعيف لعلل.

٥٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا هَارُودُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي

Comments: [Hasan because of corroborating evidence; this is a weak *isnad* because of the weakness of Haroon bin Muslim]

النَّبِيِّ ﷺ: «يَا عَلِيُّ! أَسْبِغِ الْوُضُوءَ وَإِنْ شَقَّ عَلَيْكَ، وَلَا تَأْكُلِ الصَّدَقَةَ، وَلَا تُزِرِ الْحَمِيرَ عَلَى الْخَيْلِ، وَلَا تُجَالِسَ أَصْحَابَ الْجُورِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف هارون بن مسلم، وعلي بن الحسين والد محمد بن علي الباقر لم يدرك جده علي بن أبي طالب.

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to 'Ali (ؑ) when he was in ar-Rahbah. He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: This is the *wudoo'* of one who has not broken his *wudoo'*. I saw the Messenger of Allah (ﷺ) do this.

٥٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: أُتِيَ عَلِيٌّ بِكُوزٍ مِنْ مَاءٍ وَهُوَ فِي الرَّحْبَةِ، فَأَخَذَ كَفًّا مِنْ مَاءٍ فَمَضْمَضَ، وَاسْتَنْشَقَ، وَمَسَحَ وَجْهَهُ، وَذِرَاعَيْهِ، وَرَأْسَهُ، ثُمَّ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَذَا وَضُوءُ مَنْ لَمْ يُحْدِثْ، هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

تخريج: إسناده صحيح. خ: (٥٦١٦).

584. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

٥٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ ثَعْلَبَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَتَعَدَّهُ مِنَ النَّارِ». [راجع: ٣٢٦]

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، حبيب مدلس، وقد عنعن، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

585. It was narrated from 'Ali (ؑ) that he said: "The last words of the Messenger of Allah (ﷺ) were: "Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves]."

٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: «الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ». [انظر: ٢٦٤٨٣]

Comments: [Hadeeth *saheeh* and its *isnad* is *hasan*]

تخريج: حديث صحيح، وهذا إسناد حسن.

586. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its *isnad* is *saheeh*]

٥٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمِ بْنِ كَثِيبٍ، عَنْ أَبِي بُرْذَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ السَّبَّاحَةِ، أَوْ الَّتِي تَلِيهَا. [انظر: ١١٢٤]

تخريج: إسناده صحيح.

587. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (ؓ) after that on the day of *Eid*; he started with the prayer before the *khutbah* and he prayed with no *adhan* or *iqamah*. Then he said: I heard the Messenger of Allah (ﷺ) forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5573) and Muslim (1969)]

٥٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: ثُمَّ شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ بَعْدَ ذَلِكَ يَوْمَ عِيدٍ، بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، وَصَلَّى بِلاَ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمَسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ. [راجع: ٤٣٥]

تخريج: إسناده صحيح. خ: (٥٥٧٣)، م: (١٩٦٩).

588. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its *isnad* is *da'eef* because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi']

٥٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَرِيحُ بْنُ يُونُسَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ -يَعْنِي ابْنَ الْبَرِيدِ- عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ خَيَّرَ نِسَاءَهُ الدُّنْيَا وَالْآخِرَةَ، وَلَمْ يُخَيِّرْهُنَّ الطَّلَاقَ.

تخريج: إسناده ضعيف لضعف محمد بن عبيدالله بن أبي رافع.

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

٥٨٩- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَاهُ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ، فَذَكَرَ مِثْلَهُ، وَقَالَ: خَيَّرَ نِسَاءَهُ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، وَلَمْ يُخَيِّرْهُنَّ الطَّلَاقَ. [راجع: ٥٨٨]

Comments: [Its *isnad* is *da'eef*]

590. It was narrated from Zaid bin 'Ali bin al-Husain from his father that his grandfather said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his wealth is a martyr."

Comments: [A *saheeh hadeeth*; this *isnad* is *hasan*]

تخريج: إسناده ضعيف، وهو مكرر ما قبله.

٥٩٠- حَدَّثَنَا أَبُو يُوسُفَ الْمُؤَدَّبُ يَعْقُوبُ جَارُنَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (٧٩/١): «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

تخريج: حديث صحيح، وإسناده حسن.

591. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) said on the day of al-Ahzab; "May Allah fill their houses and graves with fire; they distracted us from prayer until the sun set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

٥٩١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ حَتَّى آتَتْ الشَّمْسُ».

تخريج: إسناده صحيح. خ: (٤٥٣٣)، م: (٦٢٧).

592. It was narrated that 'Ali said to Ibn 'Abbas (ؓ): The Messenger of Allah (ﷺ) forbade *mut'ah* marriage and the meat of domestic donkeys at the time of Khaibar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5115) and Muslim (1407)]

٥٩٢- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا- وَكَانَ حَسَنٌ أَرْضَاهُمَا فِي أَنْفُسِنَا- أَنَّ عَلِيًّا قَالَ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ، وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ زَمَنَ خَيْبَرَ. [انظر: ٨١٢، ١٢٠٤]

تخريج: إسناده صحيح. خ: (٥١١٥)، م: (١٤٠٧).

593. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not

٥٩٣- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْسَمَ بِذَنِّهِ أَقْوَمُ عَلَيْهَا، وَأَنْ أَقْسَمَ جُلُودَهَا وَجِلَالَهَا، وَأَمَرَنِي أَنْ لَا أُعْطِيَ

to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

594. It was narrated from Zaid bin Uthai', a man from Hamdan: We asked 'Ali (ؑ): With what were you sent, i.e., on the day the Prophet (ﷺ) sent you with Abu Bakr (ؓ) for *Hajj*? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka'bah naked; whoever had a covenant with the Prophet (ﷺ), it would remain in effect until the agreed time; and the *mushrikeen* were not to perform *Hajj* with the Muslims after that year.

Comments: [A *saheeh hadeeth*]

595. It was narrated from 'Ali (ؑ): Muḥammad (ﷺ) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith]

596. It was narrated that 'Ali (ؑ) said: The Prophet (ﷺ) said: "I will not give to you and leave *ahlus-suffah* suffering from hunger." On one occasion he said: "I shall not give you a servant and leave *ahlus-suffah* suffering from hunger."

الْجَارِزَ مِنْهَا شَيْئًا، وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا». [انظر: ٨٩٤، ٨٩٧، ١٠٠٢، ١٠٠٣، ١١٠٠،

١١٠١، ١٢٠٩، ١٣٢٥، ١٣٢٦، ١٣٧٤، ٢٨٨١]

تخريج: إسناده صحيح. خ: (١٧١٧)، م: (١٣١٧).

٥٩٤- حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ ابْنِ أُنَيْجٍ - رَجُلٍ مِنْ هَمْدَانَ - : سَأَلْنَا عَلِيًّا : بِأَيِّ شَيْءٍ بُعِثْتُ؟ يَعْنِي يَوْمَ بَعَثَهُ النَّبِيُّ ﷺ مَعَ أَبِي بَكْرٍ فِي الْحَجَّةِ، قَالَ: بُعِثْتُ بِأَرْبَعٍ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ، وَلَا يَطُوفُ بِالْبَيْتِ غُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَقَعْدُهُ إِلَى مُدَّتِهِ، وَلَا يَحُجُّ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ غَايِهِمْ هَذَا. [انظر: ١٢٩٧]

تخريج: حديث صحيح بشواهده، وهذا إسناده فيه عننة أبي إسحاق.

٥٩٥- حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: قَضَى مُحَمَّدٌ: أَنَّ الدَّيْنَ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرَأُونَ الْوَصِيَّةَ قَبْلَ الدَّيْنِ، وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّابِ. [انظر: ١٠٩١، ١٢٢٢]

تخريج: إسناده ضعيف، لصعف الحارث وهو الأعور.

٥٩٦- حَدَّثَنَا سُفْيَانُ عَنْ غَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا أُعْطِيكُمْ وَأَدْعُ أَهْلَ الصُّفَّةِ تَلَوَّى بُطُونُهُمْ مِنَ الْجُوعِ». وَقَالَ مَرَّةً: «لَا أُخْدِمُكُمْ وَأَدْعُ أَهْلَ الصُّفَّةِ تَطَوَّى». [انظر: ٨٣٨]

Comments: [Its *isnad* is *qawi*]

597. Muhammad bin 'Ali Abu Ja'far told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (ﷺ) doing *sa'y* between as-Safa and al-Marwah in the *Mas'a*, lifting up his garment which reached to his knees.

Comments: [Its *isnad* is *hasan*]

598. It was narrated that Abu Umamah said: 'Ali (عليه السلام) said: I used to come to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhanallah*, and if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is a chain of weak narrators]

599. It was narrated that Abu Juhaifah said: We asked 'Ali (عليه السلام): Do you have something from the Messenger of Allah (ﷺ) apart from the Qur'an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur'an or what is in the document. I said: What is in the document? He said: *Diyah* (blood money), ransom of prisoners and no

تخریج: إسناده قوي.

٥٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَبِي زَيْنَادٍ الْقَطَوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي حَزْبُ أَبُو سُفْيَانَ الْمُنْكَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو جَعْفَرٍ: حَدَّثَنِي عَمِّي، عَنْ أَبِي: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فِي الْمَسْعَى كَاشِفًا عَنْ ثَوْبِهِ، قَدْ بَلَغَ إِلَى رُكْبَتَيْهِ.

تخریج: إسناده حسن.

٥٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَخْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ عَلِيٌّ: كُنْتُ آتِي النَّبِيَّ ﷺ، فَأَسْتَأْذِنُ، فَإِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ أَدِنَ لِي.

تخریج: إسناده مسلسل بالضعفاء.

٥٩٩- حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي جَحِيفَةَ قَالَ: سَأَلْنَا عَلِيًّا: هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ بَعْدَ الْقُرْآنِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، إِلَّا فَهَمْ يُؤْتِيهِ اللَّهُ عَزَّ وَجَلَّ رَجُلًا فِي الْقُرْآنِ، أَوْ مَا فِي الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَارُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. [انظر: ٦١٥]

تخریج: إسناده صحيح. خ: (٦٩٠٣).

Muslim should be killed in retaliation for a *kafir*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

600. 'Ubaidullah bin Abi Rafi' said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) sent me, az-Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman riding a camel with whom there is a letter, and take it from her." We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter. She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (ﷺ), and in it (was written): From Hatib bin Abi Balta'ah to some of the *mushrikeen* of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O Hatib, what is this?" He said: Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraish but I was not one of them. The *Muhajireen* who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of *kufr* or because I apostatized from my religion, or because I approved of *kufr* after

٦٠٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ - وَقَالَ مَرَّةً: إِنَّ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ أَخْبَرَهُ - أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُبَيْرُ وَالْمِقْدَادُ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا». فَاِنْطَلَقْنَا نَعَادِي بَنَاتِ خَيْلِنَا حَتَّى أَتَيْنَا الرَّوْضَةَ، فَإِذَا نَحْنُ بِالظَّعِينَةِ، قُلْنَا: أَخْرِجِي الْكِتَابَ. قَالَتْ: مَا مَعِيَ مِنْ كِتَابٍ. قُلْنَا: لَخَرَجِ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الْكِتَابَ. قَالَ: فَأَخْرَجَتِ الْكِتَابَ مِنْ عِقَاصِهَا، فَأَخَذْنَا الْكِتَابَ، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ، فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ! مَا هَذَا؟» قَالَ: لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَكَانَ مَنْ كَانَ مَعَكَ (٨٠/١) مِنَ الْمُهَاجِرِينَ، لَهُمْ قَرَابَاتٌ يَحْمُونَ أَهْلِيهِمْ بِمَكَّةَ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي. وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ قَدْ صَدَقَكُمْ» فَقَالَ عُمَرُ: دَعْنِي

becoming Muslim. The Messenger of Allah (ﷺ) said: "He has told you the truth." 'Umar (رضي الله عنه) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3007) and Muslim (2494)]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja'far told him, from his father, that 'Ali (رضي الله عنه) told them that the Messenger of Allah (ﷺ) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur'an whilst bowing.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that 'Ali (رضي الله عنه) said: I was with the Prophet (ﷺ) when Abu Bakr and 'Umar (رضي الله عنه) came and he said: "O 'Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدْ أَطْلَعَ إِلَى أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». [انظر: ٨٢٧، ١٠٨٣، ١٠٩٠]

تخريج: إسناده صحيح. خ: (٣٠٠٧)، م: (٢٤٩٤).

٦٠١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُوسَى بْنِ سَالِمِ أَبِي جَهْظَمٍ: أَنَّ أَبَا جَعْفَرٍ حَدَّثَهُ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَايَ عَنْ ثَلَاثٍ - قَالَ: فَمَا أَدْرِي لَهُ خَاصَّةٌ، أَمْ لِلنَّاسِ غَامَّةٌ - نَهَايَ عَنِ الْقَسِيِّ، وَالْمِثْرَةِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ. [انظر: ٧١٠]

تخريج: حسن لغيره، وهذا إسناده ضعيف. عطاء بن السائب قد اختلط هو منقطع. فإن علي بن الحسين والد أبي جعفر الباقر لم يدرك جده علي بن أبي طالب.

٦٠٢- حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةٍ الْوَاسِطِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ - يَعْنِي الْبَغَامِيَّ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْبَغَامِيِّ، عَنِ الْحَسَنِ بْنِ زَيْدِ بْنِ حَسَنِ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: «يَا عَلِيُّ! هَذَانِ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ وَشَبَابِهَا بَعْدَ النَّبِيِّ وَالْمُرْسَلِينَ».

تخريج: حديث صحيح، وهذا إسناد حسن.

603. It was narrated from Ibn Abu Najeeh, from his father, from a man who heard 'Ali (ؓ) say: I wanted to propose marriage to the daughter of the Messenger of Allah (ﷺ), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter's hand in marriage. He said: "Do you have anything?" I said: No. He said: "Where is the Hutamiyyah shield that I gave you on such and such a day?" I said: I have it. He said: "Then give it to her."

٦٠٣- أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ سَمِعَ عَلِيًّا يَقُولُ: أَرَدْتُ أَنْ أَخْطُبَ إِلَى رَسُولِ اللَّهِ ﷺ ابْنَتَهُ، فَقُلْتُ: مَا لِي مِنْ شَيْءٍ فَكَيْفَ؟ ثُمَّ ذَكَرْتُ صِلَتَهُ وَعَائِدَتَهُ، فَخَطَبْتُهَا إِلَيْهِ فَقَالَ: «هَلْ لَكَ مِنْ شَيْءٍ؟» قُلْتُ: لَا، قَالَ: «فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ الَّتِي أُعْطَيْتَكَ يَوْمَ كَذَا وَكَذَا؟» قَالَ: هِيَ عِنْدِي. قَالَ: «فَأَعْطِيهَا» قَالَ: فَأَعْطَيْتُهَا إِيَّاهُ.

تخريج: حسن لغيره. وهذا إسناد ضعيف لجهالة الرجل الذي سمع علياً.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

604. It was narrated from 'Ali (ؓ) that Fatimah came to the Prophet (ﷺ) to ask him for a servant. He said: "Shall I not tell you of something that is better for you than that? Say *Subhanallah* thirty-three times, *Allahu Akbar* thirty-three times and *Alhamdulillah* thirty-three times; one of them thirty-four times."

٦٠٤- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ فَاطِمَةَ أَتَتْ النَّبِيَّ ﷺ تَسْتَحْدِمُهُ، فَقَالَ: «أَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ لَكَ مِنْ ذَلِكَ؟» تُسَبِّحِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُحَمِّدِينَ ثَلَاثًا وَثَلَاثِينَ. [انظر: ٧٤٠، ٨٣٨، ١١٤١، ١١٤٤، ١٢٢٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5362) and Muslim (2727)]

تخريج: إسناده صحيح، خ: (٥٣٦٢)، م: (٢٧٢٧).

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the believing slave who falls into sin a great deal and repents a great deal."

٦٠٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَعْلَى ابْنُ حَمَادٍ الثَّرَسِيُّ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مَسْلَمَةُ الرَّازِيُّ عَنْ أَبِي عَمْرٍو الْبَجَلِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ

Comments: [Its *isnad* is *da'eef jiddan*; it is virtually fabricated]

سُتَيَانَ الثَّقَفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْحَنَنِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفْتَنَ الثَّوَابَ». [انظر: ٨١٠].

تخريج: إسناده ضعيف جداً شبه موضوع.

606. It was narrated that 'Ali (ؓ) said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Prophet (ﷺ) about that because of the position of his daughter, so I told al-Miqdad bin al-Aswad to ask him, and he said: "Let him wash his private part and do *wudoo*!"

٦٠٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ السُّنْدَرِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَكُنْتُ أَسْتَجِي أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ فَنَأَلَهُ، فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ». [انظر:

[١٠٧١، ١٠٢٨، ١٠٠٩، ٦٦٢، ٦١٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (132) and Muslim (303)]

تخريج: إسناده صحيح، خ: (١٣٢)، م: (٣٠٣).

607. It was narrated from Abu Hurairah and from 'Ubaidullah bin Abi Rafi', from his father, from 'Ali (ؓ), that they [Abu Hurairah and 'Ali] said: The Prophet (ﷺ) said: "Were it not that it would be too difficult for the *ummah*, I would have commanded them to use the *siwak* at the time of every prayer."

٦٠٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُقْبَةُ بْنُ مَكْرَمٍ الْكُوفِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَا أَنْ أَسْتَقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ». [انظر: ٩٦٨، ٩٦٧]

Comments: [A *saheeh hadeeth*]

تخريج: - حديث صحيح، محمد بن إسحاق مدلس، وقد عنعن، وسيأتي برقم: (٩٦٨)
"..... عن ابن إسحاق حدثني عمي عبدالرحمن بن يسار....."

608. It was narrated that 'Abdullah bin Nujayy said: 'Ali (ؓ) said: I used to enter upon the Messenger of Allah (ﷺ) twice, by night and by day. If I entered upon him and he was praying, he

٦٠٨- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا مُغِيرَةُ بْنُ مِقْسَمٍ: حَدَّثَنَا الْحَارِثُ الْعُكْلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍّ قَالَ: قَالَ عَلِيٌّ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَدْخَلَانِ بِاللَّيْلِ وَالنَّهَارِ،

would clear his throat. I came to him one night and he said: "Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreel (عليه السلام). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is *junub* or a statue."

Comments: [Its *isnad* is *da'eef*]

609. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

610. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "No prayer should be offered after 'Asr unless the sun is bright and still high."

Comments: [Its *isnad* is *Saheeh*]

611. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade me to recite Qur'an whilst bowing, or to wear gold rings,

وَكُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَهُوَ يُصَلِّي تَنَحَّحَ، فَأَتَيْتُهُ ذَاتَ لَيْلَةٍ، فَقَالَ: «أَتَذَرِي مَا أَحْدَثَ الْمَلَكُ اللَّيْلَةَ؟ كُنْتُ أَصَلِّي فَسَمِعْتُ خُشْفَةً فِي الدَّارِ، فَخَرَجْتُ فَإِذَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: مَا زِلْتُ هَذِهِ اللَّيْلَةَ أَنْتَظِرُكَ، إِنَّ فِي بَيْتِكَ كَلْبًا، فَلَمْ أَسْتَطِعِ الدَّخُولَ، وَإِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا جُنُبٌ وَلَا تُمْنَالٌ». [راجع: ٥٧٠]

تخريج: إسناده ضعيف لعل.

٦٠٩- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ الثُّعْمَانِ الْهَمْدَانِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضْحَى بِالْمُقَابِلَةِ، أَوْ بِمُدَابَرَةٍ، أَوْ شَرْقَاءَ، أَوْ خَرْقَاءَ، أَوْ جَدْعَاءَ. [انظر: ٨٥١، ١٠٦١، ١٢٧٥]

تخريج: حسن، وهذا إسناده ضعيف، أبو بكر بن عياش سماعه من أبي إسحاق ليس بذلك القوي، وأبو إسحاق لم يسمع هذا الحديث من شريح بن النعمان.

٦١٠- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ قَالَ: قَالَ (٨١/١) رَسُولُ اللَّهِ ﷺ: «لَا يُصَلَّى بَعْدَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيَظًا مُرْتَفِعَةً». [انظر: ١٠٧٣، ١٠٧٦، ١١٩٤]

تخريج: إسناده صحيح. قاله أحمد شاكر.

٦١١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ عَجَلَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ

garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [Hadeeth saheeh; its isnad is hasan, Muslim (280,2078)]

حُسَيْنٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ
قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ وَأَنَا
زَاكِعٌ، وَعَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِيِّ
وَالْمُعْضَفِرِ. [راجع: ٦٠١]

تخريج: حديث صحيح، وإسناده حسن، م: (٢٠٧٨، ٤٨٠).

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (عليه السلام) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (عليه السلام) said to him: Since you have come to visit him because he is sick, I heard the Messenger of Allah (ﷺ) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [Saheeh but marwofoof]

613. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing." then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;

٦١٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى قَالَ: جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ
ابْنِ عَلِيٍّ يَعُودُهُ، فَقَالَ لَهُ عَلِيٌّ: أَعَانِدَا جِئْتُ
أَمْ شَامِنَا؟ قَالَ: لَا، بَلْ عَانِدَا. قَالَ: فَقَالَ
لَهُ عَلِيٌّ: إِنْ كُنْتُ جِئْتُ عَانِدًا، فَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا عَادَ الرَّجُلُ أَخَاهُ
الْمُسْلِمَ مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ،
فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ غَدْوَةً
صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُنْسِيَ،
وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ
حَتَّى يُصْبِحَ». [انظر: ٧٠٢، ٧٥٤، ١١٦٦]

تخريج: صحيح موقوفاً، واختلف في وقفه
ورفعه، والوقف أصح.

٦١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُؤَيْدُ بْنُ
سَعِيدٍ فِي سَنَةِ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّثَنَا
مُسْلِمُ بْنُ خَالِدٍ الزَّنَجِيُّ - قَالَ أَبُو عَبْدِ
الرَّحْمَنِ: قُلْتُ لِسُؤَيْدٍ: وَلِمَ سُمِّيَ الزَّنَجِيُّ؟
قَالَ: كَانَ شَدِيدَ السَّوَادِ - عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ،
عَنْ أَبِيهِ، عَنْ عُثَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ

calmly, O people." When he came to al-Muzdalifah, he put two prayers together, then he stood in al-Muzdalifah with al-Fadl bin 'Abbas riding behind him. Then he stopped in Quzah and said: "This is the place of standing, and all of al-Muzdalifah is a place of standing." Then he moved on at a measured pace, and the people were rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." When he stopped in Muhassir, he struck his mount and it trotted until it left the valley. Then he continued until he came to the Janurah, then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice."... and he mentioned a *hadeeth* like that of Ahmad bin 'Abdah from al-Mugheerah bin 'Abdur-Rahman.

Comments: [A *hasan hadeeth*]

عَلِيٌّ بْنُ أَبِي طَالِبٍ : أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ بِعَرَفَةَ، وَهُوَ مُرْدِفٌ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «هَذَا مَوْقِفٌ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ فَجَعَلَ يَسِيرُ الْعَنْقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةُ أَيُّهَا النَّاسُ! السَّكِينَةُ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَةَ، فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ. ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَأَرْدَفَ الْفَضْلُ بْنُ عَبَّاسٍ، ثُمَّ وَقَفَ عَلَى فُرَحٍ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ» ثُمَّ دَفَعَ، فَجَعَلَ يَسِيرُ الْعَنْقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةُ أَيُّهَا النَّاسُ! السَّكِينَةُ أَيُّهَا النَّاسُ!» فَلَمَّا وَقَفَ عَلَى مُحَسِّرٍ قَرَعَ رَاحِلَتَهُ فَخَبَّتْ بِهِ، حَتَّى خَرَجَتْ مِنَ الْوَادِي، ثُمَّ سَارَ سِيرَتَهُ، حَتَّى أَتَى الْجَمْرَةَ، ثُمَّ دَخَلَ الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مَنَى مَنْحَرٌ»... فَذَكَرَ مِثْلَ حَدِيثِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ، وَمِثْلَهُ، أَوْ نَحْوَهُ. [راجع: ٥٢٥، ٥٦٢، ٥٦٤]

تخريج: حديث حسن، سويد بن سعيد ومسلم بن خالد قد توبعا.

614. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "No one hates the Arabs except a hypocrite."

Comments: [Its *isnad* is *da'eef* because of the weakness of Isma'eel bin Ayyash and Zaid bin Jabeerah]

٦١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ زَيْدِ بْنِ جَبْرِ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عُيَيْدِ اللَّهِ ابْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبْغِضُ الْعَرَبَ إِلَّا مُنَافِقٌ».

تخريج: إسناده ضعيف لضعف إسماعيل بن عياش وزيد بن جبيرة.

615. It was narrated from Ibraheem at-Taimi that his father said: 'Ali bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as *diyah* or blood money] and rulings concerning injuries, is lying. And in it the Prophet (ﷺ) said: "Madinah is sacred, the area between 'Air and Thawr. Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or *nafl* act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali (ﷺ) said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a

٦١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرُؤُهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةُ - صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءُ مِنَ الْجَرَاحَاتِ، فَقَدْ كَذَبَ، قَالَ: وَفِيهَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَخَذَتْ فِيهَا حَدًّا أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ عَذْلًا وَلَا صَرْفًا، وَمَنْ ادَّعَى إِلَى عَيْرٍ أَبِيهِ أَوْ تَوَلَّى عَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَذْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَنْعَى بِهَا أَذْنَاَهُمْ».

[انظر: ١٠٣٧، و أيضا: ٥٩٩، ٩٥٩]

تخريج: إسناده صحيح. خ: (٣١٧٢)، م: (١٣٧٠).

٦١٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ خُثَيْمَةَ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلَا أَنْ جَرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذَبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ عَنْ غَيْرِهِ فَإِنَّمَا أَنَا

warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6930) and Muslim (1066)]

617. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses with fire." Then he offered it between the two evening prayers, *Maghrib* and 'Isha'.

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

618. It was narrated that Muhammad Ibn al-Hanafiyyah said concerning 'Ali (ؑ): He was a man who emitted a great deal of *madhi* (prostatic fluid), but he felt too shy to ask the Prophet (ﷺ) about *madhi*. He said to al-Miqdad: Ask the Messenger of Allah (ﷺ) for me about *madhi*. So he asked him, and the Messenger of Allah (ﷺ) said: "Let him do *wudoo'* for that."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (132) and Muslim (303)]

رَجُلٌ مُحَارِبٌ، وَالْحَرْبُ خَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ أَحَدَاتُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ النَّبِيِّ، لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [انظر: ٩١٢، ١٠٨٦]

تخريج: إسناده صحيح. خ: (٦٩٣٠)، م: (١٠٦٦).

٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ شَتِيرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ ؑ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «سَنَلُونَا عَنْ (٨٢/١) صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَهُمْ نَارًا» ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ: بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [راجع: ٥٩١]

تخريج: إسناده صحيح. م: (٦٢٧).

٦١٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمُنْذِرِ أَبِي يَعْلَى، عَنْ مُحَمَّدِ بْنِ الْحَقِيَّةِ، عَنْ عَلِيٍّ ؑ قَالَ: كَانَ رَجُلًا مَذَّاءً، فَاسْتَحْيَى أَنْ يَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ، قَالَ: فَقَالَ لِلْمِقْدَادِ: سَلْ لِي رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ. قَالَ: فَسَأَلَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فِيهِ الْوُضُوءُ». [راجع: ٦٠٦]

تخريج: إسناده صحيح. خ: (١٣٢)، م: (٣٠٣).

619. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade a man to recite Qur'an whilst bowing or prostrating.

Comments: [Its *isnad* is *Saheeh*, Muslim (480, 2078) and this is a *da'eef isnad* because of the weakness of Al-Harith Al-A'war]

620. It was narrated that 'Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: "Have you anybody to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

621. It was narrated that 'Ali said: One day the Messenger of Allah (ﷺ) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: "There is no soul among you but his place in Paradise or Hell is known." They said: O Messenger of Allah, why should we strive? He said: "Keep striving, for everyone will be helped to do that for which he was created. 'As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in *Al-Husna*^[1] We will

٦١٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَقْرَأَ الرَّجُلُ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ. [انظر: ٧١٠، ١٢٤٤]

تخريج: إسناده صحيح. م: (٢٠٧٨، ٤٨٠). وهذا إسناده ضعيف لضعف الحارث الأعور.

٦٢٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَتَوَقُّ فِي فُرَيْشٍ وَتَدْعُنَا؟ قَالَ: «وَعِنْدَكُمْ شَيْءٌ؟» قَالَ: قُلْتُ: نَعَمْ، ابْنَةُ حَمْزَةَ. قَالَ: «إِنَّهَا لَا تَحِلُّ لِي، هِيَ ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». [انظر: ٩١٤، ١٠٣٨، ١٠٩٩، ١٣٥٨]

تخريج: إسناده صحيح. م: (١٤٤٦).

٦٢١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا، وَفِي يَدَيْهِ عُودٌ يَنْكُثُ بِهِ، وَ قَالَ: فَرَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عَلِمَ مَزَلَهَا مِنَ الْجَنَّةِ وَالنَّارِ» قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ! فَلِمَ نَعْمَلُ؟ قَالَ: «اعْمَلُوا، فَكُلُّ مُبْتَلًى لِمَا خُلِقَ لَهُ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنَنِيْرُهُ يُضِيْرُ ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ

^[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise).

make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna*, We will make smooth for him the path for evil. [al-Lail 92:5-10].”

بِالْحُسْنَى ۝ فَسَيُسِّرُهُ لِلْعُسْرَى ﴿٥﴾ (اللَّيْل: ٥-١٠). [انظر: ١٠٦٧، ١٠٦٨، ١١١٠، ١١٨١، ١٣٤٩]

تخريج: إسناده صحيح، خ: (٤٩٤٦)، م: (٢٦٤٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4946) and Muslim (2647)]

622. It was narrated that ‘Ali (ؓ) said: The Messenger of Allah (ﷺ) sent out an expedition and appointed a man of the *Ansar* to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them: Didn’t the Messenger of Allah (ﷺ) instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (ﷺ) from the Fire; do not rush (to enter it) until you meet the Prophet (ﷺ), then if he orders you to enter it, enter it. They went back to the Prophet (ﷺ) and told him about that. He said to them: “If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper.”

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

623. Waqid bin ‘Amr bin Sa’d bin Mu’adh said: I saw a funeral among Banu Salimah so I stood up. Nafi’ bin Jubair said to me: Sit down, and

٦٢٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، قَالَ: فَلَمَّا خَرَجُوا، قَالَ: وَجَدَ عَلَيْهِمْ فِي شَيْءٍ، قَالَ: فَقَالَ لَهُمْ: أَلَيْسَ قَدْ أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُطِيعُونِي؟ قَالَ: قَالُوا: بَلَى. قَالَ: فَقَالَ: اجْتَمِعُوا حَطَبًا. ثُمَّ دَعَا بِنَارٍ فَأَضْرَمَهَا فِيهِ، ثُمَّ قَالَ: عَزَمْتُ عَلَيْكُمْ لَتَدْخُلْنَهَا. قَالَ: فَهَمَّ الْقَوْمُ أَنْ يَدْخُلُوهَا، قَالَ: فَقَالَ لَهُمْ شَابٌّ مِنْهُمْ: إِنَّمَا فَرَرْتُمْ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَلَا تَعْجَلُوا حَتَّى تَلْقُوا النَّبِيَّ ﷺ، فَإِنْ أَمَرَكُمْ أَنْ تَدْخُلُوهَا فَادْخُلُوهَا. قَالَ: فَرَجَعُوا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرُوهُ، فَقَالَ لَهُمْ: «لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [انظر: ١٠٩٥، ١٠٦٥، ١٠١٨، ٧٢٤]

تخريج: إسناده صحيح، خ: (٤٣٤٠)، م: (١٨٤٠).

٦٢٣- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِدْرِائِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي وَاقِدُ بْنُ عَمْرٍو بْنُ سَعْدِ بْنِ مُعَاذٍ، قَالَ: شَهِدْتُ جَنَازَةً فِي بَنِي

I will tell you something decisive about this: Mas'ood bin al-Hakam az-Zuraqi told me that he heard 'Ali bin Abi Talib (ؑ) in Rahbatal-Koofah saying: The Messenger of Allah (ﷺ) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A *saheeh hadeeth* and its *isnad* is *Hasan*, Muslim (962)]

سَلِمَةً. فَقُمْتُ، فَقَالَ لِي نَافِعُ بْنُ جُبَيْرٍ: اجْلِسْ، فَإِنِّي سَأُخْبِرُكَ فِي هَذَا يَثْبُتُ: حَدَّثَنِي مَسْعُودُ بْنُ الْحَكَمِ الزُّرَّاقِيُّ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ بِرَحْبَةِ الْكُوفَةِ، وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَمَرَنَا بِالْقِيَامِ فِي الْجَنَازَةِ، ثُمَّ جَلَسَ بَعْدَ ذَلِكَ وَأَمَرَنَا بِالْجُلُوسِ. [انظر:

[٦٣١، ١٠٩٤، ١١٦٧]

تخريج: حديث صحيح، وهذا إسناد حسن. م: (٩٦٢).

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to 'Uthman (ؓ) and told him what al-Waleed had done - i.e., drinking alcohol. 'Ali spoke to him about that and he said: Here is your cousin; carry out the *hadd* punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O 'Abdullah bin Ja'far. So 'Abdullah began to strike him and 'Ali counted until he reached forty. Then he said: Stop - or: That's enough - The Messenger of Allah (ﷺ) gave forty lashes and Abu Bakr gave forty lashes, and 'Umar completed it and made it eighty. And all are *Sunnah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1707)]

٦٢٤- حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي غَرْوَبَةَ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُضَيْنِ أَبِي سَاسَانَ الرَّقَاشِيِّ قَالَ: إِنَّهُ قَدِمَ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَلَى عُثْمَانَ، فَأَخْبَرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْوَلِيدِ - أَبِي بَشْرِ بْنِ الْحَمَرِ - فَكَلَّمَهُ عَلِيٌّ فِي ذَلِكَ، فَقَالَ: ذُوْنكَ ابْنُ عَمِّكَ، فَأَقِمَّ عَلَيْهِ الْحَدَّ. فَقَالَ: يَا حَسَنُ! قُمْ فَاجْلِدْهُ قَالَ: مَا أَنتَ مِنْ هَذَا فِي شَيْءٍ، وَلَ هَذَا غَيْرُكَ. قَالَ: بَلْ ضَعُفْتَ وَوَهَنْتَ وَعَجِزْتَ، قُمْ يَا عَبْدَ اللَّهِ ابْنُ جَعْفَرٍ! فَجَعَلَ عَبْدُ اللَّهِ يُضْرِبُهُ، وَيَعُدُّ عَلَيْهِ، حَتَّى بَلَغَ أَرْبَعِينَ، ثُمَّ قَالَ: أَمْسِكْ - أَوْ قَالَ: كُنْتُ - جَلَدَ رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ، وَأَبُو بَكْرٍ أَرْبَعِينَ، وَكَمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ.

[انظر: ١١٨٤، ١٢٣٠]

تخريج: إسناده صحيح. م: (١٧٠٧).

625. It was narrated that Ibn 'Abbas (ؓ) said: 'Ali entered upon me in my house and called for water for *wudoo'*. I brought him a wooden vessel that held a *mudd* or

٦٢٥- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ بْنِ يَزِيدَ بْنِ رُكَّانَةَ عَنْ عُبَيْدِ اللَّهِ الْخَوْلَانِيِّ، عَنِ ابْنِ

thereabouts and put it in front of him. He had urinated and he said: O Ibn 'Abbas, shall I not do *wudoo'* for you as the Messenger of Allah (ﷺ) did *wudoo'*? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on.

Comments: [Its *isnad* is *hasan*]

626. It was narrated from 'Abcedah that 'Ali (ؓ) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you

عَبَّاسٍ قَالَ: دَخَلَ عَلَيَّ عَلِيٌّ بَيْتِي، فَدَعَا بِوُضُوءٍ، فَجِئْنَا بِعَنْبٍ يَأْخُذُ الْمُدَّ أَوْ قَرِيبَهُ، حَتَّى وُضِعَ بَيْنَ يَدَيْهِ، وَقَدْ بَالَ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! أَلَا أَتَوَضَّأُ لَكَ وَضُوءَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: بَلَى، فِذَاكَ أَبِي وَأُمِّي. قَالَ: فَوَضِعَ لَهُ إِنَاءً، فَغَسَلَ يَدَيْهِ، ثُمَّ مَضْمَضَ، (٨٣/١) وَاسْتَنْشَقَ، وَاسْتَنْشَرَّ، ثُمَّ أَخَذَ بِيَدَيْهِ فَصَكَ بِهِمَا وَجْهَهُ، وَالْقَمَمَ إِنْهَامَهُ مَا أَقْبَلَ مِنْ أَدْنَاهُ، قَالَ: ثُمَّ عَادَ فِي مِثْلِ ذَلِكَ ثَلَاثًا، ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ بِيَدِهِ الْيُمْنَى، فَأَفْرَغَهَا عَلَى نَاصِيَّتِهِ، ثُمَّ أَرْسَلَهَا تَسِيلُ عَلَى وَجْهِهِ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ يَدَهُ الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ وَأَدْنَاهُ مِنْ ظَهْرِهِمَا، ثُمَّ أَخَذَ بِكَفَّيْهِ مِنَ الْمَاءِ، فَصَكَ بِهِمَا عَلَى قَدَمَيْهِ وَفِيهِمَا التَّغْلُ، ثُمَّ قَلَبَهَا بِهِمَا، ثُمَّ عَلَى الرَّجُلِ الْأُخْرَى مِثْلَ ذَلِكَ. قَالَ: فَقُلْتُ: وَفِي التَّغْلَيْنِ؟ قَالَ: وَفِي التَّغْلَيْنِ. قُلْتُ: وَفِي التَّغْلَيْنِ؟ قَالَ: وَفِي التَّغْلَيْنِ. قُلْتُ: وَفِي التَّغْلَيْنِ؟ قَالَ: وَفِي التَّغْلَيْنِ.

تخریج: إسناده حسن.

٦٢٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: ذُكِرَ الْخَوَارِجُ فَقَالَ: فِيهِمْ مُخَدَّجُ الْيَدِ أَوْ مُودُنُ الْيَدِ، أَوْ مُتَدَّنُ الْيَدِ لَوْلَا أَنْ تَبَطَّرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى

what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

627. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) would teach us Qur'an so long as he was not *junub*.

Comments: [Its *isnad* is *hasan*]

628. It was narrated that 'Ali (ﷺ) said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: "Witness and find out what someone who is not there cannot find out."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is interrupted]

629. Mansoor said: I heard Rib'i say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [Its *isnad* is *saheeh*]

لِسَانِ مُحَمَّدٍ. قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! [انظر: ٧٣٥، ٩٠٤، ٩٨٢، ٩٨٣، ٩٨٨، ١٢٢٤، ١٣٣٢]

تخريج: إسناده صحيح. م: (١٠٦٦).

٦٢٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَرِّئُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنُبًا. [انظر: ٦٣٩، ٨٤٠، ١١٢٣، ١٠١١]

تخريج: إسناده حسن.

٦٢٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا بَعَثْتَنِي أَكُونُ كَالسَّكَةِ الْمُحَمَّاةِ، أَمْ الشَّاهِدِ يَرَى مَا لَا يَرَى الْغَائِبُ؟ قَالَ: «الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ». [انظر: ١٨٤٢]

تخريج: حسن لغيره، وهذا إسناده منقطع، محمد بن عمر - بن علي بن أبي طالب - لم يدرك جده.

٦٢٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنَا مَنْصُورٌ قَالَ: سَمِعْتُ رَبِيعًا قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ، يَلِجِ النَّارَ». [انظر: ٦٣٠، ١٠٠٠، ١٠٠١، ١٢٩٢]

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

630. It was narrated that Rib'i bin Hirash said: I heard 'Ali say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [A continuous report]

٦٣٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ، يَلْجِ النَّارَ».

تخريج: حديث متواتر، وهو مكرر ما قبله.

631. It was narrated that 'Ali (ؓ) said: We saw the Messenger of Allah (ﷺ) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its *isnad* is *saheeh*, Muslim (926)]

٦٣١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنِّدِ عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيٍّ قَالَ: قَدْ رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا. [راجع: ٦٣٠]

تخريج: إسناده صحيح. م: (٩٦٢).

632. It was narrated from 'Ali (ؓ) from the Prophet (ﷺ): "The angels do not enter a house in which there is a *junub* person or an image or a dog."

Comments: [Saheeh because of corroborating evidence]

٦٣٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَلِيُّ ابْنُ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ، عَنْ ابْنِ نَجِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جُنُبٌ، وَلَا صُورَةٌ، وَلَا كَلْبٌ». [انظر: ٦٤٧، ٨١٥، ١١٧٢]

تخريج: صحيح لغيره، دون ذكر الجنب، وهذا إسناده ضعيف لعلل.

633. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with a broken horn or a cut-off ear.

Comments: [Its *isnad* is *hasan*]

٦٣٣- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنَا قَتَادَةُ عَنْ جُرَيْجِ بْنِ كَلْبٍ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِعُضْبَاءِ الْقُرُونِ وَالْأُذُنِ. [انظر: ٧٩١، ١٠٤٨، ١٠٦٦،

١١٥٧، ١١٥٨، ١٢٩٣، ١٢٩٤]

تخريج: إسناده حسن.

634. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade gourds and varnished jars.

٦٣٤- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ عَنْ إِبْرَاهِيمَ التِّيمِيِّ، عَنِ الْحَارِثِ بْنِ

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5594) and Muslim (1994)]

سُوَيْدٌ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الذَّبَّاءِ وَالْمَرْقَةِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبِي يَقُولُ: لَيْسَ بِالْكُوفَةِ عَنْ عَلِيٍّ حَدِيثٌ أَصَحُّ مِنْ هَذَا. [انظر: ١١٨٠]

تخريج: إسناده صحيح. خ: (٥٥٩٤)، م: (١٩٩٤).

635. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) cursed ten: the one who consumes *riba*, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds *zakaat*, the one who does tattoos and the one for whom tattoos are done.

٦٣٥- حَدَّثَنَا يَحْيَى عَنْ مُجَالِيدٍ: حَدَّثَنِي عَامِرٌ عَنِ الْخَارِثِ. عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ عَشْرَةً: آتَلَ الرَّبَا، وَمُوكِلُهُ، وَكَاتِبُهُ، وَشَاهِدَيْهِ، وَالْحَالَ، وَالْمُحْلَلَّ لَهُ، وَمَانِعَ الصَّدَقَةِ، وَالْوَأْثِمَةَ، وَالْمُسْتَوْثِمَةَ. [انظر: ٦٦٠، ٦٧١، ٧٢١، ٨٤٤، ٩٨٠، ١٢٨٩، ١٣٦٤]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف الخارث الأعور.

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

636. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) sent me to Yemen when I was young. I said: You are sending me to people among whom things happen and I do not know how to judge. He said: "Allah will guide your tongue and make your heart steadfast." And I never doubted any judgement I passed between two people after that.

٦٣٦- حَدَّثَنِي يَحْيَى عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةٍ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ وَأَنَا حَدِيثُ السَّرِّ. قَالَ: قُلْتُ: تَبْعَنِي إِلَى قَوْمٍ يَكُونُ بَيْنَهُمْ أَحْدَاثٌ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ قَالَ: «إِنَّ اللَّهَ سَيَهْدِي لِسَانَكَ، وَيُبَيِّتُ قَلْبَكَ». قَالَ: فَمَا شَكَّكْتُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ بَعْدُ. [انظر: ٦٦٦]

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناده ضعيف، أبو البختري لم يسمع من علي شيئاً.

637. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) passed by me when I was in pain and I was saying: O Allah, if my time has come then grant me

٦٣٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا وَجِعٌ، وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ

relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he nudged me with his foot and said: "What did you say?" I repeated it to him and he said: "O Allah, grant him well being or heal him." And I never suffered that pain again after that.

Comments: [Its *isnad* is *hasan*]

638. It was narrated that 'Ali (ؓ) said: I was ill and the Messenger of Allah (ﷺ) passed by me... And he mentioned a similar report, except that he said: "O Allah, grant him well being; O Allah, heal him."

Comments: [Its *isnad* is *hasan*]

639. It was narrated that 'Abdullah bin Salimah said: Two men and I came to 'Ali (ؓ), who said: The Messenger of Allah (ﷺ) was relieving himself, then he came out and recited Qur'an and ate meat with us. Nothing prevented or stopped him from reciting Qur'an except *janabah*.

Comments: [Its *isnad* is *hasan*]

640. It was narrated that 'Ali (ؓ) said: I heard the Messenger of Allah (ﷺ) say: "The best women (of her time) was Maryam bint 'Imran, and the best woman (of her time) is Khadeejah."

كَانَ أَجْلِي قَدْ حَضَرَ فَأَرْخِي، وَإِنْ كَانَ أَجَلًا،
فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْنِي. قَالَ: «مَا
قُلْتَ؟» فَأَعَدْتُ عَلَيْهِ، فَصَرَبْتِي بِرِجْلِهِ، فَقَالَ:
«مَا قُلْتَ؟» قَالَ: فَأَعَدْتُ عَلَيْهِ، فَقَالَ: «اللَّهُمَّ
عَافِهِ، (٨٤ / ١) أَوْ اشْفِهِ» قَالَ: فَمَا اسْتَكَيْتُ ذَلِكَ
الْوَجَعَ بَعْدُ. [انظر: ٦٣٨، ٨٤١، ١٠٥٧]

تخريج: إسناده حسن.

٦٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو
ابْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَمَةَ،
عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا، فَمَرَّ بِي رَسُولُ
اللَّهِ ﷺ ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «اللَّهُمَّ
عَافِهِ، اللَّهُمَّ اشْفِهِ». [راجع: ٦٣٧]

تخريج: إسناده حسن، وانظر ما قبله.

٦٣٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَمْرُو
ابْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: أَتَيْتُ
عَلَى عَلِيٍّ أَنَا وَرَجُلَانِ، فَقَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، ثُمَّ يَخْرُجُ فَيَقْرَأُ
الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَا يَحْجِرُهُ-
وَرُبَّمَا قَالَ: يَحْجِرُهُ- مِنَ الْقُرْآنِ شَيْءٌ لَيْسَ
الْجَنَابَةُ. [انظر: ٨٤٠، ١٠١١، ١١٢٣]

تخريج: إسناده حسن.

٦٤٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيٍّ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ
نِسَائِهَا مَرْيَمُ بِنْتُ إِيمَرَآنَ، وَخَيْرُ نِسَائِهَا
خَدِيجَةُ». [انظر: ٩٣٨، ١١٠٩، ١٢١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in ar-Rahbah, when he was adjuring the people and asking who had been present with the Messenger of Allah (ﷺ) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (ﷺ) say: "If I am a person's *mawla*^[1], 'Ali is also his *mawla*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* *isnad* because Abu Abdur Raheem Al-Kindi is unknown]

642. It was narrated that Zirr bin Hubaish said: 'Ali (ؑ) said: By Allah, one of the things that the Messenger of Allah (ﷺ) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.

Comments: [Its *isnad* is *saheeh*, Muslim (78)]

643. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with *idhkhir* fibres.

Comments: [Its *isnad* is *qawi*]

644. It was narrated that 'Ali (ؑ) said: The Prophet (ﷺ) and I set out and came to the Ka'bah. The

تخریج: إسناده صحيح. خ: (٣٤٣٢)، م: (٢٤٣٠).

٦٤١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي عَبْدِ الرَّحِيمِ الْكِنْدِيِّ، عَنْ زَادَانَ أَبِي عُمَرَ قَالَ: سَمِعْتُ عَلِيًّا فِي الرَّحْبَةِ وَهُوَ يَنْشُدُ النَّاسَ: مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ غَدِيرِ خُمٍّ، وَهُوَ يَقُولُ مَا قَالَ؟ فَقَامَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ».

تخریج: صحيح لغيره، ومنتنه متواتر، وهذا إسناده ضعيف لجهالة أبي عبدالرحيم الكندي.

٦٤٢- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَلِيٍّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: قَالَ عَلِيٌّ: وَاللَّهِ إِنَّهُ لَمِمَّا عَاهَدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: أَنَّهُ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ، وَلَا يُحِبُّنِي إِلَّا مُؤْمِنٌ. [انظر: ٧٣١، ١٠٦٢]

تخریج: إسناده صحيح. م: (٧٨).

٦٤٣- حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا زَائِدَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خَمِيلٍ، وَفِرَّةٍ، وَوِسَادَةٍ أَدَمَ حَشَوْهَا لَيْفُ الْإِذْخِرِ. [انظر: ٧١٥، ٨٣٨، ٨٥٣]

تخریج: إسناده قوي.

٦٤٤- حَدَّثَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا نَعِيمُ ابْنُ حَكِيمٍ الْمَدَائِنِيُّ عَنْ أَبِي مَرْزَمٍ، عَنْ

[1] The word *mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *mawla* means giving the right of inheritance to the new *mawla*.

Messenger of Allah (ﷺ) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (ﷺ) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (ﷺ) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (ﷺ) and I ran and hid among the houses lest any of the people see us.

Comments: [Its *isnad* is *da'eef* because Abu Maryam Ath-Thaqafi is unknown and Nu'aim bin Hakeem is unknown]

645. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "The Mahdi is one of us, *Ahlal-Bait* (the Prophet's family) and Allah will prepare him in one night."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، إبراهيم بن محمد ابن الحنفية لم يوثقه غير العجلي وابن حبان، ويسين العجلي فيه نظر.

646. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu'mineen 'Ali (ؑ) say: I met with Fatimah (ؑ), al-'Abbas and Zaid bin Harithah

علي، قال: انطلقت أنا والنبي ﷺ حتى أتينا الكعبة، فقال لي رسول الله ﷺ: «اجلس» وصعد على منكبي، فذهبت لأنهض به، فرأى مني ضعفا، فنزل، وجلس لي نبي الله ﷺ وقال: «اضعد على منكبي» قال: فصعدت على منكبي، قال: فنهض بي، قال: فإنه يحيل إلي أني لو شئت ليلت أفق السماء، حتى صعدت على البيت، وعليه تمثال صفر أو نحاس، فجعلت أزاوله عن يمينه وعن شماله، وبين يديه ومن خلفه، حتى إذا استمكنت منه قال لي رسول الله ﷺ: «أقذف به» فقاظت به، فتكسر كما تتكسر القوارير، ثم نزلت، فانطلقت أنا ورسول الله ﷺ نستبق حتى تواريتا بالبيوت، خشية أن يلقانا أحد من الناس. [انظر: ١٣٠٢]

تخريج: إسناده ضعيف، لجهالة أبي مريم الثفني و ضعف نعيم بن حكيم.

٦٤٥- حَدَّثَنَا فَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا يَاسِينُ الْعَجَلِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنَّا أَهْلَ الْبَيْتِ، يُضْلِحُهُ اللَّهُ فِي لَيْلَةٍ».

٦٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ عَنْ حُسَيْنِ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَاضِي الرَّيِّ، عَنْ عَبْدِ

in the presence of the Messenger of Allah (ﷺ). Al-'Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (ﷺ) said: "We will do that." I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the *khumus* that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (ﷺ) said: "We will do that." And the Messenger of Allah (ﷺ) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (ؓ) put me in charge of it and I divided it during his lifetime. Then 'Umar put me in charge of it and I divided it during his lifetime until the last year of 'Umar's reign, when a great deal of wealth came to him.

Comments: [Its *isnad* is *da'eef*]

الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا يَقُولُ: اجْتَمَعْتُ أَنَا وَفَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا وَالْعَبَّاسُ وَزَيْدُ بْنُ حَارِثَةَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! كَبِرَ سِنِي، وَرَقَّ عَظْمِي، وَكَثُرَتْ مُؤْتِيَتِي، فَإِنْ رَأَيْتَ يَا رَسُولَ اللَّهِ أَنْ تَأْمُرَ لِي بِكَذَا وَكَذَا وَسَقَا مِنْ طَعَامٍ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ» فَقَالَتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَأْمُرَ لِي كَمَا أَمَرْتَ لِعَمَّكَ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ» ذَلِكَ ثُمَّ قَالَ زَيْدُ بْنُ حَارِثَةَ: يَا رَسُولَ اللَّهِ! كُنْتُ أُعْطِيتُنِي أَرْضًا كَانَتْ مَعِيشَتِي مِنْهَا، ثُمَّ قَبَضْتَهَا، فَإِنْ رَأَيْتَ أَنْ تَرُدَّهَا عَلَيَّ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ ذَلِكَ». قَالَ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تُؤَلِّبَنِي هَذَا الْحَقَّ الَّذِي جَعَلَهُ اللَّهُ لَنَا فِي كِتَابِهِ مِنْ هَذَا الْخُمْسِ، فَأَقْسِمُهُ فِي حَيَاتِكَ كَمَا لَا يُنَازِعُنِي أَحَدٌ بَعْدَكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ ذَلِكَ» فَوَلَّاهُ رَسُولُ اللَّهِ ﷺ (٨٥/١)، فَقَسَمْتُهُ فِي حَيَاتِهِ، ثُمَّ وَلَّاهُ أَبُو بَكْرٍ فَقَسَمْتُهُ فِي حَيَاتِهِ، ثُمَّ وَلَّاهُ عُمَرُ فَقَسَمْتُهُ فِي حَيَاتِهِ، حَتَّى كَانَتْ آخِرُ سَنَةِ مِنْ سِنِي عُمَرَ، فَإِنَّهُ أَتَاهُ مَالٌ كَثِيرٌ.

تخريج: إسناده ضعيف، حسين بن ميمون ليس بمعروف قل من روى عنه، قال البخاري: هو حديث لم يتابع عليه.

647. It was narrated from 'Abdullah bin Nujayy al-Hadrami that his father said: 'Ali (ؑ) said to me: I had a status with the Messenger of Allah (ﷺ) that no one else had. I used to come to him every morning before dawn and greet him with *salam* until he cleared his throat. One night I came in and greeted him with *salam*. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: O Prophet of Allah, has someone upset you? He said: "No." I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreel.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreel.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: 'There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being.'"

Comments: [Its *isnad* is *da'eef*]

648. It was narrated from 'Abdullah bin Nujayy from his father that he travelled with 'Ali (ؑ) - he was the one who carried his vessel for *wudoo'*. When he

٦٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُدْرِكٍ الْجُعْفِيُّ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ لِي عَلِيٌّ: كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَنْرَلَةٌ لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ، إِنِّي كُنْتُ آتِيهِ كُلَّ سَحَرٍ فَأَسْلَمُ عَلَيْهِ حَتَّى يَتَخَنَّجَ، وَإِنِّي جِئْتُ ذَاتَ لَيْلَةٍ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ! فَقَالَ: «عَلَى رِسْلِكَ يَا أَبَا حَسَنِ حَتَّى أَخْرَجَ إِلَيْكَ» فَلَمَّا خَرَجَ إِلَيَّ قُلْتُ: يَا نَبِيَّ اللَّهِ! أَغْضَبَكَ أَحَدٌ؟ قَالَ: «لَا» قُلْتُ: فَمَا لَكَ لَمْ تُكَلِّمْنِي فِيمَا مَضَى حَتَّى كَلَّمْتَنِي اللَّيْلَةَ؟ قَالَ: «إِنِّي سَمِعْتُ فِي الْحُجْرَةِ حَرَكَةً، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَنَا جِبْرِيلُ. قُلْتُ: ادْخُلْ، قَالَ: لَا، اخْرُجْ إِلَيَّ. فَلَمَّا خَرَجْتُ قَالَ: إِنَّ فِي بَيْتِكَ شَيْئًا لَا يَدْخُلُهُ مَلَكٌ مَا دَامَ فِيهِ. قُلْتُ: مَا أَغْلَمُهُ يَا جِبْرِيلُ. قَالَ: اذْهَبْ فَانْظُرْ. فَتَنَحَّضْتُ الْبَيْتَ فَلَمْ أَجِدْ فِيهِ شَيْئًا غَيْرَ جَرَوْ كَلْبٍ كَانَ يَلْعَبُ بِهِ الْحَسَنُ، قُلْتُ: مَا وَجَدْتُ إِلَّا جَرَوْا. قَالَ: إِنَّهَا ثَلَاثٌ لَنْ يَلْجَأَ مَلَكٌ مَا دَامَ فِيهَا أَبَدًا وَاجِدٌ مِنْهَا: كَلْبٌ، أَوْ جَنَابَةٌ، أَوْ صُورَةٌ رُوحٌ». [راجع: ٦٠٨، ٦٣٢]

تخریج: إسناده ضعيف لعل.

٦٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُدْرِكٍ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍ، عَنْ أَبِيهِ: أَنَّهُ سَارَ مَعَ عَلِيٍّ، وَكَانَ صَاحِبَ

reached Neenawa on his way to Siffeen, 'Ali (ؑ) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (ﷺ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but Jibreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land where he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

Comments: [Its isnad is da'eef]

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: 'Ali (ؑ) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (ﷺ) told to us? [It is:] "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this

مِطْهَرَتِهِ. فَلَمَّا حَادَى نِيَوَى وَهُوَ مُنْطَلِقٌ إِلَى صَنِيعٍ، فَنَادَى عَلِيٌّ: اصْبِرْ أَبَا عَبْدِ اللَّهِ! اصْبِرْ أَبَا عَبْدِ اللَّهِ! بِسْطَ الْفُرَاتِ. قُلْتُ: وَمَاذَا؟ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ ذَاتَ يَوْمٍ وَعَيْنَاهُ تَفِيضَانِ، قُلْتُ: يَا نَبِيَّ اللَّهِ! أَغْضَبَكَ أَحَدٌ، مَا شَأْنُ عَيْنِكَ تَفِيضَانِ؟ قَالَ: «بَلْ قَامَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّثَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ بِسْطَ الْفُرَاتِ» قَالَ: فَقَالَ: «هَلْ لَكَ إِلَى أَنْ أَشِمَّكَ مِنْ تُرَابِهِ؟» قَالَ: «قُلْتُ: نَعَمْ. فَمَدَّ يَدَهُ، فَتَبَضَّ قُبْضَةً مِنْ تُرَابٍ فَأَعْطَانِيهَا، فَلَمْ أَمْلِكْ عَيْنِي أَنْ فَاضَتْ».

تخریج: إسناده ضعيف كالذي قبله.

٦٤٩- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُّ: أَخْبَرَنَا الْأَزْهَرِيُّ بْنُ رَاشِدٍ الْكَاهِلِيُّ عَنِ الْخَضِرِ ابْنِ الْقَوَّاسِ، عَنْ أَبِي سُخَيْلَةَ قَالَ: قَالَ عَلِيٌّ: أَلَا أَخْبِرُكُمْ بِأَفْضَلِ آيَةٍ فِي كِتَابِ اللَّهِ تَعَالَى حَدَّثَنَا بِهَا رَسُولُ اللَّهِ ﷺ: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْلَمُ عَنْ كَثِيرٍ﴾ (الشورى: ٣٠) «وَسَأَفْسُرُهَا لَكَ يَا عَلِيُّ: مَا أَصَابَكُمْ مِنْ مَرَضٍ، أَوْ عُقُوبَةٍ، أَوْ بَلَاءٍ فِي الدُّنْيَا، فِيمَا كَسَبَتْ أَيْدِيكُمْ، وَاللَّهُ تَعَالَى أَكْرَمُ مِنْ أَنْ يُنَيِّيَ عَلَيْهِمُ الْعُقُوبَةَ فِي الْآخِرَةِ، وَمَا عَفَا اللَّهُ تَعَالَى عَنْهُ فِي الدُّنْيَا، فَاللَّهُ تَعَالَى أَحْلَمُ مِنْ أَنْ يَعُودَ بَعْدَ عَفْوِهِ».

[انظر: ٧٧٥، ١٣٦٥]

world, He is too forbearing to retract His pardon."

Comments: [Its *isnad* is *da'eef*]

650. It was narrated that 'Asim bin Damrah said: I asked 'Ali (ؓ) about the *nafl* prayers of the Prophet (ﷺ) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (ﷺ) prayed *Fajr*, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of 'Asr there, meaning in the west. Then he would get up and pray two *rak'ahs*. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of *Zuhr* there, meaning in the west; then he would pray four *rak'ahs*, and four before *Zuhr* when the sun passed the meridian, and four afterwards, and four before 'Asr. He would separate each two *rak'ahs* with *salams* upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. 'Ali (ؓ) said: That is sixteen *rak'ahs* which the Prophet (ﷺ) offered as *nafl* prayers during the day, but there are very few who offer them regularly. Wakee' narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this *hadeeth* of yours is worth this mosque filled with gold.

Comments: [Its *isnad* is *qawi*]

تخریج: إسناده ضعيف لعل.

٦٥٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَإِسْرَائِيلُ وَأَبِي عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ النَّبِيِّ ﷺ بِالنَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَهُ. قَالَ: قُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذَ مِنْهُ مَا أَطَقْنَا. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ أَتَمَّهُ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا يَغْنِي مِنْ قِبَلِ الْمَشْرِقِ بِمَقْدَارِهَا مِنْ صَلَاةِ الْعَصْرِ مِنْ هَاهُنَا مِنْ قِبَلِ الْمَغْرِبِ، قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ يُمَهِّلُ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا يَغْنِي مِنْ قِبَلِ الْمَشْرِقِ بِمَقْدَارِهَا مِنْ صَلَاةِ الظُّهْرِ مِنْ هَاهُنَا يَغْنِي مِنْ قِبَلِ الْمَغْرِبِ. قَامَ فَصَلَّى أَرْبَعًا، وَأَرْبَعًا قَبْلَ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَرَكْعَتَيْنِ بَعْدَهَا، وَأَرْبَعًا قَبْلَ الْعَصْرِ، بِفَصْلٍ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالسَّلَامِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. قَالَ: قَالَ عَلِيٌّ: تِلْكَ سِتُّ عَشْرَةَ رَكْعَةً تَطَوُّعَ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [انظر: ٦٨٢، ٨٨٥، ١٢٠٢، ١٢٠٣، ١٢٠٨، ١٢٤٢، ١٢٥٢، ١٢٥٨، ١٣٧٥] حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ قَالَ: قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ لِأَبِي إِسْحَاقَ حِينَ حَدَّثَهُ: يَا أَبَا إِسْحَاقَ! يَسْوَى حَدِيثُكَ هَذَا مِْلَاءُ مَسْجِدِكَ ذَهَبًا.

تخریج: إسناده قوي.

651. It was narrated that 'Ali (عليه السلام) said: At different times of the night the Messenger of Allah (ﷺ) prayed *Witr*: at the beginning, in the middle and at the end. Then he settled on praying *Witr* at the end of the night.

Comments: [A *qawi hadeeth* and its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٦٥١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَحُسَيْنٌ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرْتُ رَسُولَ اللَّهِ ﷺ: مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، (٨٦/١) فَتَبَّتِ الْوِثْرَ آخِرَ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: حديث قوي، وهذا إسناد ضعيف لضعف الحارث الأعور.

652. It was narrated that 'Ali (عليه السلام) said: *Witr* is not an essential like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *qawi*]

٦٥٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: الْوِثْرُ لَيْسَ بِحَتْمٍ مِثْلَ الصَّلَاةِ، وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [انظر: ٧٦١]

تخريج: إسناده قوي.

653. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) prayed *Witr* at the beginning of the night and at the end and in the middle. And in the end he settled on praying *Witr* just before dawn.

Comments: [Its *isnad* is *qawi*]

٦٥٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ! عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: أَوْتَرْتُ رَسُولَ اللَّهِ ﷺ مِنْ أَوَّلِ اللَّيْلِ، وَآخِرِهِ، وَأَوْسَطِهِ، فَانْتَهَى وَثْرُهُ إِلَى السَّحْرِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

654. It was narrated that 'Ali (عليه السلام) said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day.

Comments: [Its *isnad* is *Saheeh*]

٦٥٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ: عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: لَقَدْ رَأَيْتُنَا يَوْمَ بَدْرٍ وَنَحْنُ نَلُودُ بِرَسُولِ اللَّهِ ﷺ، وَهُوَ أَقْرَبُنَا إِلَى الْعَدُوِّ، وَكَانَ مِنْ أَشَدِّ النَّاسِ يَوْمَئِذٍ بَأْسًا. [انظر: ١٠٤٢، ١٣٤٧]

تخريج: إسناده صحيح.

655. It was narrated that 'Ali (عليه السلام) said: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah,

٦٥٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُسْلِمٍ الْحَنْظَلِيُّ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَاءَ أَغْرَابِيُّ إِلَى

what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do *wudoo'*. And do not approach women in their back passage [and once he said: in their anuses]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Muslim bin Salam]

النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَكُونُ بِالْبَادِيَةِ فَتَخْرُجُ مِنْ أَحَدِنَا الرُّوحَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْتَحْيِي مِنَ الْحَقِّ، إِذَا فَعَلَ أَحَدُكُمْ فَلْيَتَوَضَّأْ، وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ» وَقَالَ مَرَّةً: «فِي أَدْبَارِهِنَّ».

تخريج: إسناده ضعيف لضعف مسلم بن سلام، والقطعة الأخيرة: «لا تأتوا النساء في أدبارهن» صحيحة بشواهداها.

656. It was narrated that 'Ubaidullah bin 'Iyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (رضي الله عنها) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (رضي الله عنه) killed. He said: Why shouldn't I tell you the truth? She said: Tell me about them. He said: When 'Ali (رضي الله عنه) corresponded with Mu'awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroorah, near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be

٦٥٦- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عِيَّاضِ ابْنِ عَمْرِو الْقَارِيِّ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ فَدَخَلَ عَلَى عَائِشَةَ، وَنَحْنُ عِنْدَهَا جُلُوسٌ، مَرْجِعُهُ مِنَ الْعِرَاقِ لَيَالِي قُتِلَ عَلِيٌّ، فَقَالَتْ لَهُ: يَا عَبْدَ اللَّهِ بْنُ شَدَّادٍ! هَلْ أَنْتَ صَادِقِي عَمَّا أَسْأَلُكَ عَنْهُ؟ تُحَدِّثُنِي عَنْ هَؤُلَاءِ الْقَوْمِ الَّذِينَ قَتَلَهُمْ عَلِيٌّ. قَالَ: وَمَا لِي لَا أَصْدُقُكَ؟ قَالَتْ: فَحَدِّثْنِي عَنْ قِصَّتِهِمْ. قَالَ: فَإِنَّ عَلِيًّا لَمَّا كَاتَبَ مُعَاوِيَةَ، وَحَكَّمَ الْحَكَمَيْنِ، خَرَجَ عَلَيْهِ ثَمَانِيَةُ آلَافٍ مِنْ قُرَاءِ النَّاسِ، فَتَزَلُّوا بِأَرْضٍ يُقَالُ لَهَا: حُرُورَاءُ مِنْ جَانِبِ الْكُوفَةِ، وَإِنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالُوا: انْسَلَخْتَ مِنْ قَمِيصِ أَلْبَسَكَهُ اللَّهُ تَعَالَى، وَاسْمُ سَمَّاكَ اللَّهُ تَعَالَى بِهِ، ثُمَّ انْطَلَقْتَ فَحَكَّمْتَ فِي دِينِ اللَّهِ، فَلَا حُكْمَ إِلَّا لِلَّهِ تَعَالَى. فَلَمَّا أَنْ بَلَغَ عَلِيًّا مَا عَتَبُوا عَلَيْهِ،

exalted. When 'Ali (ؑ) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Qur'an. When the house was filled with people who had memorised the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [an-Nisa' 4:35]. The *ummah* of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiyah and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhail bin 'Amr came to us when we were with the Messenger of Allah (ﷺ) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (ﷺ) wrote, "In the Name of Allah, the Most

وَفَارِقُوهُ عَلَيْهِ، فَأَمَرَ مُؤَدَّنًا فَأَدَّنَ: أَنْ لَا يَدْخُلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ إِلَّا رَجُلٌ قَدْ حَمَلَ الْقُرْآنَ. فَلَمَّا أَنْ امْتَلَأَتِ الدَّارُ مِنْ قُرَاءِ النَّاسِ، دَعَا بِمُصْحَفٍ إِمَامٍ عَظِيمٍ، فَوَضَعَهُ بَيْنَ يَدَيْهِ، فَجَعَلَ يَضُكُّهُ بِيَدِهِ وَيَقُولُ: أَيُّهَا الْمُصْحَفُ! حَدِّثِ النَّاسَ. فَتَادَاهُ النَّاسُ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا تَسْأَلُ عَنْهُ إِنَّمَا هُوَ مِدَادٌ فِي وَرَقٍ، وَنَحْنُ نَتَكَلَّمُ بِمَا رَوَيْنَا مِنْهُ، فَمَاذَا تُرِيدُ؟ قَالَ: أَصْحَابُكُمْ هَؤُلَاءِ الَّذِينَ خَرَجُوا، بَيْنِي وَبَيْنَهُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ، يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ فِي امْرَأَةٍ وَرَجُلٍ: ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا﴾ (النساء: ٣٥)، فَأَمَّا مُحَمَّدٌ أَعْظَمُ دَمًا وَحُرْمَةً مِنْ امْرَأَةٍ وَرَجُلٍ. وَنَشْمُوا عَلَيَّ أَنْ كَاتَبْتُ مُعَاوِيَةَ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَقَدْ جَاءَنَا سُهَيْلُ بْنُ عَمْرٍو، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ، حِينَ صَالَحَ قَوْمَهُ قُرَيْشًا، فَكَتَبَ رَسُولُ اللَّهِ ﷺ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ سُهَيْلٌ: لَا تَكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ: «كَيْفَ نَكْتُبُ؟» فَقَالَ: اكْتُبْ: بِاسْمِكَ اللَّهُمَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَاكْتُبْ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ»، فَقَالَ: لَوْ أَعْلِمْتُ أَنَّكَ رَسُولُ اللَّهِ ﷺ لَمْ أَخَالِفْكَ. فَكَتَبَ: هَذَا مَا صَالَحَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قُرَيْشًا. يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُتُورَةٌ

Gracious, the Most Merciful.” Suhail said: Do not write, In the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: “In Your Name, O Allah.” The Messenger of Allah (ﷺ) said: Write: “Muhammad the Messenger of Allah.” He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin ‘Abdullah with Quraish. And Allah says in His Book: “Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day” [al-Ahzab 33:21]. So ‘Ali sent ‘Abdullah bin ‘Abbas (ؓ) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa’ stood up and addressed the people, saying: O bearers of the Qur’an, this is ‘Abdullah bin ‘Abbas (ؓ). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words “they are a quarrelsome people” [az-Zukhruf 43:58] were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will

حَسَنَةً لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ ﴿الْأَحْزَابُ: ٢١﴾. فَبَعَثَ إِلَيْهِمْ عَلِيٌّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَخَرَجْتُ مَعَهُ، حَتَّى إِذَا تَوَسَّطْنَا عَسْكَرَهُمْ، قَامَ ابْنُ الْكَوَّاءِ يَخْطُبُ النَّاسَ، فَقَالَ: يَا حَمَلَةَ الْقُرْآنِ! إِنَّ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَمَنْ لَمْ يَكُنْ يَعْرِفُهُ فَأَنَا أَعْرِفُهُ مِنْ كِتَابِ اللَّهِ مَا يَعْرِفُهُ بِهِ، هَذَا مِمَّنْ نَزَلَ فِيهِ وَفِي قَوْمِهِ: ﴿قَوْمٌ حَصِصُونَ﴾ (الزخرف: ٥٨)، فَرَدُّوهُ إِلَى صَاحِبِهِ، وَلَا تُوَاضِعُوهُ كِتَابَ اللَّهِ. فَقَامَ خُطْبَاؤُهُمْ فَقَالُوا: وَاللَّهِ لَتُوَاضِعَنَّهُ كِتَابَ اللَّهِ، فَإِنْ جَاءَ بِحَقِّ نَعْرِفُهُ لَتَسْمِعَنَّهُ، وَإِنْ جَاءَ بِبَاطِلٍ لَتَبْكُنَّهُ بِبَاطِلِهِ. فَوَاضِعُوا (٨٧/١) عَبْدَ اللَّهِ الْكِتَابَ ثَلَاثَةَ أَيَّامٍ، فَرَجَعَ مِنْهُمْ أَرْبَعَةُ آلَافٍ كُلُّهُمْ نَائِبٌ، فِيهِمْ ابْنُ الْكَوَّاءِ، حَتَّى أَدْخَلَهُمْ عَلَى عَلِيٍّ الْكُوفَةَ فَبَعَثَ عَلِيٌّ إِلَى بَقِيَّتِهِمْ، فَقَالَ: قَدْ كَانَ مِنْ أَمْرِنَا وَأَمْرِ النَّاسِ مَا قَدْ رَأَيْتُمْ، فَتَقَفُوا حَيْثُ شِئْتُمْ حَتَّى تَجْتَمِعَ أُمَّةٌ مُحَمَّدٍ، بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا تَسْفِكُوا دَمًا حَرَامًا، أَوْ تَقْطَعُوا سَبِيلًا، أَوْ تَطْلِمُوا ذِمَّةً، فَإِنَّكُمْ إِنْ فَعَلْتُمْ فَقَدْ تَبَذَّلْنَا إِلَيْكُمْ الْحَرْبَ عَلَى سَوَاءٍ، إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ. فَقَالَتْ لَهُ عَائِشَةُ: يَا ابْنَ شَدَادٍ! فَقَدْ قَتَلْتَهُمْ! فَقَالَ: وَاللَّهِ مَا بَعَثَ إِلَيْهِمْ حَتَّى قَطَعُوا السَّبِيلَ، وَسَفَكُوا الدَّمَ، وَاسْتَحْلَوْا أَهْلَ الذِّمَّةِ. فَقَالَتْ: أَلِلَّهِ؟ قَالَ: أَلِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ كَانَ. قَالَتْ: فَمَا شَيْءٌ بَلَغَنِي عَنْ أَهْلِ

reject his false argument. So they discussed the Book with 'Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa'. He took them to 'Ali in Koofah, and 'Ali sent word to the rest of them, saying: You know the turmoil between us and our opponents. Stay wherever you wish until the *ummah* of Muhammad (ﷺ) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. 'A'ishah (ؓ) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm *ahludh-dhimmah* (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying *dhuth-thuda*, *dhuth-thuda* [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with 'Ali (ؓ) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the

الْعِرَاقِ يَتَحَدَّثُونَهُ؟ يَقُولُونَ: ذُو الثُّدَيِّ، وَذُو الثُّدَيِّ. قَالَ: قَدْ رَأَيْتُهُ، وَقُمْتُ مَعَ عَلِيٍّ عَلَيْهِ فِي الْقَتْلِ، فَدَعَا النَّاسَ فَقَالَ: أَنْتَعِرُونِ هَذَا؟ فَمَا أَكْثَرَ مَنْ جَاءَ يَقُولُ: قَدْ رَأَيْتُهُ فِي مَنْجِدِ بَنِي فُلَانٍ يُصَلِّي، وَرَأَيْتُهُ فِي مَنْجِدِ بَنِي فُلَانٍ يُصَلِّي، وَلَمْ يَأْتُوا فِيهِ بِشَيْءٍ يُعْرَفُ إِلَّا ذَلِكَ. قَالَتْ: فَمَا قَوْلُ عَلِيٍّ حِينَ قَامَ عَلَيْهِ كَمَا يَزْعُمُ أَهْلُ الْعِرَاقِ؟ قَالَ: سَمِعْتُهُ يَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَتْ: هَلْ سَمِعْتَ مِنْهُ أَنَّهُ قَالَ غَيْرَ ذَلِكَ؟ قَالَ: اللَّهُمَّ لَا، قَالَتْ: أَجَلُ صَدَقَ اللَّهُ وَرَسُولُهُ، يَرْحَمُ اللَّهُ عَلَيَّ إِنَّهُ كَانَ مِنْ قَلَامِهِ لَا يَرَى شَيْئًا يُعْجِبُهُ إِلَّا قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَيَذْهَبُ أَهْلُ الْعِرَاقِ يَكْذِبُونَ عَلَيْهِ، وَيَزِيدُونَ عَلَيْهِ فِي الْحَدِيثِ.

تخریج: إسناده حسن.

mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (ؑ) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (ؑ); it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its *isnad* is *hasan*]

657. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) was at a funeral and he said: "Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?" A man said: "I will, O Messenger of Allah." So he went, but he was afraid of the people of the city, so he came back. 'Ali (ؑ) said: I will go, O Messenger of Allah. He said: "Go." So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (ﷺ) said: "Whoever goes back to doing any of that has disbelieved in what was revealed to

٦٥٧- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ أَبِي مُحَمَّدٍ الْهَذَلِيِّ، عَنْ عَلِيٍّ: قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ، فَقَالَ: «أَيُّكُمْ يَنْطَلِقُ إِلَى الْمَدِينَةِ فَلَا يَدْعُ بِهَا وَثَنًا إِلَّا كَسَرَهُ، وَلَا قَبْرًا إِلَّا سَوَّاهُ، وَلَا صُورَةً إِلَّا لَطَخَهَا؟» فَقَالَ رَجُلٌ: أَنَا يَا رَسُولَ اللَّهِ. فَأَنْطَلَقَ، فَهَابَ أَهْلُ الْمَدِينَةِ فَرَجَعَ، فَقَالَ عَلِيٌّ: أَنَا أَنْطَلِقُ يَا رَسُولَ اللَّهِ. قَالَ: «فَأَنْطَلِقْ» فَأَنْطَلَقَ ثُمَّ رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَدْعُ بِهَا وَثَنًا إِلَّا كَسَرْتُهُ، وَلَا قَبْرًا إِلَّا سَوَّيْتُهُ، وَلَا صُورَةً إِلَّا لَطَخْتُهَا. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ لِصَنْعَةِ شَيْءٍ مِنْ هَذَا، فَقَدْ كَفَرَ بِمَا أُتْرِلَ عَلَى مُحَمَّدٍ»، ثُمَّ قَالَ: «لَا تَكُونَنَّ قَتَانًا وَلَا مُحْتَالًا، وَلَا

Muhammad.” Then he said: “Do not be a cause of division or show off or be a merchant except a good one, for those are the ones who are lagging behind in good deeds.”

Comments: [Its *isnad* is *da'eef* because Abu Muwarri' is unknown]

658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri' and the people of Koofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a similar *hadeeth*, but he did not say that 'Ali said: “or any image but he will smear something over it.” And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it.” And he said: “Do not be a cause of division or show off.”

Comments: [Its *isnad* is *da'eef* because Abu Muwarri' is unknown and it is repeat of previous report]

659. It was narrated from 'Ali that the Prophet (ﷺ) used to pray *Witr* when the *adhan* was given and he prayed two *rak'ahs* when the *iqamah* was given.

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعيف، وهو ابن عبد الله القاضي، سيء الحفظ، والحارث وهو ابن عبد الله الأعور ضعيف.

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was 'Ali (ع) - said: The Messenger of Allah (ﷺ)

تَاجِرًا إِلَّا تَاجَرَ خَيْرٌ، فَإِنَّ أَوْلَيْكَ هُمُ الْمُسْتَوْفُونَ بِالْعَمَلِ. [انظر: ٧٤١، ٨٨١، ١١٧٠، ١١٧٥، ١١٧٦، ١١٧٧]

تخریج: إسناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة و نسوية القبر المشرف، ستأتي بإسناد صحيح برقم: (٧٤١).

٦٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: وَيَكُونُهُ أَهْلُ الْبَصْرَةِ أَبَا مُورَّعٍ، قَالَ: وَأَهْلُ الْكُوفَةِ يُكُونُهُ بِأَبِي مُحَمَّدٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ... فَذَكَرَ الْحَدِيثَ، وَلَمْ يَقُلْ: عَنْ عَلِيٍّ. وَقَالَ: «وَلَا صُورَةً إِلَّا طَلَحَهَا». فَقَالَ: مَا أَتَيْتَكَ يَا رَسُولَ اللَّهِ حَتَّى لَمْ أَدْعُ صُورَةً إِلَّا طَلَحْتُهَا. وَقَالَ: «لَا تَكُنْ فَنَاءًا وَلَا سُخْنَاءًا». [راجع: ٦٥٧]

تخریج: إسناده ضعيف لجهالة أبي السورع، وهو مكرر ما قبله.

٦٥٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: كَانَ يُؤْتَرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي الرُّكْعَتَيْنِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

تخریج: إسناده ضعيف، شريك وهو ابن عبد الله القاضي، سيء الحفظ، والحارث وهو ابن عبد الله الأعور ضعيف.

٦٦٠- حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو جَعْفَرٍ - يَعْنِي الرَّازِيَّ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ رَجُلٍ مِنْ

cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing.

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad*]

661. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "O 'Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula."

Comments: [Its *isnad* is *da'eef jiddan* (very weak) because of the weakness of Qais]

تخريج: إسناده ضعيف جداً لضعف قيس - وهو ابن الربيع الأسدي الكوفي - وأشعث بن سوار.

662. It was narrated that 'Ali (ؓ) said: I was a man who emitted a great deal of *madhi* (prostatic fluid). I asked the Messenger of Allah (ﷺ) (about that) and he said: "As for *mani* (semen), *ghusl* is due for it; as for *madhi* (prostatic fluid), *wudoo'* is due for it."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف يزيد بن أبي زياد الهاشمي.

663. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) forbade raising the voice when reciting Qur'an before or after 'Isha' and causing others to make mistakes in recitation when praying.

أَصْحَابِ النَّبِيِّ - قَالَ: لَا أَشْكُ إِلَّا أَنَّهُ عَلَيٌّ - قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ، وَمَانِعِ الصَّدَقَةِ، وَكَانَ يَنْتَهِي عَنِ التَّوْحِ. [راجع: ٦٣٥]

تخريج: حسن لغيره، وهذا إسناده ضعيف، أبو جعفر سيء الحفظ، والحارث الأعور ضعيف.

٦٦١- حَدَّثَنَا خَلْفٌ: حَدَّثَنَا قَيْسٌ عَنْ الْأَشْعَثِ بْنِ سَوَّارٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي ظَبْيَانَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! إِنْ أَنْتَ وَلَيْتَ الْأَمْرَ بَعْدِي، فَأَخْرِجْ أَهْلَ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ».

٦٦٢- حَدَّثَنَا خَلْفٌ: حَدَّثَنَا أَبُو جَعْفَرٍ - يَغْنِي الرَّاظِي - وَخَالِدٌ - يَغْنِي الطَّحَّانَ - عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَمَّا الْمَنِيُّ فَفِيهِ الْغُسْلُ، وَأَمَّا الْمَذْيُ فَفِيهِ الْوُضُوءُ». [انظر: ٨٦٩، ٨٩٠، ٨٩١، ٨٩٣، ٩٧٧]

٦٦٣- حَدَّثَنَا خَلْفٌ: (٨٨/١) حَدَّثَنَا خَالِدٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَرْفَعَ الرَّجُلُ

Comments: [*Hasan lighairihi; this is a da'eef isnad*]

صَوْتُهُ بِالْقِرَاءَةِ قَبْلَ الْعِشَاءِ وَيَعْلَمُهَا، يُغْلَطُ أَصْحَابُهُ وَهُمْ يُصَلُّونَ. [انظر: ٧٥٢، ٨١٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

664. It was narrated from Abu Burdah bin Abi Moosa that 'Ali said: The Prophet (ﷺ) said: "Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow."

Comments: [Its isnad is saheeh]

٦٦٤- حَدَّثَنَا خَلْفٌ: حَدَّثَنَا خَالِدٌ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: أَنَّ عَلِيًّا قَالَ: قَالَ النَّبِيُّ ﷺ: «سَلِ اللَّهَ تَعَالَى الْهُدَى وَالسَّدَادَ، وَادْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَادْكُرْ بِالسَّدَادِ تَسْدِيدَكَ الشَّيْءَ». [انظر: ١١٢٤، ١١٦٨]

تخريج: إسناده صحيح.

665. It was narrated from Katheerun-Nawwa' that 'Abdullah bin Mulail said: I heard 'Ali (عليه السلام) say: I heard the Messenger of Allah (ﷺ) say: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisers and nobles: seven from Quraish and seven from among the Muhajireen."

Comments: [Its isnad is da'eef because of the weakness of Katheer An-Nawwa' and Abdullah bin Mulail]

٦٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ كَثِيرِ النَّوَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ نَبِيٍّ كَانَ قَبْلِي إِلَّا قَدْ أُعْطِيَ سَبْعَةَ نُبَّاءَ وَزُرَّاءَ نَجَبَاءَ، وَإِنِّي أُعْطِيتُ أَرْبَعَةَ عَشَرَ وَزِيرًا نَقِيًّا نَجِيًّا، سَبْعَةٌ مِنْ قُرَيْشٍ، وَسَبْعَةٌ مِنَ الْمُهَاجِرِينَ». [انظر: ١٢٠٦، ١٢٦٣، ١٢٧٤]

تخريج: إسناده ضعيف لضعف كثير النواء وعبدالله بن مليل.

666. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: "Go, for Allah, may He be exalted, will make

٦٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعَثُنِي إِلَى قَوْمٍ هُمْ أَكْبَرُ مِنِّي لِأَقْضِيَ بَيْنَهُمْ. قَالَ:

your tongue steadfast and guide your heart."

Comments: [Its *isnad* is *saheeh*]

«اذْهَبْ، فَإِنَّ اللَّهَ تَعَالَى سَيَبِيْتُ لِسَانِكَ، وَيَهْدِي قَلْبَكَ». [انظر: ١٣٤٢]

تخريج: إسناده صحيح.

667. It was narrated that 'Ali (عليه السلام) said: The *zakah* camels passed by the Messenger of Allah (ﷺ). He lay his hand on a hair on the side of a camel and said: "I have no more right to this hair than any Muslim."

Comments: [*Hasan* because of corroborating reports; this is a *da'eef* *isnad* because Amr bin Ghuzayy and his uncle Ilba' are unknown]

٦٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا أَبَانُ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - : حَدَّثَنِي عَمْرُو بْنُ غَزِيٍّ: حَدَّثَنِي عَمِّي عَلْبَاءُ عَنْ عَلِيٍّ قَالَ: مَرَّتْ إِبِلُ الصَّدَقَةِ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: فَأَهْوَى يَدَهُ إِلَى وَبَرَةٍ مِنْ جَنْبِ بَعِيرٍ، فَقَالَ: «مَا أَنَا بِأَحَقَّ بِهَذِهِ الْوَبَرَةِ مِنْ رَجُلٍ مِنَ الْمُسْلِمِينَ».

تخريج: حسن بشواهده، وهذا إسناده ضعيف لجهالة عمرو بن غزي وعمه علبة.

668. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: Whilst we were praying with the Messenger of Allah (ﷺ), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: "I remembered that I was *junub* when I got up to pray and had not done *ghusl*. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do *ghusl*, then come back to his prayer."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

٦٦٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهَيْعَةَ: حَدَّثَنَا الْحَارِثُ بْنُ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نُصَلِّي، إِذْ انْصَرَفَ وَنَحَرُ قِيَامٍ، ثُمَّ أَقْبَلَ وَرَأْسُهُ يَقْطُرُ، فَصَلَّى لَنَا الصَّلَاةَ، ثُمَّ قَالَ: «إِنِّي ذَكَرْتُ أَنِّي كُنْتُ جُنُبًا حِينَ قُمْتُ إِلَى الصَّلَاةِ لَمْ أَغْتَسِلْ، فَصَنَ وَجَدَ مِنْكُمْ فِي بَطْنِي رِزًّا، أَوْ كَانَ عَلَى مِثْلِ مَا كُنْتُ عَلَيْهِ، فَلْيَنْصَرِفْ حَتَّى يَتَرُغَّ مِنْ حَاجَتِهِ، أَوْ غُسِّلُوهُ، ثُمَّ يَعُودُوا إِلَى صَلَاتِهِ». [انظر: ٦٦٩، ٧٧٧]

تخريج: إسناده ضعيف لضعف ابن لهيعة، وانظر حديث أبي هريرة الصحيح في المسند: ٣٣٨ / ٢، ففيه أن انصرفه كان قبل الدخول في الصلاة.

669. It was narrated from 'Abdullah bin Zurair from 'Ali (عليه السلام)... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef*; it is a repeat of the report above]

٦٦٩- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، عَنْ عَلِيٍّ... فَذَكَرَ مِثْلَهُ.

تخريج: إسناده ضعيف، وهو مكرر ما قبله.

670. Ziyad bin Abi Ziyad narrated: I heard 'Ali bin Abi Talib (عليه السلام) adjure the people and say: "I adjure you by Allah, did any Muslim man hear the Messenger of Allah (ﷺ) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [Saheeh because of corroborating evidence]

٦٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الرَّبِيعُ - يَعْنِي ابْنَ أَبِي صَالِحٍ الْأَسْلَمِيَّ - : حَدَّثَنِي زِيَادُ بْنُ أَبِي زِيَادٍ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَنْشُدُ النَّاسَ، فَقَالَ: أَتَشُدُّ اللَّهُ رَجُلًا مُسْلِمًا سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ مَا قَالَ. فَقَامَ اثْنَا عَشَرَ بَذَرِيًّا فَشَهِدُوا.

تخريج: صحيح لغيره، ومتن الحديث صحيح مشهور.

671. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) cursed the one who pays *riba*, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

٦٧١- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ صَاحِبَ الرِّبَا، وَآكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَالْمُجِلَّ، وَالْمُحْلَلَّ لَهُ. [راجع: ٦٣٥].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف الحارث الأعور.

672. Abu Katheer, the freed slave of the *Ansar*, narrated: I was with my master 'Ali bin Abi Talib (عليه السلام) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. 'Ali (عليه السلام) said: O people, the Messenger of Allah (ﷺ) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the

٦٧٢- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْقَيْدِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ مَوْلَى الْأَنْصَارِ قَالَ: كُنْتُ مَعَ سَيِّدِي مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَيْثُ قُتِلَ أَهْلُ النَّهْرَوَانِ، فَكَانَ النَّاسُ وَجَدُوا فِي أَنْفُسِهِمْ مِنْ قَتْلِهِمْ، فَقَالَ عَلِيٌّ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حَدَّثَنَا بِأَقْوَامٍ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَرْجِعُونَ فِيهِ أَبَدًا، حَتَّى يَرْجِعَ السَّهْمُ عَلَى فُوقِهِ، وَإِنَّ آيَةَ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا أَسْوَدَ مُخْدَجَ الْيَدِ، إِحْدَى يَدَيْهِ كَنَذِي الْمَرْأَةِ، لَهَا حَلْمَةٌ كَحَلْمَةِ

breast of a woman, with a nipple like the nipple on a woman's breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and 'Ali (ؑ) said: *Allah Akbar!* Allah and His Messenger spoke the truth. He was holding an Arabian bow of his; he took it in his hand and started poking the man's deformity with it and said: Allah and His Messenger spoke the truth. The people said *Allah Akbar* when they saw that and they rejoiced and no longer felt upset.

Comments: [A *saheeh hadeeth*, this is a *da'eef isnad*, Muslim (1066)]

673. It was narrated that 'Ali (ؑ) said: "The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with *salam* when he meets him; he should say '*Yarhamukallah* (may Allah have mercy on you) when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same *isnad*.

Comments: [*Hasan* because of corroborating evidence; it is a repeat of the report above]

تَذِي الْمَرْأَةِ، حَوْلَهُ سَبْعُ هَلَبَاتٍ، فَالْتَمِسُوهُ
فَإِنِّي أَرَاهُ فِيهِمْ. فَالْتَمِسُوهُ، فَوَجَدُوهُ إِلَى شَفِيرِ
النَّهْرِ تَحْتَ الْقَتْلَى، فَأَخْرَجُوهُ، فَكَبَّرَ عَلَيَّ
فَقَالَ: اللَّهُ أَكْبَرُ، صَدَقَ اللَّهُ وَرَسُولُهُ. وَإِنَّهُ
لَمُتَقَلِّدٌ قَوْمًا لَهُ عَرِيَّةٌ، فَأَخَذَهَا بِيَدِهِ، فَجَعَلَ
يَطْعَنُ بِهَا فِي مُخَذَجَتِهِ وَيَقُولُ: صَدَقَ اللَّهُ
وَرَسُولُهُ. وَكَبَّرَ النَّاسُ حِينَ رَأَوْهُ وَاسْتَبْشَرُوا،
وَذَهَبَ عَنْهُمْ مَا كَانُوا يَجِدُونَ. [راجع:
٦١٦، ٦٢٦، ٧٠٦]

تخريج: حديث صحيح. م: (١٠٦٦)، وهذا
إسناد ضعيف لجهالة أبي كثير مولى الأنصار.

٦٧٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ (١)
(٨٩) عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُسْلِمِ عَلَى
الْمُسْلِمِ مِنَ الْمَعْرُوفِ سِتٌّ: يُسَلِّمُ عَلَيْهِ إِذَا
لَقِيَهُ، وَيُسَمِّتُهُ إِذَا عَطَسَ، وَيَعُوذُهُ إِذَا مَرَضَ،
وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَشْهَدُهُ إِذَا تَوَفَّى، وَيُجِبُ لَهُ
مَا يُحِبُّ لِنَفْسِهِ، وَيَنْصَحُ لَهُ بِالْغَيْبِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف
لضعف الحارث الأعور.

٦٧٤- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْحَارِثِ.. فَذَكَرَ نَحْوَهُ بِإِسْنَادِهِ وَمَعْنَاهُ.
تخريج: حسن لغيره، وهو مكرر ما قبله.

675. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

676. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said on the day of Badr: "Whoever you can capture of Banu 'Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its *isnad* is *saheeh*]

677. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your *shirk* is when you say, 'We were given rain by such-and-such a star.'"

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

678. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to pray *Witr* reciting nine *soorahs* from *al-Mufasssal*. Aswad said: In the first *rak'ah* he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takathur 102] and "Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree)"

٦٧٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ:

حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُنْتَمَسَ رَجُلٌ مِنْ أَصْحَابِي كَمَا تُنْتَمَسُ أَوْ تُبْتَغَى الضَّالَّةُ، فَلَا يُوجَدُ». [انظر: ٧٢٠]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٦٧٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ

أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ اسْتَطَعْتُمْ أَنْ تَأْسِرُوا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، فَإِنَّهُمْ خَرَجُوا كَرَهَا».

تخريج: إسناده صحيح.

٦٧٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ:

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «وَتَعْمَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ» (الواقعة: ٨٢) قَالَ: شِرْكُكُمْ «مُطِرْنَا بِنَوْءٍ كَذَا وَكَذَا، بِنَجْمٍ كَذَا وَكَذَا».. [انظر: ٨٤٩، ٨٥٠، ١٠٨٧]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

٦٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ

وَأَسْوَدُ بْنُ غَامِرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ بِتِسْعِ سُورٍ مِنَ الْمُفَظَّلِ. قَالَ أَسْوَدُ: يَفْرَأُ فِي الرُّكْعَةِ الْأُولَى: «أَلَهْنَكُمْ أَتَكَاثَرُ»، وَ«إِنَّا أَنْزَلْنَاهُ فِي

[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second *rak'ah* he would recite "By Al-'Asr (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad (ﷺ)) Al-Kawthar (a river in Paradise)" [al-Kawthar 108]. In the third *rak'ah* he would recite "Say (O Muhammad (ﷺ) to these *Mushrikoon* and *Kafiroon*): "O *Al-Kafiroon* (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)!" [al-Kafiroon 109] and "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad (ﷺ)): "He is Allah, (the) One" [al-Ikhlās 112].

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

679. It was narrated from 'Ali that a slave woman of theirs committed *zina* and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

لَيْلَةَ الْقَدْرِ، ﴿وَإِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾،
وَفِي الرَّكْعَةِ الثَّانِيَةِ وَالْعَصْرِ: ﴿وَإِذَا جَاءَ
نَصْرُ اللَّهِ وَالْفَتْحُ﴾، ﴿وَإِنَّا أَنْعَمْنَاكَ
الْكَوْنِ﴾، وَفِي الرَّكْعَةِ الثَّالِثَةِ: ﴿قُلْ يَا أَيُّهَا
الْكَافِرُونَ﴾، ﴿وَتَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾،
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [انظر: ٦٨٥]

تخريج: إسناده ضعيف لضعف الحارث
الأعور.

٦٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ:
سَمِعْتُ عَبْدَ الْأَعْلَى يُحَدِّثُ عَنْ أَبِي جَمِيلَةَ،
عَنْ عَلِيٍّ: أَنَّ أُمَّةً لَهُمْ زَنَتْ، فَحَمَلَتْ، فَأَتَى
عَلِيٌّ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ لَهُ: «دَعَهَا حَتَّى
تَلِدَ أَوْ تَضَعِ، ثُمَّ اجْلِدْهَا». [انظر: ٧٣٦،
١١٣٧، ١١٣٨، ١١٤٢، ١٢٣١]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

680. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ؓ). He said: Who is this? They

٦٨٠- حَدَّثَنَا هَاشِمٌ وَحَسَنٌ قَالَا: حَدَّثَنَا شَيْبَانُ
عَنْ عَاصِمٍ، عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: اسْتَأْذَنَ ابْنُ
جُرْمُوزٍ عَلَى عَلِيٍّ، فَقَالَ: مَنْ هَذَا؟ قَالُوا: ابْنُ

said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its *isnad* is *hasan*]

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ؑ) when I was with him. 'Ali (ؑ) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then 'Ali (ؑ) said: I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair." I heard Sufyan say: A disciple is a supporter.

Comments: [Its *isnad* is *hasan*]

682. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) used to pray at the time of the forenoon (*duha*).

Comments: [Its *isnad* is *qawi*]

683. It was narrated from Jareer bin Hayyan from his father that 'Ali (ؑ) said: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: Level every grave and destroy every idol.

Comments: [Its *isnad* is *da'eef jiddan* because of the weakness of Yoonus bin Khabbab]

تخریج: إسناده ضعيف جداً لضعف يونس بن خباب، وأصل الحديث صحيح من حديث حيان بن حصين أبي الهياج الأسدي، وسيأتي برقم: (٧٤١).

جُرْمُوزٌ يَسْتَأْذِنُ. قَالَ: اذْذُنَا لَهُ، لِيَدْخُلَ قَاتِلُ الرَّبِيِّ النَّارَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الرَّبِيِّ». [انظر: ٨١٣، ٧٩٩، ٦٨١]

تخریج: إسناده حسن.

٦٨١- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ عَنْ عَصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُوزٍ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلِيٌّ: سُرَّ قَاتِلُ ابْنِ صَفِيَّةٍ بِالنَّارِ، ثُمَّ قَالَ عَلِيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الرَّبِيِّ». [راجع: ٦٨٠] قَالَ عَبْدُ اللَّهِ: قَالَ أَبِي: سَمِعْتُ سُفْيَانَ يَقُولُ: الْحَوَارِيُّ: النَّاصِرُ.

تخریج: إسناده حسن، وانظر ما قبله.

٦٨٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ: سَمِعَ عَصِمَ بْنَ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ الضُّحَى. [راجع: ٦٥٠]

تخریج: إسناده قوي.

٦٨٣- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ جَرِيرِ بْنِ حَيَّانَ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا قَالَ: أَبْعَثْكَ فِيمَا بَعَثَنِي رَسُولُ اللَّهِ ﷺ: أَمْرِي أَنْ أُسَوِّيَ كُلَّ قَبْرٍ، وَأَطْبِسَ كُلَّ صَنْمٍ. [انظر: ٧٤١، ٨٨٩]

تخریج: إسناده ضعيف جداً لضعف يونس بن خباب، وأصل الحديث صحيح من حديث حيان بن حصين أبي الهياج الأسدي، وسيأتي برقم: (٧٤١).

684. It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long eyelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

Comments: [Its *isnad* is *hasan*]

685. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) used to pray *Witr* with three *rak'ahs*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

686. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) recited Qur'an after minor impurity before touching water. And perhaps Isra'eel said: [It was narrated] from a man, from 'Ali (ؑ), from the Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef* because *al-Harithul-A'war* is *da'eef*]

687. It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet (ﷺ) and gave him some of the dates to eat, and I ate some of them.

Comments: [Its *isnad* is *da'eef* because *Shareek* is *da'eef*]

٦٨٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَادُ عَنْ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَخْمَ الرَّأْسِ، عَظِيمَ الْعَيْنَيْنِ، حَدَبَ الْأَشْفَارِ، مُشْرَبَ الْعَيْنِ بِحُمْرَةٍ، كَثَّ اللَّحْيَةِ، أَزْهَرَ اللَّوْنِ، إِذَا مَشَى تَكَنَّمَ كَأَنَّمَا يَمْشِي فِي ضَعْدٍ، وَإِذَا التَفَتَ التَفَتَ جَمِيعًا، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ.

تخريج: إسناده حسن.

٦٨٥- حَدَّثَنِي أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُؤَيِّرُ بِثَلَاثِ.

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف الحارث الأعور.

٦٨٦- حَدَّثَنَا (٩٠/١) أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا أَخَذْتُ، قَبْلَ أَنْ يَنْسَى مَاءً. [راجع: ٦٢٧] وَرُبَّمَا قَالَ إِسْرَائِيلُ: عَنْ رَجُلٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ.

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٦٨٧- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ مُوسَى الصَّغِيرِ الطَّلْحَانِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عَلِيٌّ: خَرَجْتُ فَأَتَيْتُ حَائِطًا، قَالَ: فَقَالَ: ذَلُّو وَتَمَرَةً. قَالَ: فَذَلَيْتُ حَتَّى مَلَأْتُ كَفِّي، ثُمَّ أَتَيْتُ الْمَاءَ فَاسْتَعْدَبْتُ - يَعْنِي: شَرِبْتُ - ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَأَطَعَمْتُهُ بَعْضَهُ، وَأَكَلْتُ أَنَا بَعْضَهُ. [انظر: ١١٣٥]

تخريج: إسناده ضعيف لضعف شريك، وهو ابن عبد الله القاضي.

688. It was narrated that 'Ali (ؓ) said: A man came to the Prophet (ﷺ) and said: I vowed to sacrifice my she-camel and to do such and such. He said: "As for your she-camel, sacrifice it. But as for such and such, it is from the *Shaitan*."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*]

٦٨٨ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ نَاقَتِي وَكَئِثَ وَكَئِثَ. قَالَ: «أَمَّا نَاقَتُكَ فَانْحَرِهَا، وَأَمَّا كَيْثَ وَكَئِثَ فَمِنَ الشَّيْطَانِ».

تخریج: إسناده ضعيف لضعف جابر، وهو ابن يزيد الجعفي.

689. It was narrated that a man from Banu Asad said: 'Ali bin Abi Talib (ؓ) came out to us and they asked him about *Witr*. He said: The Messenger of Allah (ﷺ) commanded us to pray *Witr* at this time. O Ibn an-Nabbah, give the *adhan* - or, say the *iqamah*.

Comments: [Its *isnad* is *da'eef*]

٦٨٩ - حَدَّثَنَا أَبُو نُوحٍ - يَعْنِي قُرَادًا - أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي النَّبَّاحِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي النَّذِيرِ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ غَنِيَّتَا عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَسَأَلُوهُ عَنِ الْوَيْتْرِ، قَالَ: فَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُؤْتِيَ هَذِهِ السَّاعَةَ، ثَوْبٌ يَا ابْنَ النَّبَّاحِ! أَوْ أَذَنٌ، أَوْ أَقِيمَ. [انظر: ٨٦٠، ٨٦١، ٨٦٢]

تخریج: إسناده ضعيف لجهالة الرجل من بني أسد الراوي عن علي.

690. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) said to me: "When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge." And 'Ali (ؓ) said: Since then I have continued to be a good judge.

Comments: [*Hasan* because of corroborating evidence]

٦٩٠ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِذَا تَدَدَّمَ إِلَيْكَ خَصْمَانِ، فَلَا تَسْمَعْ كَلَامَ الْأَوَّلِ، حَتَّى تَسْمَعَ كَلَامَ الْآخَرِ، فَسَوْفَ تَرَى كَيْفَ تَقْضِي». قَالَ: فَقَالَ عَلِيٌّ: فَمَا زِلْتُ بَعْدَ ذَلِكَ قَاضِيًا. [انظر: ٧٤٥، ١٢١١، ١٢٨٠، ١٢٨١، ١٢٨٢، ١٢٨٣، ١٢٨٥]

تخریج: حسن لغيره، حنش - وإن كان فيه ضعف - قد توبع.

691. It was narrated that 'Ali (ؓ) said: When the Prophet (ﷺ) wanted to travel he would say: "By Your help, O Allah, I move

٦٩١ - حَدَّثَنَا أَبُو النَّظْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو سَلَامٍ عَبْدُ الْمَلِكِ بْنُ مُسْلِمٍ الْحَنْتِيُّ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ حُكَيْمِ بْنِ سَعْدٍ

about and by Your help I travel
and by Your help I walk."

Comments: [Its *isnad* is *da'eef* because Imran bin Zabyan is *da'eef*]

أَبِي يَحْيَى، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ إِذَا
أَرَادَ سَفَرًا قَالَ: «اللَّهُمَّ بِكَ أَصُولٌ، وَبِكَ
أَحْوَالٌ، وَبِكَ أَسِيرٌ». [انظر: ١٢٩٦]

تخریج: إسناده ضعيف لضعف عمران بن ظبيان الحنفي الكوفي.

692. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) was treated with cupping and he ordered me to pay the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

٦٩٢- حَدَّثَنَا أَبُو النَّضْرِ هَاشِمٌ وَأَبُو دَاوُدَ
قَالَا: حَدَّثَنَا زُرْقَاءُ عَنْ عَبْدِ الْأَعْلَى الثُّعْلَبِيِّ،
عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: اخْتَجَمَ
رَسُولُ اللَّهِ ﷺ، فَأَمَرَنِي أَنْ أُعْطِيَ الْحَجَّامَ
أَجْرَهُ. [انظر: ١١٢٩، ١١٣٠، ١١٣٦]

تخریج: حسن لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

693. It was narrated that 'Ali bin Abi Talib (ع) said: The Prophet (ﷺ) wanted me to bring him something on which to write, by means of which his *ummah* would not be misguided after he was gone. 'Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: "I urge you to pray and pay *zakaat* and to be kind to those whom your right hands possess."

Comments: [Its *isnad* is *da'eef* because Nu'aim bin Yazeed is unknown]

694. It was narrated from 'Ali bin Abi Talib (ع) that the Prophet (ﷺ) said: "Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* *isnad*]

٦٩٣- حَدَّثَنَا بَكْرُ بْنُ عَيْسَى الرَّاسِبِيُّ: حَدَّثَنَا
عُمَرُ بْنُ الْفَضْلِ عَنْ نُعَيْمِ بْنِ يَزِيدَ، عَنْ عَلِيٍّ بْنِ
أَبِي طَالِبٍ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ آتِيَهُ بِطَبَقٍ
يَكْتُبُ فِيهِ مَا لَا تَضِلُّ أُمَّتُهُ مِنْ بَعْدِهِ. قَالَ:
فَخَشِيتُ أَنْ تَفُوتَنِي نَفْسُهُ. قَالَ: قُلْتُ: إِنِّي
أَخْضَطُ وَأُعِي. قَالَ: «أَوْصِي بِالصَّلَاةِ،
وَالزَّكَاةِ، وَمَا مَلَكَتْ أَيْمَانُكُمْ». [راجع: ٥٨٥]

تخریج: إسناده ضعيف لجهالة نعيم بن يزيد.

٦٩٤- حَدَّثَنَا حُجَيْرٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ
عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ
كَذَبَ عَلَيَّ فِي حُلْمِهِ، كُفِّ عَقْدُ شَعِيرَةٍ يَوْمَ
الْقِيَامَةِ». [راجع: ٥٦٨]

تخریج: صحيح لغيره، وهذا إسناده ضعيف
لضعف عبد الأعلى.

695. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) said: "After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so."

Comments: [Its *isnad* is *da'eef* because Iyas bin Amr is unknown]

٦٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ - يَعْنِي الثَّمَبَرِيَّ - : حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَحْيَى عَنْ إِيَّاسِ بْنِ عَمْرِو الْأَسْلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ، أَوْ أَمْرٌ، فَإِنْ اسْتَطَعْتُ أَنْ تَكُونَ السَّلَمَ، فَافْعَلْ.

تخریج: إسناده ضعيف لجهالة إياس بن عمرو.

696. It was narrated that 'Ali (ؓ) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahmawaih said in his *hadeeth*: on the lips of your Prophet.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٦٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوُرَكَانِيُّ وَإِسْمَاعِيلُ بْنُ مُوسَى الشَّدَّيْ: وَحَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى رَحْمَتُهُ قَالُوا: أَخْبَرَنَا شَرِيكَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ، عَنْ عَلِيِّ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ سَمَّى الْحَرْبَ عَلَى لِسَانِ نَبِيِّهِ: خُدْعَةً. قَالَ رَحْمَتُهُ فِي حَدِيثِهِ: عَلَى لِسَانِ نَبِيِّكُمْ. [راجع: ٦١٦]

تخریج: حديث صحيح، وهذا إسناده ضعيف، لجهالة سعيد بن ذي حدان ثم هو لم يدرك عليا وشريك سيء الحفظ. ومن الحديث صحيح، عند أحمد والبخاري ومسلم من حديث جابر.

697. It was narrated from Sa'eed bin Dhu Huddan: I was told by someone who heard 'Ali say: War is deceit, on the lips of your Prophet (ﷺ).

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٦٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: الْحَرْبُ خُدْعَةٌ عَلَى لِسَانِ نَبِيِّكُمْ. [انظر: ١٠٣٤]

تخریج: حديث صحيح، وهذا إسناده ضعيف كسابقه.

698. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) was given a suit of pure silk. He sent it to me

٦٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا

and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ: سَمِعَ زَيْدَ ابْنَ وَهَبٍ عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ حُلَّةً سَيَرَاءَ، فَأَرْسَلَ بِهَا إِلَيَّ، فَرَحْتُ بِهَا، فَعَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْغَضَبَ، قَالَ: (١/٩١) فَكَسَمْتُهَا بَيْنَ نِسَائِي. [انظر: ٧٥٥، ١٣١٥]

تخريج: إسناده صحيح. خ: (٢٦١٤)، م: (٢٠٧١)، والمراد بقوله: «بين نسائي» بين الفواطم، أي فاطمة بنت النبي وفاطمة بنت الأسد والدة علي، وفاطمة بنت حمزة.

699. It was narrated from 'Ali bin Abi Talib (عليه السلام) - Sufyan said: I think he attributed it to the Prophet (ﷺ) - he said: "Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley." Abu Ahmad said: I think it is from the Prophet (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* *isnad*]

٦٩٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ - قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ، كُتِبَ يَوْمَ الْقِيَامَةِ عَقْدٌ شَعِيرَةٌ». قَالَ أَبُو أَحْمَدَ: قَالَ: أَرَاهُ عَنِ النَّبِيِّ ﷺ. [راجع: ٥٦٨]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى.

700. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to continue his fast until before dawn.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

٧٠٠- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوَاصِلُ إِلَى الشَّحْرِ. [انظر: ١١٩٥]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

701. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (ﷺ) taught me to say, if calamity befell me: "There is no god but Allah, the Forbearing the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds."

٧٠١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ بْنِ النَّهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ بِي كَرْبٌ أَنْ أَقُولَ: «لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ، وَتَبَارَكَ

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ. [انظر: ٧٢٦]

تخريج: حديث صحيح، وهذا إسناد حسن.

702. Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali (when he was sick). 'Ali (ؑ) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, O Ameer al-Mu'mineen; rather I have come to visit him (because he is sick). 'Ali (ؑ) said: I heard the Messenger of Allah (ﷺ) say: "No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise." [The narrator] said: O Ameer al-Mu'mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A *hasan hadeeth*]

٧٠٢- حَدَّثَنَا عَمِيْدَةُ بْنُ حَمِيْدٍ: حَدَّثَنِي ثَوْبَرُ بْنُ أَبِي فَاخْتَةَ عَنْ أَبِيهِ، قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلِيٍّ، قَالَ: فَدَخَلَ عَلَيْهِ، فَقَالَ: أَعَانِدَا جِئْتُ يَا أَبَا مُوسَى أَمْ زَائِرًا؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَا، بَلْ عَائِدًا. فَقَالَ عَلِيٌّ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا عَادَ مُسْلِمٌ مُسْلِمًا إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ، مِنْ حِينَ يُضْبِحُ إِلَى أَنْ يُمَسِّي، وَجَعَلَ اللَّهُ تَعَالَى لَهُ خَرِيفًا فِي الْجَنَّةِ». قَالَ: فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! وَمَا الْخَرِيفُ؟ قَالَ: السَّاقِيَةُ الَّتِي تَسْقِي النَّخْلَ. [راجع: ٦١٢]

تخريج: حديث حسن، لكن الصحيح وقته، وهذا إسناد ضعيف لضعف ثوير بن أبي فاختة.

703. It was narrated that Zaid bin Wahb said: 'Ali (ؑ) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja'd bin Ba'jah. He said to him: Fear Allah, O 'Ali, for you are going to die. 'Ali (ؑ) said: Rather I am going to be killed by a blow on this that will soak this - meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree, And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised 'Ali for the way he was dressed. He

٧٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: قَدِمَ عَلَى عَلِيٍّ قَوْمٌ مِنْ أَهْلِ الْبَصْرَةِ مِنَ الْخَوَارِجِ، فِيهِمْ رَجُلٌ يُقَالُ لَهُ: الْجَعْدُ بْنُ بَعْجَةَ، فَقَالَ لَهُ: اتَّقِ اللَّهَ يَا عَلِيُّ! فَإِنَّكَ مَيِّتٌ. فَقَالَ عَلِيٌّ: بَلْ مَقْتُولٌ، ضَرْبَةٌ عَلَى هَذَا تَخْضِبُ خَدَّيْهِ يَعْنِي لِحْيَتَهُ مِنْ رَأْسِهِ- عَهْدٌ مَعْهُودٌ، وَقَضَاءٌ مُتَقَضٍ، وَقَدْ خَابَ مَنْ افْتَرَى. وَعَابَهُ فِي لِبَاسِهِ، فَقَالَ: مَا لَكُمْ وَلِلْبَاسِي، هُوَ أَبْعَدُ

said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

704. It was narrated that al-Harith bin Abdullah al-A'war said: I said: Ameer al-Mu'mineen will certainly come and I shall certainly ask him about what I heard tonight. After 'Isha' I came to him and entered upon him... and he narrated the *hadeeth*. Then he said: I heard the Messenger of Allah (ﷺ) say: "Jibreel (عليه السلام) came to me and said: 'O Muhammad, your *ummah* will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Whoever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you, judgement of what happens among you, and foretelling of what will happen after you are gone."

Comments: [Its *isnad* is *da'eef* because Harith Al-A'war is weak]

مِنَ الْكِبَرِ، وَأَجْدَرُ أَنْ يَتَّبِعَنِي يَاسَ الْمُسْلِمِ.
[انظر: ٨٠٢، ١٠٧٨]

تخريج: إسناده ضعيف لضعف شريك،
وهو ابن عبدالله النخعي.

٧٠٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ مُحَمَّدُ بْنُ كَعْبٍ الْقُرْظِيُّ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْوَرِ، قَالَ: قُلْتُ: لَأَتِينَ أَمِيرَ الْمُؤْمِنِينَ، فَلَأَسْأَلَنَّهُ عَمَّا سَمِعْتُ الْعَشِيَّةَ. قَالَ: فَحِثُّهُ بَعْدَ الْعِشَاءِ فَدَخَلْتُ عَلَيْهِ... فَذَكَرَ الْحَدِيثَ. قَالَ: ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا مُحَمَّدُ! إِنَّ أُمَّتَكَ مُخْتَلِفَةٌ بَعْدَكَ. قَالَ: فَقُلْتُ لَهُ: فَأَيْنَ الْمَخْرُجُ يَا جِبْرِيلُ؟ قَالَ: فَقَالَ: كِتَابُ اللَّهِ تَعَالَى، بِهِ يَقْضَى اللَّهُ كُلَّ جَبَّارٍ، مَنْ اغْتَصَمَ بِهِ نَجَا، وَمَنْ تَرَكَهُ هَلَكَ. مَرَّتَيْنِ. قَوْلٌ فَضْلٌ، وَلَيْسَ بِالْهَزْلِ، لَا تَخْتَلِفُهُ الْأَلْسُنُ، وَلَا تُفْنَى أَعَاجِيبُهُ، فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ، وَفَضْلُ مَا بَيْنَكُمْ، وَخَيْرُ مَا هُوَ كَائِنْ بَعْدَكُمْ.

تخريج: إسناده ضعيف لضعف الحارث الأعور وانقطاع بين محمد بن إسحاق ومحمد ابن كعب القرظي.

705. It was narrated from 'Ali bin Husain, from his father, that his grandfather 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (ﷺ) entered upon me and Fatimah (عليها السلام) one night and woke us up for prayer, then he went back to his house and prayed for a while at night. He did not hear any sound from us, so he came back to us and woke us up, saying: "Get up and pray." I sat up, rubbing my eyes, and said: By Allah, we will not offer any prayers but what is decreed for us. Our souls are in the hand of Allah: if He wills, He will wake us up. The Messenger of Allah (ﷺ) turned away saying, as he struck his hand against his thigh, "We will not offer any prayers but what is decreed for us, we will not offer any prayers but what is decreed for us. 'But, man is ever more quarrelsome than anything' [al-Kahf 18:54]."

Comments: [A *saheeh* hadeeth and its *isnad* is *hasan*]

706. It was narrated that Zaid bin Wahb said: When the Khawarij rebelled and fought in an-Nahrawan, 'Ali (عليه السلام) stood before his companions and said: These people have shed blood that it is forbidden to shed and have raided the flocks of the people. They are the closest of the enemy to you, but if you go to your enemy, I am afraid that these people may attack what you leave behind. I heard the Messenger of Allah (ﷺ) say: "Some rebels will emerge from my *ummah*; your prayer will be as nothing compared to their prayer,

٧٠٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ بْنِ عَبَّادِ بْنِ حَنْبَلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ عُثَيْدٍ اللَّهِ بْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: دَخَلَ عَلِيٌّ رَسُولُ اللَّهِ ﷺ وَعَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا مِنَ اللَّيْلِ، فَأَيْقَظَنَا لِلصَّلَاةِ، قَالَ: ثُمَّ رَجَعَ إِلَى بَيْتِهِ، فَصَلَّى هَوِيًّا مِنَ اللَّيْلِ، قَالَ: فَلَمْ يَسْمَعْ لَنَا حِسًّا، قَالَ: فَرَجَعَ إِلَيْنَا، فَأَيْقَظَنَا وَقَالَ: «قَوْمًا فَضْلًا»، قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنَيَّ وَأَقُولُ: إِنَّا وَاللَّهِ مَا نُصَلِّي إِلَّا مَا كُتِبَ لَنَا، إِنَّمَا أَنْفُسَنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَتَعَنَّا بَعَثْنَا. قَالَ: فَوَلَّى رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ، وَيَضْرِبُ بِيَدِهِ عَلَى فَخْذِهِ: «مَا نُصَلِّي إِلَّا مَا كُتِبَ لَنَا، مَا نُصَلِّي إِلَّا مَا كُتِبَ لَنَا! ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْئًا جَدَلًا﴾» (الكهف: ٥٤).

تخريج: حديث صحيح و إسناده حسن.

٧٠٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ حَبِيبٍ أَبُو يُوسُفَ: أَخْبَرَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ حُمَيْدٍ بْنِ أَبِي غَنْيَةَ عَنْ عَبْدِ الْمَلِكِ ابْنِ أَبِي سَلِيمَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: لَمَّا خَرَجَتِ الْخَوَارِجُ بِالنَّهْرَوَانِ قَامَ عَلِيٌّ فِي أَصْحَابِهِ، فَقَالَ: إِنَّ هَؤُلَاءِ الْقَوْمَ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرَحِ النَّاسِ، وَهُمْ أَقْرَبُ الْعَدُوِّ إِلَيْكُمْ، وَإِنْ تَسِيرُوا إِلَى عَدُوِّكُمْ أَنَا أَخَافُ أَنْ

and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs." If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that. March forth in the Name of Allah. And he narrated the *hadeeth* at length.

Comments: [Its *isnad* is *qawi*]

707. It was narrated that 'Abdullah bin az-Zubair said: We were with 'Uthman bin 'Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Habeeb bin Maslamah al-Fihri. 'Uthman said, when joining 'Umrah to Hajj (*tamattu'*) was mentioned to him: It is more perfect for Hajj and 'Umrah that they should not be done together in the months of Hajj. If you delay this 'Umrah so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. 'Ali bin Abi Talib (ؑ) was at the bottom of the valley, feeding a camel of his. He

يَخْلُفُكُمْ هَؤُلَاءِ فِي (٩٢/١) أَغْقَابِكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَخْرُجُ خَارِجَةً مِنْ أُمَّتِي، لَيْسَ صَلَاتُكُمْ إِلَى صَلَاتِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ، وَلَا قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَيْءٍ، يَقْرَأُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمُرُّونَ مِنَ الْإِسْلَامِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ»، وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَصَدٌ وَلَيْسَ لَهَا ذِرَاعٌ، عَلَيْهَا مِثْلُ حَلْمَةِ الثَّدي، عَلَيْهَا شَعْرَاتٌ بَيْضٌ. لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصَيِّبُونَهُمْ مَا لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ لَا تَكَلُّوا عَلَى الْعَمَلِ، فَعَبِرُوا عَلَى اسْمِ اللَّهِ... فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ. [راجع: ٦٧٢]

تخريج: إسناده قوي. م: (١٠٦٦).

٧٠٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبَادٍ بْنُ عَبْدِ اللَّهِ ابْنُ الزُّبَيْرِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: وَاللَّهِ إِنَّا لَمَعَ عُثْمَانُ بْنُ عَفَّانَ بِالْجُحْفَةِ، وَمَعَهُ رَهْطٌ مِنْ أَهْلِ الشَّامِ، فِيهِمْ حَبِيبُ بْنُ مَسْلَمَةَ الْفِهْرِيُّ، إِذْ قَالَ عُثْمَانُ - وَذَكَرَ لَهُ التَّمَتُّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ -: إِنَّ أَمَّ لِلْحَجِّ وَالْعُمْرَةِ أَنْ لَا يَكُونَا فِي أَشْهُرِ الْحَجِّ، فَلَوْ أَخَّرْتُمْ هَذِهِ الْعُمْرَةَ حَتَّى تَزُورُوا هَذَا الْبَيْتَ زَوْرَتَيْنِ كَانَ أَفْضَلَ، فَإِنَّ اللَّهَ تَعَالَى قَدْ رَسَعَ فِي الْخَيْرِ. وَعَلِيُّ بْنُ أَبِي طَالِبٍ يَطْنُ

heard about what 'Uthman had said, and he came and stood over 'Uthman (رضي الله عنه) and said: Do you want a *Sunnah* that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered *ihram* for *Hajj* and *Umrah* together. 'Uthman (رضي الله عنه) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

Comments: [Its *isnad* is *hasan*]

708. It was narrated from Mas'ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see 'Ali bin Abi Talib (رضي الله عنه), riding the white mule of the Messenger of Allah (ﷺ), when he stood at the mountain pass of the *Ansar* during the Farewell Pilgrimage and said: O people, the Messenger of Allah (ﷺ) says: "These are not the days of fasting; rather they are days of eating, drinking and remembering Allah."

Comments: [A *saheeh hadeeth* and its *isnad* is *hasan*]

709. It was narrated from 'Abdullah bin Shaddad: Sa'd bin al-Hadi said: I heard 'Ali (رضي الله عنه) say: I never heard the Prophet (ﷺ) mention his father and mother together (in the phrase "may my father and mother be sacrificed

الوادي يغلف بغيرا له، قال: قَبْلَهُ الَّذِي قَالَ عُثْمَانُ، فَأَقْبَلَ حَتَّى وَقَفَ عَلَى عُثْمَانَ فَقَالَ: أَعَمَدْتُ إِلَى سُنَّةِ سَنَّتِهَا رَسُولُ اللَّهِ ﷺ، وَرُخْصَةٌ رَخَّصَ اللَّهُ تَعَالَى بِهَا لِلْعِبَادِ فِي كِتَابِهِ، تُصَيِّقُ عَلَيْهِمْ فِيهَا، وَتَنْهَى عَنْهَا، وَقَدْ كَانَتْ لِيذِي الْحَاجَةِ وَلِنَائِي الدَّارِ. ثُمَّ أَهْلَ بِحَجَّةٍ وَعُمْرَةٍ مَعًا، فَأَقْبَلَ عُثْمَانُ عَلَى النَّاسِ، فَقَالَ: وَهَلْ نَهَيْتُ عَنْهَا؟ إِنِّي لَمْ أَنُهَا عَنْهَا، إِنَّمَا كَانَ رَأْيَا أَشْرْتُ بِهِ، فَمَنْ شَاءَ أَخَذَ بِهِ وَمَنْ شَاءَ تَرَكَهُ.

تخريج: إسناده حسن.

٧٠٨- حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي حَتْمَةَ عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي سَلَمَةَ عَنْ مَسْعُودِ بْنِ الْحَكَمِ الْأَنْصَارِيِّ، ثُمَّ الزُّرَقِيِّ، عَنْ أُمِّهَا أَنَّهَا حَدَّثَتْهُ قَالَتْ: لَكَأَنِّي أَنْظُرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ عَلَى بَغْلَةٍ رَسُولِ اللَّهِ ﷺ الْبَيْضَاءِ، حِينَ وَقَفَ عَلَى شِعْبِ الْأَنْصَارِ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهَا لَيْسَتْ بِأَيَّامٍ صِيَامٍ، إِنَّمَا هِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرٍ». [راجع: ٥٦٧]

تخريج: حديث صحيح، وإسناده حسن.

٧٠٩- حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ سَعْدُ: ابْنُ النَّهْدِ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا سَمِعْتُ النَّبِيَّ يَجْمَعُ أَبَاهُ وَأُمَّهُ لِأَحَدٍ، غَيْرَ سَعْدِ بْنِ

for you") for anyone except Sa'd bin Abi Waqqas. I heard him say on the day of Uhud: "Shoot, O Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4059) and Muslim (2411)]

710. Ibraheem bin 'Abdullah bin Hunain narrated that his father said: I heard 'Ali bin Abi Talib (ؓ) say: The Messenger of Allah (ﷺ) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur'an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: "O 'Ali, I did not give it to you to wear it." So I went back to Fatimah (ؓ) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (ﷺ) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A *saheeh hadeeth*]

711. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, so give *zakah* on silver: for every forty *dirhams*, one *dirham*. There is no *zakah* on one hundred and ninety, but if it

أبي وقاص، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «إِزْمِ يَا سَعْدُ! فِذَاكَ أَبِي وَأُمِّي». [انظر: ١٣٥٧، ١١٤٧، ١٠١٧]

تخريج: إسناده صحيح. خ: (٤٠٥٩)، م: (٢٤١١).

٧١٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ - لَا أَقُولُ: نَهَاكُمْ - عَنْ تَحْشِمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِيِّ وَالْمُعْضَرِ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ، وَكَسَانِي حُلَّةً مِنْ سَبْرَاءٍ فَخَرَجْتُ فِيهَا، فَقَالَ: «يَا عَلِيُّ! إِنِّي لَمْ أَكُكِّهَا لِتَلْبَسَهَا». قَالَ: فَرَجَعْتُ بِهَا إِلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَعْطَيْتُهَا نَاحِيَّتَهَا، فَأَخَذَتْ بِهَا لِتَطْوِيَهَا مَعِيَ، فَشَقَّقْتُهَا بِشَيْئَيْنِ، قَالَ: فَقَالَتْ: تَرَبَّتْ يِذَاكَ يَا ابْنَ أَبِي طَالِبٍ! مَاذَا صَنَعْتَ؟ قَالَ: فَقُلْتُ لَهَا: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِهَا، فَأَلْبَسِي وَأَخْسِي نِسَاءً. [انظر: ٩٢٤، ١٠٤٣، ١٠٤٤، ١٠٩٨]

تخريج: حديث صحيح، وانظر الشطر الأول في م: (٢٠٧٨).

٧١١- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْدَ عَفْوَتْ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَاتُوا صَدَقَةَ الرِّقَّةِ: مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا،

reaches two hundred, then five dirhams are due (in zakat)."

Comments: [A *saheeh hadeeth*]

وَلَيْسَ فِي تِسْعِينَ وَمِائَةً شَيْءٌ، فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خُمُسُهُ دَرَاهِمٌ. [انظر: ٩١٣،

[١٢٦٩، ١٢٦٧، ١٢٣٣]

تخريج: صحيح، أبو عوانة وإن روى عن أبي إسحاق بعد تغييره، لكن قد تابعه غير واحد.

712. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: "There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds."

Comments: [A *hasan hadeeth*]

٧١٢- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَلِيُّ ابْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غُفِرَ لَكَ، مَعَ أَنَّهُ مَغْفُورٌ لَكَ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ الشَّعْبِ، وَرَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [انظر: ١٣٦٣]

تخريج: حديث حسن، عبدالله بن سلمة قد توبع.

713. It was narrated that Abu Tiyya said: When Ibn Muljim struck 'Ali (عليه السلام), 'Ali said: Do with him what the Messenger of Allah (ﷺ) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

٧١٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا (٩٣/١) شَرِيكَ عَنْ عِمْرَانَ بْنِ ظِيَّانَ، عَنْ أَبِي تَحْيَى قَالَ: لَمَّا ضَرَبَ ابْنُ مُلْجِمٍ عَلِيًّا الضَّرْبَةَ، قَالَ عَلِيٌّ: افْعَلُوا بِهِ كَمَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَفْعَلَ بِرَجُلٍ أَرَادَ قَتْلَهُ، فَقَالَ: «اقْتُلُوهُ، ثُمَّ حَرِّقُوهُ».

تخريج: إسناده ضعيف لضعف شريك- وهو ابن عبدالله النخعي- وعمران بن ظبيان.

714. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (عليه السلام) and 'Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?

٧١٤- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرٍو، عَنْ نُعَيْمِ بْنِ دَجَاجَةَ، أَنَّهُ قَالَ: دَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بْنُ عَمْرِو الْأَنْصَارِيُّ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ لَهُ عَلِيٌّ: أَنْتَ

Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, there is great hope for this *ummah* after one hundred years.

Comments: [Its *isnad* is *qawi*]

الَّذِي تَقُولُ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرَفُ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرَفُ مِمَّنْ هُوَ حَيٌّ الْيَوْمَ». وَاللَّهِ إِنَّ رَحَاءَ هَذِهِ الْأُمَّةِ بَعْدَ مِائَةِ عَامٍ. [انظر: ٧١٨، ١١٨٧]

تخريج: إسناده قوي، عبدالله بن سلمة قد نوبع.

715. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with *idhkhir*. Abu Sa'eed said: Palm fibres.

Comments: [Its *isnad* is *qawi*]

٧١٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِوٍ وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا زَائِدَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فِي خَمِيلٍ، وَوَسَادَةٍ أَدَمٍ حَشَوْهَا إِذْجَرَ. قَالَ أَبُو سَعِيدٍ: لَيْفٌ. [راجع: ٦٤٣، وانظر: ٨٥٣]

تخريج: إسناده قوي.

716. It was narrated from Salimah and Mujalid, from ash-Sha'bi, that they heard him narrate that 'Ali said, concerning a woman from Koofah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the *Sunnah* of the Prophet of Allah (ﷺ).

Comments: [A *salheeh hadeeth*; its men are *thiqat*]

٧١٦- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ وَالْمَجَالِدِ، عَنِ الشَّعْبِيِّ، أَنَّهُمَا سَمِعَاهُ يُحَدِّثُ: أَنَّ عَلِيًّا جِئَ رَجَمَ الْمَرْأَةَ مِنْ أَهْلِ الْكُوفَةِ، ضَرْبَهَا يَوْمَ الْخَمِيسِ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: أَجْلِدُهَا بِكِتَابِ اللَّهِ، وَأَرْجُمُهَا بِسُنَّةِ نَبِيِّ اللَّهِ. [انظر: ٨٣٩، ٩٤١، ٩٤٢، ٩٧٨]

[١١٨٥، ١١٩٠، ١٢١٠، ١٣١٧]

تخريج: حديث صحيح، رجاله ثقات من طريق سلمة، وأما مجاليد فضعيف، روي له مسلم مقروناً وأصحاب السنن. وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

717. It was narrated from 'Ali bin Abi Talib (عليه السلام) that when the Messenger of Allah (ﷺ) stood up

٧١٧- حَدَّثَنَا سَائِمَانُ بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ أَبِي الزِّنَادِ - عَنْ مُوسَى

to offer the prescribed prayer, he would say *Allah Akbar* and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said *Allah Akbar*.

Comments: [Its *isnad* is *hasan*]

ابْنُ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ قُلَانٍ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ النَّهْشَبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ، وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَضَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ، وَيَضَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَائِمٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ، وَكَبَّرَ.

تخريج: إسناده حسن.

718. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (عليه السلام) and 'Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no soul left on earth of those who are alive today." By Allah, there is great hope for this *ummah* after one hundred years.

Comments: [Its *isnad* is *qawi*]

٧١٨- حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: أَخْبَرَنَا وَرْقَاءُ عَنْ مَنْصُورٍ عَنِ الْمِنْهَالِ، عَنْ نُعَيْمِ بْنِ دِجَاجَةَ قَالَ: دَخَلَ أَبُو مَنْصُورٍ عَلَى عَلِيٍّ فَقَالَ: أَنْتَ الْقَائِلُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ عَامٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنُفُوسَةٌ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْتِي عَلَى النَّاسِ مِائَةُ عَامٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنُفُوسَةٌ مِمَّنْ هُوَ حَيٌّ الْيَوْمَ». وَإِنَّ رَحَاءَ هَذِهِ الْأُمَّةَ بَعْدَ الْمِائَةِ. [راجع: ٧١٤]

تخريج: إسناده قوي.

719. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the

٧١٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةٍ عَنْ عَطَاءِ الْخُرَّاسَانِيِّ: أَنَّهُ حَدَّثَهُ عَنْ مَوْلَى امْرَأَتِهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ

mosques, writing down people's names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the *imam* comes out. Whoever is close to the *imam* and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the *imam* but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the *imam* but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the *imam* and engages in idle talk and does not keep silent and listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no *Jumu'ah*. Then he said: This is what I heard your Prophet (ﷺ) say.

Comments: [Its *isnad* is *da'eef*]

720. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) said: "The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found."

Comments: [Its *isnad* is *da'eef* because Al-Harith Al-A'war is *da'eef*]

721. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) cursed the one who pays *riba*, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her

خَرَجَ الشَّيَاطِينُ يُرَبُّونَ النَّاسَ إِلَى أَسْوَاقِهِمْ، وَمَعَهُمُ الرَّايَاتُ، وَتَقْعُدُ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدَرِ مَنَازِلِهِمْ: السَّابِقِ، وَالْمُصَلِّي، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُجَ الْإِمَامُ، فَمَنْ دَنَا مِنَ الْإِمَامِ فَأَنْصَتَ، وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلَانِ مِنَ الْأَجْرِ، وَمَنْ نَأَى عَنْهُ فَاسْتَمَعَ وَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلٌ مِنَ الْأَجْرِ، وَمَنْ دَنَا مِنَ الْإِمَامِ فَلَغَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ كِفْلَانِ مِنَ الْوِزْرِ، وَمَنْ نَأَى عَنْهُ فَلَغَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ كِفْلٌ مِنَ الْوِزْرِ، وَمَنْ قَالَ: صَهْ، فَقَدْ تَكَلَّمَ، وَمَنْ تَكَلَّمَ فَلَا جُمُعَةَ لَهُ. ثُمَّ قَالَ: هَكَذَا سَمِعْتُ نَبِيَّكُمْ.

تخریج: إسناده ضعيف لجهالة مولى امرأة عطاء.

٧٢٠- حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُلْتَمَسَ الرَّجُلُ مِنْ أَصْحَابِي كَمَا تُلْتَمَسُ الضَّالَّةُ، فَلَا يُوجَدُ». [راجع: ٦٧٥]

تخریج: إسناده ضعيف لضعف الحارث الأعور.

٧٢١- حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ صَاحِبَ الرِّبَا، وَآكِلَهُ، وَشَاهِدَيْهِ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ. [راجع: ٦٣٥]

first husband, and the one for whom that is done.

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف الحارث الأعور.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

722. Abu Ishaq said: I heard Hubairah say: I heard 'Ali (ؓ) say: The Messenger of Allah (ﷺ) forbade - or the Messenger of Allah (ﷺ) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

Comments: [Its *isnad* is *hasan*]

٧٢٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ هُبَيْرَةَ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: (٩٤/١) نَهَى رَسُولُ اللَّهِ ﷺ - أَوْ نَهَانِي رَسُولُ اللَّهِ ﷺ - عَنْ خَاتَمِ الذَّهَبِ، وَالْقَمِيصِ، وَالْمِثْرَةِ. [انظر: ٨١٦، ٩٨١، ١٠٤٩، ١١٠٢، ١١١٣، ١١٥٩]

تخریج: إسناده حسن.

723. It was narrated from 'Ali bin Abi Talib (ؓ) that the Prophet (ﷺ) said: "Blood money will be paid for the *mukatab* (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [*Saheeh*]

٧٢٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى». [انظر: ٨١٨]

تخریج: صحيح.

724. It was narrated from 'Ali that the Messenger of Allah (ﷺ) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (ﷺ) and he said to those who had wanted to enter it: "If you had entered it you would have remained in it until the Day of Resurrection." He said some kind words to the others, then he said: "There is no obedience in that which involves disobedience

٧٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْتِ بْنِ الْإِيَامِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَرْقَدَ نَارًا فَقَالَ: ادْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ: إِنَّمَا قَرَرْنَا مِنْهَا. فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَرَاُلُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا، وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [راجع: ٦٢٢]

towards Allah; obedience is only with regard to that which is right and proper."

تخريج: إسناده صحيح. خ: (٧٢٥٧)، م: (١٨٤٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that 'Ali (ؓ) said: 'Unar bin al-Khattab (ؓ) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mu'mineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: That they have suggested something to you. He said: Speak. I said: Why do you want to opt for uncertainty rather than certainty? He said: Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (ﷺ) sent you to collect *zakah*, and you went to al-'Abbas bin 'Abdul-Muttalib (ؓ) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (ﷺ), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: "Don't you know that a man's uncle is like his father?" We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: "You came to me on the first day when I

٧٢٥- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ عُمَرُو بْنِ مُرَّةَ عَنْ أَبِي الْمَخَرِّبِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ عُمَرُ ابْنُ الْخَطَّابِ لِلنَّاسِ: مَا تَرَوْنَ فِي فَضْلِ فَضْلٍ عِنْدَنَا مِنْ هَذَا الْمَالِ؟ فَقَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! قَدْ شَغَلْنَاكَ عَنْ أَهْلِكَ وَصِيعَتِكَ وَتِجَارَتِكَ. فَهُوَ لَكَ. فَقَالَ لِي: مَا تَقُولُ أَنْتَ؟ فَقُلْتُ: قَدْ أَشَارُوا عَلَيْكَ، فَقَالَ قُلْ، فَقُلْتُ: لِمَ تَجْعَلُ يَبِينَكَ ظَنًّا؟ فَقَالَ: لَتَخْرُجَنَّ مِنِّي قُلْتُ. فَقُلْتُ: أَجَلْ، وَاللَّهِ لَا أَخْرُجَنَّ مِنْهُ، أَتَذْكُرُ حِينَ بَعَثَكَ نَبِيُّ اللَّهِ ﷺ سَاعِيًا، فَأَتَيْتَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ فَمَنَعَكَ صَدَقَتَهُ، فَكَانَ بَيْنَكُمَا شَيْءٌ فَقُلْتُ لِي: انْظُرْ مَعِيَ إِلَى الشَّيْءِ ﷺ، فَوَجَدْنَاهُ خَائِرًا، فَرَجَعْنَا، ثُمَّ عَدَوْنَا عَلَيْهِ فَوَجَدْنَاهُ طَيِّبَ النَّفْسِ، فَأَخْبَرْتُهُ بِالَّذِي صَنَعَ، فَقَالَ لَكَ: «أَمَا عَلِمْتَ أَنَّ عَمَّ الرَّجُلِ صِنُّ أَبِيهِ؟» وَذَكَرْنَا لَهُ الَّذِي رَأَيْنَاهُ مِنْ خُثُورِهِ فِي الْيَوْمِ الْأَوَّلِ، وَالَّذِي رَأَيْنَاهُ مِنْ طَيِّبِ نَفْسِهِ فِي الْيَوْمِ الثَّانِي، فَقَالَ: «إِنَّكُمَا أَتَيْتُمَانِي فِي الْيَوْمِ الْأَوَّلِ وَقَدْ بَقِيَ عِنْدِي مِنَ الصَّدَقَةِ دِينَكَارَيْنِ، فَكَانَ الَّذِي رَأَيْتُمَا مِنْ خُثُورِي لَهُ، وَأَتَيْتُمَانِي الْيَوْمَ وَقَدْ وَجَّهْتُهُمَا، فَذَاكَ الَّذِي

still had two *dinars* of the *zakah* left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood." 'Umar (رضي الله عنه) said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

726. It was narrated that 'Ali bin Abi Talib (رضي الله عنه) said: The Messenger of Allah (ﷺ) taught me some words and told me to say them if some distress or hardship befell me: "There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

727. It was narrated that 'Ali (رضي الله عنه) said: I heard the Prophet (ﷺ) say: "Whoever leaves a space the size of a hair when doing *ghusl* for *janabah* and does not make water reach it, Allah will punish him with such and such in the Fire." 'Ali (رضي الله عنه) said: From that time I disliked my hair.

Comments: [Its *isnad* is *marfoo'* and *da'eef*]

تخريج: إسناده مرفوعاً ضعيف، عطاء بن السائب اختلط بأخيرة، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

728. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, from his father, that

رَأَيْنَا مِنْ طَيْبِ نَفْسِي. فَقَالَ عَمْرُ: صَدَقْتَ، وَاللَّهِ لَا شُكْرَنَ لَكَ الْأُولَى وَالْآخِرَةَ.

تخريج: إسناده ضعيف لانقطاعه، أبو البخري- واسمه سعيد بن فيروز- لم يدرك علياً و«أن عم الرجل صنو أبيه» له شاهد صحيح من حديث أبي هريرة في صحيح مسلم وغيره.

٧٢٦- حَدَّثَنَا يُوسُفُ: حَدَّثَنَا لَيْثُ عَنْ ابْنِ عَجَلَانَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادِ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَقَّنَنِي رَسُولُ اللَّهِ ﷺ هَؤُلَاءِ الْكَلِمَاتِ، وَأَمَرَنِي أَنْ نَزَلَ بِي كَرُبْتُ أَوْ شِدَّةً أَنْ أَقُولَهُنَّ: «لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْحَلِيمُ، سُبْحَانَهُ، وَتَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧٠١]

تخريج: حديث صحيح، وهذا إسناده حسن.

٧٢٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةِ لَمْ يُصِبْهَا مَاءٌ، فَعَلَّ اللَّهُ تَعَالَى بِهِ كَذًا وَكَذًا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي. [انظر: ٧٩٤، ١١٢١]

٧٢٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ

he said: The Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its *isnad* is *da'eef*]

ابْنُ عَلِيٍّ ابْنُ الْحَقِيقَةِ، عَنْ أَبِيهِ قَالَ: كُفِّنَ النَّبِيُّ فِي سَبْعَةِ أَثْوَابٍ. [انظر: ٨٠١]

تخريج: إسناده ضعيف لتفرد عبدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحيح الذي رواه البخاري: (١٢٦٤)، ومسلم: (٩٤١) من حديث عائشة «إن رسول الله ﷺ كفن في ثلاثة أثواب...».

729. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) got up to pray, he would say *takbeer*, and start the prayer by saying: "I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the *mushrikeen*. Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslims]. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews

٧٢٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ اللَّهِ الْمَاجِشُونُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ وَالْمَاجِشُونُ عَنِ الْأَعْرَجِ، عَنْ عُيَيْدِ اللَّهِ بْنِ رَافِعٍ، عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ اسْتَفْتَحَ، ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ - وَقَالَ أَبُو النَّضْرِ: وَأَنَا أَوَّلُ الْمُسْلِمِينَ - اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُزْ لِي ذُنُوبِي جَمِيعًا، لَا يَنْفَعُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِ إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ (١/ ٩٥) عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَكَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخْيَ وَعِظَامِي وَعَصْبِي». وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلءَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا،

submit to You.” When he rose from bowing he said: “Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides.” When he prostrated he said: “O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators.” Then he after said the *salam* at the end of the prayer: “O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You.”

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

730. It was narrated that Ibn al-Hanafiyyah said: ‘Ali ؓ said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your *kunya*. He said: “Yes.” That was a concession from the Messenger of Allah ﷺ to ‘Ali.

Comments: [Its *isnad* is *saheeh*]

731. It was narrated that ‘Ali ؓ said: The Prophet ﷺ assured me: No one will love you but a believer and no one will hate you but a hypocrite.

وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ فَأَحْسَنَ صُورَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». فَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ. [انظر: ٨٠٣، ٨٠٤، ٨٠٥، ٩٦٠]

تخريج: إسناده صحيح. م: (٧٧١).

٧٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا فِطْرٌ عَنِ الْمُثَنِّبِ، عَنِ ابْنِ الْحَقِيَّةِ قَالَ: قَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ وَلَدٌ أَسَمِيهِ بِاسْمِكَ، وَأَكْنِيهِ بِكُنْيَتِكَ؟ قَالَ: «نَعَمْ». فَكَانَتْ رُحْصَةً مِنْ رَسُولِ اللَّهِ ﷺ لِعَلِيٍّ.

تخريج: إسناده صحيح.

٧٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: عَاهَدَ إِلَيَّ النَّبِيُّ ﷺ: أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

Comments: [Its *isnad* is *saheeh*, Muslim (78)]

732. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears [when selecting an animal for sacrifice]

Comments: [Its *isnad* is *hasan*]

733. It was narrated that Marwan bin al-Hakam said: We were walking with 'Uthman (عليه السلام) and saw a man entering *ihram* for both [*'umrah* and *Hajj*]. 'Uthman (عليه السلام) said: Who is this? They said: 'Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (ﷺ) for your opinion.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

734. It was narrated that Hujayyah said: A man asked 'Ali (عليه السلام) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn't matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears.

Comments: [Its *isnad* is *hasan*]

735. It was narrated from 'Abeedah that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said:

تخريج: إسناده صحيح. م: (٧٨).

٧٣٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ حُجَيْبٍ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْتَشِرَ الْعَيْنَ وَالْأُذُنَ. [انظر: ٧٣٤، ٨٢٦، ٨٥١، ١٠٢١،

١٠٢٢، ١٣٠٩، ١٣١٢]

تخريج: إسناده حسن.

٧٣٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ بْنِ أَبِي بَكْرِ، عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: كُنَّا نَسِيرُ مَعَ عُثْمَانَ، فَإِذَا رَجُلٌ يَلْبِي بِهِمَا جَمِيعًا، فَقَالَ عُثْمَانُ: مَنْ هَذَا؟ فَقَالُوا: عَلِيٌّ، فَقَالَ: أَلَمْ تَعْلَمْ أَنِّي قَدْ نَهَيْتُ عَنْ هَذَا؟ قَالَ: بَلَى، وَلَكِنْ لَمْ أَكُنْ لِأَدْعَ قَوْلَ رَسُولِ اللَّهِ ﷺ لِقَوْلِكَ. [انظر: ١١٣٩]

تخريج: إسناده صحيح. خ: (١٥٦٣).

٧٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ حُجَيْبٍ قَالَ: سَأَلَ رَجُلٌ عَلِيًّا عَنِ الْبَقَرَةِ؟ فَقَالَ: عَنْ سَبْعَةٍ. فَقَالَ: مَكْسُورَةٌ الْقَرْنِ؟ فَقَالَ: لَا يَضُرُّكَ. قَالَ: الْعَرَجَاءُ؟ قَالَ: إِذَا بَلَغَتِ الْمُسْكُ فَادْبَحْ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْتَشِرَ الْعَيْنَ وَالْأُذُنَ. [راجع: ٧٣٢]

تخريج: إسناده حسن.

٧٣٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ وَأَبُو غَمْرٍو بْنُ الْعَلَاءِ عَنِ ابْنِ سِيرِينَ: سَمِعَاهُ عَنْ

"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. 'Abeedah said to 'Ali (ؑ): Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

عَبِيدَةُ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ قَوْمٌ فِيهِمْ رَجُلٌ مُودَنْ يَدٍ أَوْ مُثَدُونُ يَدٍ، أَوْ مُخَدَجُ يَدٍ». وَلَوْلَا أَنْ تَبَطَّرُوا لَأَنْبَأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيِّ ﷺ. قَالَ عَبِيدَةُ: قُلْتُ لِعَلِّي أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٦٢٦]

تخريج: إسناده صحيح. م: (١٠٦٦).

Comments: [Its *isnad* is *saheeh*, and Muslim (1066)]

736. It was narrated from 'Ali (ؑ) that a servant of the Prophet (ﷺ) committed an immoral action and the Prophet (ﷺ) wanted me to carry out the *hadd* punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the *hadd* punishment on her. Carry out the *hadd* punishments on those whom your right hands possess (i.e., slave women)."

٧٣٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ الطُّهَوِيِّ، عَنْ عَلِيٍّ: أَنَّ خَادِمًا لِلنَّبِيِّ ﷺ أَخَذَتْ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقِيمَ عَلَيْهَا الْحَدَّ، فَأَتَيْتُهَا فَوَجَدْتُهَا لَمْ تَجِفَّ مِنْ دَمِهَا، فَأَتَيْتُهَا، فَأَخْبَرْتُهَا، فَقَالَ: «إِذَا جَفَتْ مِنْ دَمِهَا فَأَقِمَّ عَلَيْهَا الْحَدَّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ». [راجع: ٦٧٩]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

Comments: [*Hasan* because of corroborating evidence; this is a *da'ef* *isnad*]

737. It was narrated that 'Ali (ؑ) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top of his feet.

٧٣٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِهِمَا. [انظر: ٩١٧، ٩١٨، ١٠١٣، ١٠١٤، ١٠١٥، ١١٦٤]

Comments: [A *saheeh* *hadeeth*, when all its *isnads* are taken into consideration]

تخريج: حديث صحيح بمجموع طرقه، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «العلل» إلى الاختلاف في سند الحديث ومته.

738. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because it is interrupted between Salim bin Abul-Ja'd and Ali bin Abu Talib]

739. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm 'Abd ('Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef*]

740. 'Ali narrated that Fatimah complained to the Prophet (ﷺ) about marks left on her hands from making dough. Some female captives were brought to the Prophet (ﷺ) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: "Stay where you are." He came and sat down, and I could feel the coolness of his feet. And he said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, say *Subhan Allah* thirty-three times, *Alhamdulillah* thirty-three times and *Allah Akbar* thirty-four times."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3113) and Muslim (2727)]

٧٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ التَّقْفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيٍّ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُتْرِيَ جِمَارًا عَلَى فَرَسٍ. [انظر: ٧٦٦، ١١٠٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف بالانقطاع بين سالم بن أبي الجعد وعلي بن أبي طالب.

٧٣٩- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ اسْتَخْلَفْتُ أَحَدًا عَنْ غَيْرِ مَشُورَةٍ، لَأَسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدِ». [راجع: ٥٦٦]

تخريج: إسناده ضعيف لضعف الحارث بن عبدالله الأعمور.

٧٤٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ شَكَتْ إِلَى النَّبِيِّ ﷺ (٩٦/١) أَتَرَ الْعَجَبِينَ فِي يَدَيَّهَا، فَأَتَى النَّبِيُّ ﷺ سَبْيً فَاَتَتْهُ تَسْأَلُهُ خَادِمًا، فَلَمْ تَجِدْهُ، فَرَجَعَتْ، قَالَ: فَأَتَانَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، قَالَ: فَذَقَبْتُ لِأَقُومَ، فَقَالَ: «مَكَانُكُمَا»: فَجَاءَ حَتَّى جَلَسَ حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ، فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا سَبَّحْتُمَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدْتُمَاهُ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرْتُمَاهُ أَرْبَعًا وَثَلَاثِينَ». [راجع: ٦٠٤]

تخريج: إسناده صحيح. خ: (٣١١٣)، م: (٢٧٢٧).

741. It was narrated that Abul-Hayyaj al-Asadi said: 'Ali said to me: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its *isnad* is *saheeh*, Muslim (969)]

742. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) liked this *soorah*: "Glorify the Name of your Lord, the Most High" [al-A'la:87].

Comments: [Its *isnad* is *da'ef*]

٧٤١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ: قَالَ لِي عَلِيٌّ: أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدَعَ يَمْنَالًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ. [راجع: ٦٨٣]

تخريج: إسناده صحيح. م: (٩٦٩).

٧٤٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ ثَوْبِرِ بْنِ أَبِي فَاحِشَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ هَذِهِ السُّورَةَ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾.

تخريج: إسناده ضعيف لضعف ثوبير بن أبي فاختة.

743. It was narrated that 'Ali (ؑ) said: Three people came to the Prophet (ﷺ) and one of them said: O Messenger of Allah, I had one hundred *dinars* and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten *dinars* and I gave one of them in charity. The next one said: I had one *dinar* and I gave one-tenth of it in charity. The Messenger of Allah (ﷺ) said: "You are all the same in reward, for each of you gave one tenth of his wealth."

Comments: [Its *isnad* is *da'ef*]

٧٤٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: جَاءَ ثَلَاثَةٌ نَفَرٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ أَحَدُهُمْ: يَا رَسُولَ اللَّهِ! كَانَتْ لِي مِائَةُ دِينَارٍ، فَتَصَدَّقْتُ مِنْهَا بِعَشْرَةٍ دَنَانِيرَ. وَقَالَ الْآخَرُ: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشْرَةُ دَنَانِيرَ، فَتَصَدَّقْتُ مِنْهَا بِدِينَارٍ. وَقَالَ الْآخَرُ: يَا رَسُولَ اللَّهِ! كَانَ لِي دِينَارٌ، فَتَصَدَّقْتُ بِمِثْرِهِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّكُمْ فِي الْأَجْرِ سَوَاءٌ، كُلُّكُمْ تَصَدَّقَ بِعَشْرِ مَالِهِ». [انظر: ٩٣٥]

تخريج: إسناده ضعيف لضعف الحارث الأعور، وعنينة أبي إسحاق.

744. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) had large hands and feet and big joints.

Comments: [*Hasan* because of corroborating evidence]

٧٤٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ وَمِسْعَرٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمَزٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، صَحْمَ الْكَرَادِيْسِ. [انظر: ٧٤٦]

تخريج: حسن لغيره، عثمان بن عبد الله لم يرو عنه غير المسعودي ومسرر بن كدام، وقال النسائي: ليس بذلك، وذكره ابن حبان في الثقات.

745. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

746. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

747. It was narrated that 'Ali (ؑ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him; the kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'eef because of the weakness of Thuwair bin Abu Fakhitah]

تخريج: إسناده ضعيف لضعف ثوير بن أبي فاختة، وأخذ الهدية من المشركين بقصد تأنيبهم وتأليفهم على الإسلام ثابت عنه في غير ما حديث هي في «صحيح البخاري» في الهبة، باب قبول الهدية من المشركين، وفي «صحيح مسلم» (٢٤٦٩).

٧٤٥- حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكَ، عَنْ سِمَاكِ، عَنْ خُنْشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ إِلَيْكَ الْخَصْمَانِ، فَلَا تَكَلِّمْ حَتَّى تَسْمَعَ مِنَ الْآخِرِ، كَمَا سَمِعْتَ مِنَ الْأَوَّلِ». [راجع: ٦٩٠]

تخريج: حسن لغيره وهذا إسناده ضعيف لضعف شريك وحنش.

٧٤٦- حَدَّثَنَا وَكِيعٌ: أَخْبَرَنَا الْمُسْعُودِيُّ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمُزٍ، عَنْ نَافِعِ بْنِ حَبِيبٍ ابْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، ضَخْمُ الرَّأْسِ وَاللَّحْيَةِ، شُنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، مُشْرَبٌ وَجْهُهُ حُمْرَةً، طَوِيلُ الْمَشْرِبَةِ، ضَخْمُ الْكَرَادِيْسِ، إِذَا مَشَى تَكْفَأُ تَكْفَأُوا كَأَنَّمَا يَنْحَطُّ مِنْ ضَبٍّ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ. [راجع: ٦٨٤]

تخريج: حسن لغيره كسابقه، وسماع وكيع من المسعودي قبل الاختلاط.

٧٤٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ ثُوَيْرِ ابْنِ أَبِي فَاخْتَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: أَهْدَى كِسْرَى لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِنْهُ، وَأَهْدَى لَهُ قَيْصَرُ فَقَبِلَ مِنْهُ، وَأَهْدَتْ لَهُ الْمُلُوكُ فَقَبِلَ مِنْهَا. [انظر: ١٢٣٥]

748. It was narrated that Shuraih bin Hanī' said: I asked 'A'ishah about wiping over the *khuff* (leather slippers) and she said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (عليه السلام) and he said: The Messenger of Allah (ﷺ) said: "For the traveller, three days and nights; for the one who is not travelling, one day and night."

Comments: [A *saheeh* hadeeth]

تخريج: صحيح. م: (٢٧٦). الحجاج مدلس و عنعن، وفد بوع.

749. A similar report was narrated from 'Ali (عليه السلام) from the Prophet (ﷺ).

Comments: [A *saheeh* hadeeth]

٧٤٨- حَدَّثَنَا يَزِيدُ عَنِ الْحَجَّاجِ عَنِ الْحَكَمِ،
عَنِ الْقَاسِمِ بْنِ مُخَيْمَرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ
قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ، فَقَالَتْ: سَلْ
عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِهَذَا مِنِّي، كَانَ يُسَافِرُ مَعَ
رَسُولِ اللَّهِ ﷺ. قَالَ: فَسَأَلْتُ عَلِيًّا فَقَالَ: قَالَ:
رَسُولُ اللَّهِ ﷺ: «لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيَهُنَّ،
وَالْمُقِيمِ يَوْمٌ وَلَيْلَةٌ». [انظر: ٧٨٠، ٩٠٦،

٩٤٩، ١١١٩، ١١٢٦، ١٢٤٥، ١٢٧٧]

٧٤٩- حَدَّثَنَا يَزِيدُ عَنِ الْحَجَّاجِ، عَنْ أَبِي
إِسْحَاقَ. عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ عَلِيٍّ عَنِ
النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: صحيح. وانظر ما قبله.

750. It was narrated that 'Abdullah bin Zurair al-Ghafiqi said: I heard 'Ali (عليه السلام) say: The Messenger of Allah (ﷺ) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: "These two are *haram* for the males of my *ummah*."

Comments: [Saheeh because of corroborating evidence]

٧٥٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ
عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ
أَبِي الصُّعَيْبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ
قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَخَذَ رَسُولُ اللَّهِ
ﷺ ذَهَبًا بِيَمِينِهِ، وَحَبِيرًا بِشِمَالِهِ، ثُمَّ رَفَعَ
بِهِمَا يَدَيْهِ فَقَالَ: «هَذَانِ حَرَامٌ عَلَى ذُكُورِ
أُمَّتِي». [انظر: ٩٣٥]

تخريج: صحيح لشواهده، وقد سقط من الإسناد «أبو أفلح الهمداني» بين عبدالعزيز وبين عبدالله ابن زريق، وسيأتي الحديث في المسند برقم: (٩٣٥) وفيه أبو أفلح هذا.

751. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from

٧٥١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ
هِشَامِ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ
ابْنِ هِشَامٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ
فِي آخِرِ وَتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ

Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its *isnad* is *qarwi*]

752. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) forbade the people to raise their voices over one another when reciting Qur'an between *Maghrib* and '*Isha*'.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

753. It was narrated that 'Ali bin Rabee'ah said: I saw 'Ali (ؑ) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: *Bismillah* (in the Name of Allah). When he got on it, he said: Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said *alhamdulillah* three times and *Allahu Akbar* three times, then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me. Then he smiled, and I said: Why are you smiling, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: "The Lord is marvels at His slave when

سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ". [انظر: ٩٥٧، ١٢٩٥]

تخريج: إسناده قوي.

٧٥٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا (٩٧/١) خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَجْهَرَ الْقَوْمُ بَعْضُهُمْ عَلَى بَعْضٍ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْقُرْآنِ. [راجع: ٦٦٣]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف الحارث الأعور.

٧٥٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكَ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عَلِيًّا أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَيْهَا قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا، وَكَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَكَ يَا إِلَهَ إِلَّا أَنْتَ، قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، ثُمَّ ضَحِكَ، فَقُلْتُ: مِمَّ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَلَ مِثْلَ مَا فَعَلْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: مِمَّ ضَحِكْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَتَجَبُّ الرَّبُّ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي، وَيَقُولُ: عَلِمَ عَبْدِي أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». [انظر: ٩٣٠، ١٠٥٦]

he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'"

Comments: [*Hasan* because of corroborating evidence]

754. It was narrated from 'Abdullah bin Yasar that 'Amr bin Huraith visited al-Hasan bin 'Ali (ؑ) [when he was sick]. 'Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. 'Ali (ؑ) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. 'Amr said to him: What do you say about walking in front of or behind the bier at a funeral? 'Ali (ؑ) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. 'Amr said: But I saw Abu Bakr and 'Umar (ؓ) walking in front of the bier. 'Ali (ؑ) said: They did not like to embarrass the people.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad* because Abdullah bin Yasar is unknown]

755. It was narrated that 'Ali bin Abi Talib (ؑ) said: The Messenger of Allah (ﷺ) gave me a suit of

تخريج: حسن لغيره، شريك سني الحفاظ، وقد توبع، وأبو إسحاق دلله فحذف منه رجلين بينه وبين علي بن ربيعة.

٧٥٤- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ: أَنَّ عَمْرُو بْنَ حُرَيْثٍ عَادَ الْحَسَنَ بْنَ عَلِيٍّ، فَقَالَ لَهُ عَلِيٌّ: أَتَعُوذُ الْحَسَنَ وَفِي نَفْسِكَ مَا فِيهَا؟ فَقَالَ لَهُ عَمْرُو: إِنَّكَ لَسْتَ بِرَبِّي فَتُصَرِّفُ قَلْبِي حَيْثُ شِئْتَ. قَالَ عَلِيٌّ: أَمَا إِنَّ ذَلِكَ لَا يَمْنَعُنَا أَنْ نُؤَدِّيَ إِلَيْكَ النَّصِيحَةَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ عَادَ أَخَاهُ إِلَّا ابْتَعَتْهُ اللَّهُ لَهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ مِنْ أَيِّ سَاعَاتِ النَّهَارِ كَانَ حَتَّى يُمْسِيَ، وَمِنْ أَيِّ سَاعَاتِ اللَّيْلِ كَانَ حَتَّى يُضْبِحَ». قَالَ لَهُ عَمْرُو: وَكَيْفَ تَقُولُ فِي الْمَشِيِّ مَعَ الْجَنَازَةِ: بَيْنَ يَدَيْهَا أَوْ خَلْفَهَا؟ فَقَالَ عَلِيٌّ: إِنَّ فَضْلَ الْمَشِيِّ مِنْ خَلْفِهَا عَلَى بَيْنِ يَدَيْهَا، كَفَضْلِ صَلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ عَلَى الْوَحْدَةِ. قَالَ عَمْرُو: فَإِنِّي رَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ بْنَ الْخَطَّابِ أَمَامَ الْجَنَازَةِ. قَالَ عَلِيٌّ: إِنَّهُمَا إِذَا كَرِهَا أَنْ يُحْرِجَا النَّاسَ. [انظر: ٩٥٥]

تخريج: حسن، وهذا إسناد ضعيف لجهالة عبدالله بن يسار.

٧٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ

pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5840) and Muslim (2071)]

وَهَبَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةَ سَبْرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ: فَشَقَقْتُهَا بَيْنَ نِسَائِي. [راجع: ٦٩٨]

تخريج: إسناده صحيح. خ: (٥٨٤٠)، م: (٢٠٧١).

756. 'Abdullah bin Shaqeeq said: 'Uthman (ؓ) forbade *tamattu'* [in Hajj] and 'Ali (ؓ) enjoined it. 'Uthman said to 'Ali: You do such and such. Then 'Ali (ؓ) said: You know that we did *tamattu'* with the Messenger of Allah (ﷺ). ['Uthman] said: Yes, but we were afraid.

Comments: [Its *isnad* is *saheeh*, Muslim (1223)]

٧٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتَعَةِ، وَعَلِيٌّ بِأَمْرِ بِهَا، فَقَالَ عُثْمَانُ لِعَلِيِّ: إِنَّكَ كَذَا وَكَذَا. ثُمَّ قَالَ عَلِيٌّ: لَقَدْ عَلِمْتُ أَنَا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَجَلٌ وَلَكِنَّا كُنَّا خَائِفِينَ. [راجع: ٤٣٢]

تخريج: إسناده صحيح. م: (١٢٢٣).

757. It was narrated from 'Ali bin Abi Talib (ؓ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

Comments: [Its *isnad* is *saheeh*]

٧٥٧- حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّضِيعِ: «يُنْضَحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ، فَإِذَا طَعَمَا غُسِلَا جَمِيعًا. [راجع: ٥٦٣]

تخريج: إسناده صحيح.

758. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) said: "No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after

٧٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاسٍ. عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: حَتَّى يَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ ﷺ، بَعْثَنِي بِالْحَقِّ، وَحَتَّى

death, and until he believes in the divine will and decree."

Comments: [Its *isnad* is *Saheeh*]

759. It was narrated from 'Ali (ؑ) that he came to the Prophet (ﷺ) and said: Abu Talib has died. The Prophet (ﷺ) said: "Go and bury him." 'Ali said: He died a *mushrik*. He said: "Go and bury him." 'Ali said: When I had buried him, I came back to the Prophet (ﷺ) and he said: "Do *ghusl*."

Comments: [Its *isnad* is *Saheeh*]

يُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَحَتَّى يُؤْمِنَ
بِالْقَدْرِ».

تخريج: إسناده صحيح، قاله أحمد شاكر.

٧٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ
أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ يُحَدِّثُ
عَنْ عَلِيٍّ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَبَا طَالِبٍ
مَاتَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَذْهَبَ فَوَارِهِ». فَقَالَ:
إِنَّهُ مَاتَ مُشْرِكًا. فَقَالَ: «أَذْهَبَ فَوَارِهِ». قَالَ:
فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي:
«اغْتَسِلْ». [انظر: ٨٠٧، ١٠٩٣]

تخريج: إسناده صحيح، قاله أحمد شاكر.

760. It was narrated that 'Ali bin Abi Talib (ؑ) said: The Messenger of Allah (ﷺ) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet (ﷺ) about that and he said: "Go and find them and take them back, and do not sell them except together."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٧٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ -
يَعْنِي ابْنَ أَبِي عَرُوبَةَ - عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ
قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُبَيْعَ غُلَامَيْنِ
أَخَوَيْنِ، فَبَيْعْتُهُمَا وَفَرَّقْتُ بَيْنَهُمَا، فَذَكَرْتُ ذَلِكَ
لِلنَّبِيِّ ﷺ (٩٨/١) فَقَالَ: «أَدْرِكُهُمَا فَارْتَجِعْهُمَا،
وَلَا تَبِيعْهُمَا إِلَّا جَمِيعًا». [انظر: ١٠٤٥]

تخريج: حسن لغيره، وهذا إسناده ضعيف لانقطاعه، سعيد بن أبي عروبة لم يسمع من الحكم
ابن عتبة شيئاً.

761. It was narrated that 'Ali (ؑ) said: *Witr* is not a must like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *qarwi*]

٧٦١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا
سَنِيَانٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ
صُمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ الْوِتْرُ بِحَتْمٍ
كَهَيْئَةِ الصَّلَاةِ، وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ
ﷺ. [راجع: ٦٥٢]

تخريج: إسناده قوي.

762. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its *isnad* is *hasan*]

٧٦٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [انظر: ١١٠٣، ١١٠٥، ١١١٤، ١١١٥، ١١٥٣]

تخريج: إسناده حسن.

763. It was narrated from Muhammad bin 'Ali that he heard 'Ali bin Abi Talib (ؓ) say: The Messenger of Allah (ﷺ) said: "I have been given that which was not given to any of the other Prophets." We said: O Messenger of Allah, what is it? He said: "I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my *ummah* has been made the best of nations."

Comments: [Its *isnad* is *hasan*]

٧٦٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مُحَمَّدٍ - بْنَ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ: أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ» فَقُلْنَا: يَا رَسُولَ اللَّهِ! مَا هُوَ؟ قَالَ: «نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ». [انظر: ١٣٦٢]

تخريج: إسناده حسن.

764. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) used to pray *Witr* at the time of the *adhan* and pray two *rak'ahs* of *Fajr* at the time of the *iqamah*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٧٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَيِّرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي رَكْعَتَيِ الْفَجْرِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

765. It was narrated from 'Ali (ؓ) from the Prophet (ﷺ): We spoke of the Dajjal in the presence of the Prophet (ﷺ) when he was sleeping. He woke up, with his face red, and said: "There is something else I fear more for you," and he mentioned something.

٧٦٥- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْأَشَجَعِيُّ عَنْ شَيْبَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ذَكَرْنَا الدَّجَالَ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَائِمٌ، فَاسْتَيْقَظَ مُحَمَّرًا لَوْنُهُ، فَقَالَ: «غَيْرُ ذَلِكَ أَخَوْفُ لِي عَلَيْكُمْ». ذَكَرَ كَلِمَةً.

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir Al-Ju'fi]

766. It was narrated that 'Ali (ؓ) said: A male or female mule was given to the Messenger of Allah (ﷺ) as a gift. I said: What is this? He said: "A mule." I said: Where does it come from? He said: "From mating a male donkey with a mare, and this is what is produced." I said: Should we mate [a donkey] with [a mare]? He said: "No; this is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Shareek and Ali bin Alqamah is unknown]

767. It was narrated that 'Ali (ؓ) said: When I asked permission to enter upon the Messenger of Allah (ﷺ), if he was praying he would say *Subhan Allah*, and if not he would give permission.

Comments: [Its *isnad* is *da'eef*]

768. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) came to the place of sacrifice in Mina and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده ضعيف لضعف جابر الجعفي.

٧٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيِّ بْنِ عَلْقَمَةَ، عَنْ عَلِيٍّ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ ﷺ بَغْلًا، أَوْ بَغْلَةً، فَقُلْتُ: مَا هَذَا؟ قَالَ: «بَغْلٌ، أَوْ بَغْلَةٌ» قُلْتُ: وَمِنْ أَيِّ شَيْءٍ هُوَ؟ قَالَ: «يُحْمَلُ الْحِمَارُ عَلَى الْفَرَسِ، فَيُخْرَجُ بَيْنَهُمَا هَذَا» قُلْتُ: أَفَلَا نَحْمِلُ فَلَانَا عَلَى فَلَانَةٍ؟ قَالَ: «لَا، إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ». [انظر: ٧٨٥، ١٣٥٩]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف شريك وجهالة علي بن علقمة.

٧٦٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُثَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ إِذَا اسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وَإِنْ كَانَ غَيْرَ ذَلِكَ أَدْنَى. [راجع: ٥٩٨]

تخريج: وإسناده مسلسل بالضعفاء.

٧٦٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُثَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَنْحَرَ بِمَنْى، فَقَالَ: «هَذَا الْمَنْحَرُ، وَمَنْى كُلُّهَا مَنْحَرٌ». [راجع: ٥٦٢]

تخريج: إسناده حسن.

769. It was narrated that 'Ali (ؑ) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Hasan." When al-Husain was born, I named him Harb, then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Husain." When the third one was born, I named him Harb. The Prophet (ﷺ) came and said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

Comments: [Shaikh Al-Bani graded it *da'eef* in his book *da'eefah* (3706)]

770. It was narrated that 'Ali (ؑ) said: When we left Makkah, the daughter of Hamzah followed us, crying: O uncle, O uncle. I took her by the hand and gave her to Fatimah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bin Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me - meaning Asma' bint 'Umais. Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (ﷺ) said: "As for you, O Ja'far, you resemble

٧٦٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيٍّ بْنِ هَانِيٍّ، عَنْ عَلِيٍّ قَالَ: لَمَّا وُلِدَ الْحَسَنُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: قُلْتُ: حَرْبًا قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: قُلْتُ: حَرْبًا. قَالَ: «بَلْ هُوَ حُسَيْنٌ» فَلَمَّا وُلِدَ الثَّالِثُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: حَرْبًا. قَالَ: بَلْ هُوَ مُحَسِّنٌ ثُمَّ قَالَ: «سَمَّيْتُهُمْ بِأَسْمَاءٍ وَلَدَ هَارُونَ: شَبْرٌ، وَشَبِيرٌ، وَمُشَبَّرٌ». [انظر: ٩٥٣]

تخريج: ضعفه الشيخ الألباني في الضعيفة: (٣٧٠٦)، هاني بن هاني مجهول.

٧٧٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيٍّ بْنِ هَانِيٍّ وَهَبِيرَةَ ابْنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَ: لَمَّا خَرَجْنَا مِنْ مَكَّةَ اتَّبَعْنَا ابْنَتَهُ حَمْرَةَ تُنَادِي: يَا عَمُّ، يَا عَمُّ. قَالَ: فَتَنَاولْتُهَا بِيَدِي، فَدَفَعْتُهَا إِلَى فَاطِمَةَ، فَقُلْتُ: ذُوْنِكَ ابْنَتُ عَمِّكَ. قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ اخْتَصَمْنَا فِيهَا أَنَا وَجَعْفَرُ وَزَيْدُ بْنُ حَارِثَةَ، فَقَالَ جَعْفَرُ: ابْنَتُ عَمِّي وَخَالَتُهَا عِنْدِي - يَعْنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ - وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. وَقُلْتُ: أَنَا أَخَذْتُهَا وَهِيَ ابْنَةُ عَمِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنْتَ يَا جَعْفَرُ! فَاسْبِغْ خَلْقِي وَخُلُقِي، وَأَمَّا أَنْتَ يَا عَلِيُّ!

me in appearance and attitude. As for you, O 'Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave. The girl should be with her maternal aunt, for the maternal aunt is [like] a mother." I said: O Messenger of Allah, why don't you marry her? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *hasan*]

771. It was narrated that 'Ali (ؑ) said: I heard a man praying for forgiveness for his parents, who were *mushrikeen*. I said: Would a man pray for forgiveness for his parents when they are *mushrikeen*? He said: Didn't Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (ﷺ) and the words "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikoon*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him" [at-Tawbah 9:113-114] were revealed. He [the Prophet (ﷺ)] said: "[That was] when he died."

Comments: [Its *isnad* is *hasan*]

فَمَنِّي وَأَنَا مِنْكَ، وَأَمَّا أَنْتَ يَا زَيْدُ! فَأَخُونَا وَمَوْلَانَا، وَالْجَارِيَةُ عِنْدَ خَالَتِهَا، فَإِنَّ الْخَالَهَ وَالْبَدَّةَ قُلْتُ: يَا رَسُولَ اللَّهِ! (٩٩/١) أَلَا تَزَوِّجُهَا؟ قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ».

[انظر: ٨٥٧، ٩٣١].

تخريج: إسناده حسن. هانئ وهبيرة حديثهما حسن لمتابعة أحدهما للآخر.

٧٧١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ: أَيْسْتَغْفِرُ الرَّجُلُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوَلَمْ يَسْتَغْفِرْ إِبْرَاهِيمُ لِأَبِيهِ؟ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَتَرَلْتُ: «مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ» إِلَى قَوْلِهِ: «تَبَرَّأَ مِنْهُ» (التوبة: ١١٣، ١١٤) قَالَ: «لَمَّا مَاتَ». فَلَا أُدْرِي قَالَهُ سُفْيَانُ، أَوْ قَالَهُ إِسْرَائِيلُ، أَوْ هُوَ فِي الْحَدِيثِ: «لَمَّا مَاتَ». [انظر: ١٠٨٥]

تخريج: إسناده حسن.

772. Iyas bin 'Amir narrated: I heard 'Ali bin Abi Talib (ؑ) say: The Messenger of Allah (ﷺ) used to offer *nafl* prayers at night when 'A'ishah was lying between him and the *qiblah*.

Comments: [Its *isnad* is *hasan* on the basis of other reports]

773. It was narrated from Hajjaj: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) said: "If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [Ahlul-Bait] to fill it with justice as it was filled with injustice." Abu Nu'aim said: "A man from me." He said: On one occasion I heard him narrate it from Habeeb from Abut-Tufail from 'Ali (ؑ) from the Prophet (ﷺ).

Comments: [The both *isnad* are *Saheeh* and said it Ahmad Shakir]

774. It was narrated that 'Ali (ؑ) said: al-Hasan most closely resembles the Messenger of Allah (ﷺ) in the chest and head, and al-Husain most closely resembles the Prophet (ﷺ) in what is lower than that.

Comments: [Al-Bani graded it *da'eef* in the *da'eef* of Sunan At-Tirmidhi (4050)]

775. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished therein, Allah is too generous to

٧٧٢- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُوسَى ابْنُ أَيُّوبَ: حَدَّثَنِي عَمِّي إِيَّاسُ بْنُ عَامِرٍ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ مِنَ اللَّيْلِ، وَعَائِشَةُ مُعْتَرِضَةً بَيْنَهُ وَبَيْنَ الْقِبْلَةِ.

تخريج: إسناده حسن في الشراهد.

٧٧٣- حَدَّثَنَا حَجَّاجٌ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا فِطْرٌ عَنِ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي الطُّفَيْلِ؛ قَالَ حَجَّاجٌ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ، لَبَعَثَ اللَّهُ عَزَّ وَجَلَّ رَجُلًا مِثًّا، يَمْلَأُهَا غَدَلًا كَمَا مِلْت جَوْرًا». قَالَ أَبُو نُعَيْمٍ: «رَجُلًا مِنِّي». قَالَ: وَسَمِعْتُهُ مَرَّةً يَذْكُرُهُ عَنْ حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ.

تخريج: إسناده صحيحان، قاله أحمد شاكر.

٧٧٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيٍّ، عَنْ عَلِيٍّ قَالَ: الْحَسَنُ أَشْبَهُ النَّاسِ بِرَسُولِ اللَّهِ ﷺ مَا بَيْنَ الصُّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ النَّاسِ بِالنَّبِيِّ ﷺ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ.

تخريج: ضعفه الألباني في ضعيف سنن الترمذي: (٤٠٥٠).

٧٧٥- حَدَّثَنَا حَجَّاجٌ: قَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ: أَخْبَرَنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it."

Comments: [Its *isnad* is *hasan*]

776. It was narrated that Habbah bin al-Urani said: I saw 'Ali (ؓ) smiling on the *minbar* and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (ﷺ) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (ﷺ) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its *isnad* is *da'eef jiddan*]

777. It was narrated that 'Ali bin Abi Talib said: The Messenger of

"مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، قَالَ لَهُ أَغْدُلُ مِنْ أَنْ يُثَنِّي عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ قَالَ لَهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ". [راجع: ٦٤٩]

تخريج: إسناده حسن.

٧٧٦- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَلَمَةَ - يَغْنِي ابْنُ كَهِيلٍ - قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبَّةِ الْعُرَيْنِيِّ قَالَ: رَأَيْتُ عَلِيًّا ضَحِكَ عَلَى الْمِنْبَرِ لَمْ أَرَهُ ضَحِكَ ضَحِكًا أَكْثَرَ مِنْهُ، حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: ذَكَرْتُ قَوْلَ أَبِي طَالِبٍ؛ ظَهَرَ عَلَيْنَا أَبُو طَالِبٍ، وَأَنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَنَحْنُ نُصَلِّي بِطَنٍ نَخْلَةٍ، فَقَالَ: مَاذَا تَصْنَعَانِ يَا ابْنَ أَخِي؟ فَدَعَاهُ رَسُولُ اللَّهِ ﷺ إِلَى الْإِسْلَامِ، فَقَالَ: مَا بِالَّذِي تَصْنَعَانِ بَأْسٌ - أَوْ بِالَّذِي تَقُولَانِ بَأْسٌ - وَلَكِنْ وَاللَّهِ لَا تَعْلُونِي اسْتَبَى أَبَدًا. وَضَحِكَ تَعَجُّبًا لِقَوْلِ أَبِيهِ، ثُمَّ قَالَ: اللَّهُمَّ لَا أَعْرِفُ أَنَّ عَبْدًا لَكَ مِنْ هَذِهِ الْأُمَّةِ عَبْدَكَ قَبْلِي غَيْرَ نَبِيٍّ - ثَلَاثَ مَرَّاتٍ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ النَّاسُ سَبْعًا. [النظر: ١١٩١، ١١٩٢]

تخريج: إسناده ضعيف جداً، يحيى بن سلمة بن كهيل متروك الحديث، وحبة العرني ضعيف أيضاً.

٧٧٧- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي، وَأَكْثَرُ عَلَيَّ - إِنْ

Allah (ﷺ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was *junub*. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

شَاءَ اللَّهُ - أَنِّي سَمِعْتُهُ مِنْهُ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهَيْعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَأَنْصَرَفَ، ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ مَاءً، فَصَلَّى بِنَا، ثُمَّ قَالَ: «إِنِّي صَلَّيْتُ بِكُمْ آيَةً وَأَنَا جُنُبٌ، فَمَنْ أَصَابَهُ مِثْلُ الَّذِي أَصَابَنِي، أَوْ وَجَدَ رِزًّا فِي بَطْنِهِ، فَلْيَصْنَعْ مِثْلَ مَا صَنَعْتُ». [راجع: ٦٦٨]

تخريج: إسناده ضعيف لضعف ابن لهيعة. وانظر حديث أبي هريرة الصحيح في المسند: ٢/ ٣٣٨، ٣٣٩ فيه أن انصرافه كان قبل الدخول في الصلاة.

778. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to chat at night with 'Ali, and 'Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don't you ask him [about that]? He asked him and he said: The Messenger of Allah (ﷺ) sent for me when I had a sore eye on the day of Khaibar. I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: "O Allah, take away heat and cold from him." And I have never felt any heat or cold since that day. And he [the Prophet (ﷺ)] said: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The Companions of the Prophet (ﷺ) hoped for it, but he gave it to me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Abu laila Shaikh of Wakee']

٧٧٨- حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْمُنْهَالِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيٍّ، وَكَانَ عَلِيٌّ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ، فَقِيلَ لَهُ: لَوْ سَأَلْتَهُ؟ فَسَأَلَهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ يَوْمَ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَرْمَدُ الْعَيْنِ. قَالَ: فَتَقَلَّ فِي عَيْنِي وَقَالَ: «اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ» فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا مِنْذُ يَوْمَئِذٍ، وَقَالَ: لَا أُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَارٍ» فَتَشَرَّفَ لَهَا أَصْحَابُ النَّبِيِّ ﷺ، فَأَعْطَانِيهَا. [انظر: ١١١٧]

تخريج: إسناده ضعيف لضعف ابن أبي ليلي شيخ وكيع، وهو محمد بن عبدالرحمن بن أبي ليلي.

779. It was narrated that 'Ali (ؑ) said: I was sitting with the Prophet (ﷺ) and 'Ammar came and asked for permission to enter. He said: "Let him in; welcome to the good and purified one."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٧٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ قَالَ: أَبُو إِسْحَاقَ (١٠٠/١) عَنْ هَانِي بْنِ هَانِيٍّ، عَنْ عَلِيٍّ قَالَ: كُنْتُ جَالِسًا بَيْنَ النَّبِيِّ ﷺ فَجَاءَ عَمَّارٌ، فَاسْتَأْذَنَ فَقَالَ: «الَّذُنُورُ لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ». [انظر: ٩٩٩، ١٠٣٣، ١٠٧٩، ١١٦٠]

تخريج: إسناده صحيح، قاله أحمد شاكر.

780. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuff* (leather slippers) and she said: Ask 'Ali (ؑ). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

٧٨٠- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَغَيْرِهِ عَنِ الْقَاسِمِ بْنِ مُحَبِّمَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: سَلْ عَلِيًّا. فَسَأَلْتُهُ فَقَالَ: ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، يَغْنَى لِلْمُسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمَقِيمِ. [راجع: ٧٤٨]

تخريج: إسناده صحيح، م: (٢٧٦).

781. It was narrated that Shuraih bin Hani' said: 'Ali told me to wipe over the *khuff* (leather slippers).

Comments: [Its *isnad* is *hasan*, see the previous report]

٧٨١- حَدَّثَنَا ابْنُ الْأَشَجِّعِيِّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنِ الْقَاسِمِ ابْنِ مُحَبِّمَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: أَمَرَنِي عَلِيٌّ أَنْ أَمْسَحَ عَلَى الْخُفَّيْنِ. [راجع: ٧٨٠]

تخريج: إسناده حسن، وانظر ما قبله.

782. It was narrated that Tariq bin Shihab said: I saw 'Ali (ؑ) saying on the *minbar*. By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document - which was attached to his sword - that I took from the Messenger of Allah (ﷺ), in which are the rates of *zakah*. It was attached to a sword that had iron adornments, or he said, that had iron rings.

٧٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: شَهِدْتُ عَلِيًّا وَهُوَ يَقُولُ عَلَى الْمِنْبَرِ: وَاللَّهِ مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ - مُعَلَّقَةٌ بِسَيْفِي - أَخَذْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، فِيهَا قَرَائِصُ الصَّدَقَةِ. مُعَلَّقَةٌ بِسَيْفٍ لَهُ جَلِيئُهُ حَدِيدٌ، أَوْ قَالَ: بِكَرَّائَةِ حَدِيدٍ. [انظر: ٧٩٨، ٨٧٤، ٩٦٢]

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Shareek]

783. 'Abdullah bin al-Harith bin Nawfal al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of 'Uthman. 'Uthman (ؓ) came to Makkah and 'Abdullah bin al-Harith said: I welcomed 'Uthman in the camp at Quda'id. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make *thareed*, and we offered it to 'Uthman and his companions, but they refused to eat it. 'Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in *ihram*, and they have offered it to us, so there is nothing wrong with it. 'Uthman said: Who can say something about this issue? They said: 'Ali. So he sent for 'Ali (ؓ), who came to him. 'Abdullah bin al-Harith said: It is as if I can see 'Ali when he came, brushing some leaves off his hands. 'Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in *ihram* and they offered it to us, so there is nothing wrong with it. 'Ali got angry and said: I adjure any man who was present with the Messenger of Allah (ﷺ) when the meat of an onager was brought and the Messenger of Allah (ﷺ) said: "We are people who are in *ihram*; give it

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف شريك.

٧٨٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ عَلِيِّ بْنِ زَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيُّ، قَالَ: كَانَ أَبِي الْحَارِثُ عَلَى أَمْرِ مِنْ أُمُورِ مَكَّةَ فِي زَمَنِ عُثْمَانَ، فَأَقْبَلَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ: فَاسْتَقْبَلْتُ عُثْمَانَ بِالتَّرْلِ بِقُدَيْدٍ، فَاصْطَادَ أَهْلُ الْمَاءِ حَجَلًا، فَطَبَخْنَاهُ بِمَاءٍ وَمِلْحٍ، فَجَعَلْنَاهُ عُرَاقًا لِلثَّرِيدِ، فَقَدَّمْنَاهُ إِلَى عُثْمَانَ وَأَصْحَابِهِ، فَأَمْسَكُوا، فَقَالَ عُثْمَانُ: صَيْدٌ لَمْ أَصْطَدَّهُ، وَلَمْ نَأْمُرْ بِصَيْدِهِ، اصْطَادَهُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا بَأْسُ؟ فَقَالَ عُثْمَانُ: مَنْ يَقُولُ فِي هَذَا؟ فَقَالُوا: عَلِيٌّ. فَبَعَثَ إِلَى عَلِيٍّ فَجَاءَ، قَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ: فَكَأَنِّي أَنْظُرُ إِلَى عَلِيٍّ حِينَ جَاءَ وَهُوَ يَحُثُّ الْحَبْطَ عَنْ كَفِّهِ، فَقَالَ لَهُ عُثْمَانُ: صَيْدٌ لَمْ نَصْطَدَّهُ وَلَمْ نَأْمُرْ بِصَيْدِهِ، اصْطَادَهُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا بَأْسُ؟ قَالَ: فَغَضِبَ عَلِيٌّ وَقَالَ: أُنْشِدُ اللَّهَ رَجُلًا شَهِدَ رَسُولُ اللَّهِ ﷺ حِينَ أُتِيَ بِثَنَائِمَةِ جِمَارٍ وَخَشٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَوْمٌ حُرْمٌ، فَأَطْعَمُوهُ أَهْلَ الْجِلِّ» قَالَ: فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ عَلِيٌّ: أُنْشِدُ اللَّهَ رَجُلًا شَهِدَ رَسُولُ اللَّهِ ﷺ حِينَ أُتِيَ بِبَيْضِ النَّعَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

to people who are not in *ihram*." Twelve of the Companions of the Messenger of Allah (ﷺ) bore witness to that. Then 'Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (ﷺ) when some ostrich eggs were brought and the Messenger of Allah (ﷺ) said: "We are people who are in *ihram*; give them to people who are not in *ihram*." Fewer than twelve men bore witness. Then 'Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

784. It was narrated from 'Abdullah bin al-Harith that his father prepared food for 'Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that 'Ali (ؓ) was objecting to this. So he sent for 'Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. 'Ali said: I am reminding of Allah those who were present with the Prophet (ﷺ) when the meat of an onager was brought to him when he was in *ihram*, and he said: "We are in *ihram*; give it to people who are not in *ihram*." Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (ﷺ) when five ostrich eggs were brought to him and he said: "We are in *ihram*; give

ﷺ: «إِنَّا قَوْمٌ حُرِّمٌ، أَطْعَمُوهُ أَهْلَ الْحِلِّ» قَالَ: فَشَهِدَ دُونَهُمْ مِنَ الْعِدَّةِ مِنَ الْإِثْنَيْ عَشَرَ، قَالَ: فَكُنْتُ عُثْمَانُ وَرِكَهُ عَنِ الطَّعَامِ، فَذَخَلَ رَحْلَهُ، وَأَكَلَ ذَلِكَ الطَّعَامَ أَهْلُ الْمَاءِ. [انظر: ٧٨٤، ٨١٤، ٨٣٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف لعلي بن زيد بن جدعان، وثبت جواز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

٧٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَاهُ وَلِيَّ طَعَامَ عُثْمَانَ، قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى الْحَجَلِ حَوَالِي الْجِفَانِ، فَجَاءَ رَجُلٌ فَقَالَ: إِنَّ عَلِيًّا يَكْرَهُ هَذَا. فَبَعَثَ إِلَى عَلِيٍّ وَهُوَ مُلَطَّخٌ يَدَيْهِ بِالْخَبْطِ، فَقَالَ: إِنَّكَ لَكَثِيرُ الْخِلَافِ عَلَيْنَا. فَقَالَ عَلِيٌّ: أَذْكُرُ اللَّهَ مَنْ شَهِدَ النَّبِيَّ ﷺ أَنِّي بِعُجْزِ حِمَارٍ وَخَشٍ وَهُوَ مُحْرِمٌ، فَقَالَ: «إِنَّا مُحْرِمُونَ، فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» فَقَامَ رِجَالٌ فَشَهِدُوا، ثُمَّ قَالَ: أَذْكُرُ اللَّهَ رَجُلًا شَهِدَ النَّبِيَّ ﷺ أَنِّي بِحُمْسٍ يَضَاتُ: بَيْضِ نَعَامٍ، فَقَالَ: «إِنَّا مُحْرِمُونَ، فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» فَقَامَ رِجَالٌ فَشَهِدُوا، فَقَامَ عُثْمَانُ فَذَخَلَ فُسْطَاطَهُ، وَتَرَكُوا الطَّعَامَ عَلَى أَهْلِ الْمَاءِ.

[راجع: ٧٨٣]

them to people who are not in *ilham*." And some men stood up and testified. Then 'Uthman stood up and went into his tent, and they left the food for the people of the oasis.

Comments: [Hasan because of corroborating evidence]

785. It was narrated from 'Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah (ﷺ) as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah (ﷺ) said: "That is only done by those who do not know."

Comments: [Its *isnad* is *saheeh*]

786. It was narrated that 'Ali (ؓ) said: *Witr* is not a must, but it is a *Sunnah* from the Messenger of Allah (ﷺ) and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

Comments: [Saheeh]

تخریج: صحيح، أبو خيثمة - وإن كان سماعه من أبي إسحاق بعد الاختلاط - قد توبع.

787. It was narrated that the freed slave of 'Abdullah bin al-Harith said: I did 'Umrah with 'Ali bin Abi Talib (ؓ) at the time of 'Umar - or at the time of 'Uthman. He stayed with his sister Umm Hani' bint Abi Talib, and when he had finished his 'Umrah he went back, and water was prepared for him and he washed himself. When he had

تخریج: حسن لغيره، وانظر ما قبله.

٧٨٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا لَيْثٌ - بَعْنِي ابْنُ سَعْدٍ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَّيْرِ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّهُ قَالَ: أُمِّدَيْتُ لِرَسُولِ اللَّهِ ﷺ بَغْلَةً، فَقُلْنَا: يَا رَسُولَ اللَّهِ لَوْ أَنْزَلْنَا الْحُمْرَ عَلَى خَيْلِنَا فَجَاءَتْنا بِمِثْلِ هَذِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ». [راجع: ٧٦٦]

تخریج: إسناده صحيح.

٧٨٦- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: إِنَّ الْوِثْرَ لَيْسَ بِحُتْمٍ، وَلَكِنَّهُ سُنَّةٌ مِنْ رَسُولِ اللَّهِ ﷺ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثَرَ يُحِبُّ الْوِثْرَ. [راجع: ٦٥٢].

٧٨٧ (١٠١/١)- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي أَبِي إِسْحَاقُ بْنُ يَسَّارٍ، عَنْ مِقْسَمِ أَبِي الْقَاسِمِ مَوْلَى عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ مَوْلَاهُ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ قَالَ: اعْتَمَرْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي زَمَانِ عُمَرَ، أَوْ زَمَانِ عُثْمَانَ، فَتَزَلَّ

finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (ﷺ) was Qutham bin al-'Abbas.

Comments: [Its isnad is *hasan*]

788. It was narrated that Bura'id bin Asram said: I heard 'Ali (ؑ) say: A man of *Ahlus-Suffah* died and left behind two *dinars* or two *dirhams*. The Messenger of Allah (ﷺ) said: "Two brands of iron; offer the funeral prayer for your companion."

Comments: [This is a *da'eef* isnad because Utaibah and Bura'id bin Asram are unknown]

789. It was narrated from 'Ali (ؑ), from the Prophet (ﷺ), that he said: "Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [*Salteeh* because of corroborating evidence, and its isnad is *dace'f* because of the weakness of Abdul-A'la]

790. It was narrated from 'Ali bin Abi Talib (ؑ) that he said: My ears heard and my heart understood

عَلَىٰ أُخْبِهِ أُمُّ هَانِئِ بِنْتُ أَبِي طَالِبٍ، فَلَمَّا فَرَغَ مِنْ عُمْرَتِهِ رَجَعَ فَسَكَبَ لَهُ غُسْلٌ فَأَغْتَسَلَ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ دَخَلَ عَلَيْهِ نَفَرٌ مِنْ أَهْلِ الْعِرَاقِ، فَقَالُوا: يَا أَبَا حَسَنِ! جِئْنَاكَ نَسْأَلُكَ عَنْ أَمْرٍ نَحِبُ أَنْ تُخْبِرَنَا عَنْهُ. قَالَ: أَطْلُبُ الْمُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُكُمْ أَنَّهُ كَانَ أَخَذَ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ ﷺ؟ قَالُوا: أَجَلُ، عَنْ ذَلِكَ جِئْنَا نَسْأَلُكَ. قَالَ: أَخَذْتُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ ﷺ قَتَمُ بْنُ الْعَبَّاسِ.

تخريج: إسناده حسن.

٧٨٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُثَيْبٌ عَنْ بُرَيْدِ بْنِ أَصْرَمَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، وَتَرَكَ دِينَارَيْنِ، أَوْ دِرْهَمَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْتَانِ، صَلُّوا عَلَىٰ صَاحِبِكُمْ». [انظر: ١١٥٥، ١١٥٦، ١١٦٥]

تخريج: إسناده ضعيف لجهالة عتبة وبريد بن أصرم.

٧٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى الشَّعْلَبِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ كَذَبَ فِي الرُّؤْيَا مُتَعَمِّدًا، كُتِفَ عَقْدَ شَعِيرَةٍ يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى.

٧٩٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لَوْثِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ

from the Messenger of Allah (ﷺ): "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Muhammad bin Jabir Al-Yamami]

791. It was narrated from 'Ali bin Abi Talib (ؓ) that the Prophet (ﷺ) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa'eed bin al-Musayyab and he said: Half or more.

Comments: [Its *isnad* is *hasan*]

792. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) entered upon me when I was sleeping on the mattress. Al-Hasan or al-Husain asked for a drink, so the Prophet (ﷺ) went to a young sheep and milked it, then al-Hasan came to him and the Prophet (ﷺ) told him to wait. Fatimah said: O Messenger of Allah, it is as if he is the dearer of the two to you? He said: "No, but he asked for a drink first." Then he said: "You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection."

Comments: [Its *isnad* is *da'eef jiddan* because of the weakness of Qais bin Ar-Rabee']

عَبْدُ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: سَمِعْتُ أَذْنَائِي وَوَعَاهُ قَلْبِي، مِنْ رَسُولِ اللَّهِ ﷺ: «النَّاسُ تَبِعَ لِقَرِيْشٍ، صَالِحُهُمْ تَبِعَ لِصَالِحِيْهِمْ، وَشِرَارُهُمْ تَبِعَ لِشِرَارِيْهِمْ». [انظر: ٧٣٠٦، ١٦٩٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف محمد بن جابر اليمامي.

٧٩١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي سَدُوسٍ يُقَالُ لَهُ: جُرَيْئُ بْنُ كُلَيْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ عَضْبَاءِ الْأُذُنِ وَالْقَرْنِ. قَالَ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، فَقَالَ: النَّصْفُ فَمَا فَوْقَ ذَلِكَ. [راجع: ٦٣٣]

تخريج: إسناده حسن.

٧٩٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي الْمُقْدَامِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَزْرَقِ، عَنْ عَلِيِّ قَالَ: دَخَلَ عَلِيٌّ رَسُولَ اللَّهِ ﷺ وَأَنَا نَائِمٌ عَلَى الْمَنَامَةِ، فَاسْتَسْقَى الْحَسَنُ أَوْ الْحُسَيْنُ، قَالَ: فَقَامَ النَّبِيُّ ﷺ إِلَى شَاةٍ لَنَا بِكَيْءٍ، فَحَلَبَهَا فَذَرَّتْ، فَجَاءَهُ الْحَسَنُ، فَتَحَاةَ النَّبِيُّ ﷺ، فَقَالَتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ؟ قَالَ: «لَا، وَلَكِنَّهُ اسْتَسْقَى قَبْلَهُ» ثُمَّ قَالَ: «إِنِّي وَإِيَّاكَ وَهَذَيْنِ وَهَذَا الرَّاقِدَ، فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ».

تخريج: إسناده ضعيف جداً لضعف قيس ابن الربيع واضطرابه في الحديث.

793. It was narrated that 'Ali (ؑ) said: The Prophet (ﷺ) said: "I went out when the moon rose as if it was half of a dish." Then he said: Tonight is *Lailatul-Qadr*.

Comments: [A *saheeh hadeeth*, its *isnad* is *da'eef* because of the weakness of Hudaij]

٧٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لَوْيْنُ: حَدَّثَنَا حُدَيْجٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حُدَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَرَجْتُ حِينَ بَرَعَ الْقَمَرُ كَأَنَّهُ فُلُقٌ جَفَنَةٌ، فَقَالَ: اللَّيْلَةُ لَيْلَةُ الْقَدْرِ».

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف حديج.

794. It was narrated from Zadhan that 'Ali (ؑ) said: I heard the Prophet (ﷺ) say: "Whoever leaves a space the size of a hair on his side when doing *ghusl* for *janabah* and does not make water reach it, Allah will punish him with such and such of fire." 'Ali (ؑ) said: From that time I disliked my head (i.e., hair).

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف مرفوعاً، عطاء بن السائب اختلط بآخرة، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

795. It was narrated from Zadhan that 'Ali bin Abi Talib (ؑ) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (ﷺ) drink whilst sitting.

Comments: [Its *isnad* is *hasan*]

٧٩٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَادَانَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ شَرِبَ قَائِمًا، فَظَنَرُ إِلَيْهِ النَّاسُ كَأَنَّهُمْ أَنْكَرُوهُ، فَقَالَ: مَا تَنْظُرُونَ؟ إِنْ أَشْرَبُ قَائِمًا، فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَاعِدًا، فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَشْرَبُ قَاعِدًا. [انظر: ٩١٦، ١١٢٥،

١١٢٨، ٧٩٧، ١٢٢٢]

تخريج: إسناده حسن.

796. It was narrated from Muhammad bin 'Ali (ؑ), that his father said: The Messenger of

٧٩٦- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مُحَمَّدِ بْنِ

Allah (ﷻ) had a large head, big eyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said: He leaned forward - and when he turned, he turned with his whole body.

Comments: [Its *isnad* is *hasan*]

عَبَّاسٌ - عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَحْمَ الرَّأْسِ، عَظِيمَ الْعَيْنَيْنِ، هَدَبَ الْأَشْفَارِ - قَالَ حَسَنٌ: الشَّفَارُ - مُشْرَبُ الْعَيْنَيْنِ بِحُمْرَةٍ، كَثَّ اللَّحْيَةُ، أَزْهَرَ اللَّوْنِ، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى كَأَنَّمَا يَمْشِي فِي صَعْدٍ - قَالَ حَسَنٌ: تَكْفَأُ - وَإِذَا التَفَتَ التَفَتَتْ جَمِيعًا. [راجع: ٦٨٤]

تخريج: إسناده حسن.

797. It was narrated from Rib'i bin Hirash that 'Ali bin Abi Talib (ؑ) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing. This is the *wudoo'* of one who has not broken his *wudoo'*. And I saw the Messenger of Allah do this.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٧٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا (١٠٢/١) أَبُو عُبَيْدَةَ بْنُ فَضِيلٍ بْنُ عِيَّاضٍ وَقَالَ لِي: هُوَ اسْمِي وَكُنْيَتِي: حَدَّثَنَا مَالِكُ بْنُ سَعْدٍ - يَغْنِي ابْنُ الْخَمْسِ -: حَدَّثَنَا فُرَاتُ بْنُ أَخْنَفٍ حَدَّثَنَا أَبِي، عَنْ رَبِيعِ بْنِ جِرَاشٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَامَ خَطِيئًا فِي الرَّحْبَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ دَعَا بِكُوزٍ مِنْ مَاءٍ فَنَمَضَ مِنْهُ، وَتَمَسَّحَ، وَشَرَبَ فَضَلَ كُوزِهِ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: بَلَّغْنِي أَنَّ الرَّجُلَ مِنْكُمْ يَكْرَهُ أَنْ يَشْرَبَ وَهُوَ قَائِمٌ، وَهَذَا وَضُوءٌ مَنْ لَمْ يُحَدِّثْ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ هَكَذَا. [راجع: ٥٨٣]

تخريج: حديث صحيح لغيره، وهذا إسناده حسن.

798. It was narrated that Tariq said: 'Ali (ؑ) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (ﷺ) - except what is in the Book of Allah and this document attached to my sword. - [The

٧٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوُرْكَانِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقٍ قَالَ: خُطَبْنَا عَلِيٍّ، فَقَالَ: مَا عِنْدَنَا شَيْءٌ مِنَ الْوَحْيِ - أَوْ قَالَ: كِتَابٌ مِنَ رَسُولِ اللَّهِ ﷺ - إِلَّا مَا فِي كِتَابِ اللَّهِ،

narrator said:] He was wearing a sword with an iron adornment. - In it are the rates of *zakah*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

799. It was narrated from Zirr bin Hubaish that it was said to 'Ali: The killer of az-Zubair is at the door. He said: Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [*Its isnad is hasan*]

800. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (ﷺ) said: "What happened to the two slaves?" I said: I have sold one of them. The Messenger of Allah (ﷺ) said: "Get him back."

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef* because it is interrupted]

لا نقطاعه، ميمون بن أبي شبيب لم يدرك علياً

801. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, that the Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [*Its isnad is da'eef*]

وَهَذِهِ الصَّحِيفَةُ الْمَقْرُونَةُ بِسَيْفِي - وَعَلَيْهِ سَيْفٌ جَلِيَّتُهُ حَدِيدٌ - وَفِيهَا فَرَائِضُ الصَّدَقَاتِ.

[راجع: ٧٨٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

٧٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زُرَّ بْنِ حُبَيْشٍ أَنَّ عَلِيًّا قِيلَ لَهُ: إِنَّ قَاتِلَ الزُّبَيْرِ عَلَى الْبَابِ. فَقَالَ: لِيَدْخُلْ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ الزُّبَيْرَ حَوَارِيِّي». [راجع: ٦٨٠]

تخریج: إسناده حسن.

٨٠٠- حَدَّثَنَا عَفَّانُ وَإِسْحَاقُ بْنُ عِيسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ عَلِيٍّ قَالَ: وَهَبَ لِي رَسُولُ اللَّهِ ﷺ غُلَامَيْنِ أَخَوَيْنِ، فَبِعْتُ أَحَدَهُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ الْغُلَامَانِ؟» فَقُلْتُ: بَعْتُ أَحَدَهُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «رَدُّهُ». [راجع: ٧٦٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف وليس هو بذاك، والحجاج مدلس وقد عنعن.

٨٠١- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ - قَالَ عَفَّانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ - عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَقِيقَةِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كُنَّ فِي سَبْعَةِ أَثْوَابٍ. [راجع: ٧٢٨]

تخريج: إسناده ضعيف لتفرد عبدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحيح الذي رواه البخاري: (١٦٦٤)، ومسلم: (٩٤١)، من حديث عائشة: «إن رسول الله ﷺ كفن في ثلاثة أثواب».

802. It was narrated that Fadalāh bin Abi Fadalāh al-Ansari - and Abu Fadalāh was one of the people of Badr - said: I went out with my father to visit 'Ali bin Abi Talib (ؑ) when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhainah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (ؑ) said: The Messenger of Allah (ﷺ) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this - meaning his head. Then he was killed, and Abu Fadalāh was killed fighting alongside 'Ali on the day of Siffeen.

Comments: [Its *isnad* is *da'eef* because Fadalāh bin Abu Fadalāh is unknown]

803. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) started to pray, he would say *takbeer*, then say: "I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the *mushrikeen*. Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists).

٨٠٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ رَاشِدٍ - عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ فَضَالَةَ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ - وَكَانَ أَبُو فَضَالَةَ مِنْ أَهْلِ بَذْرٍ - قَالَ: خَرَجْتُ مَعَ أَبِي عَائِدًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ مِنْ مَرَضٍ أَصَابَهُ، ثَقُلَ مِنْهُ، قَالَ: فَقَالَ لَهُ أَبِي: مَا يُقِيمُكَ فِي مَنَزِلِكَ هَذَا، لَوْ أَصَابَكَ أَجْلُكَ لَمْ يَلِكْ إِلَّا أَغْرَابُ جُهَيْنَةَ؟ تُحْمَلُ إِلَى الْمَدِينَةِ، فَإِنْ أَصَابَكَ أَجْلُكَ وَلَيْكَ أَصْحَابُكَ وَصَلُّوا عَلَيْكَ. فَقَالَ عَلِيُّ: إِنَّ رَسُولَ اللَّهِ ﷺ عَهْدَ إِلَيَّ أَنْ لَا أَمُوتَ حَتَّى أُوَمَّرَ، ثُمَّ تُخْضَبُ هَذِهِ - يَعْنِي لِحْيَتَهُ - مِنْ دَمِ هَذِهِ - يَعْنِي هَامَتَهُ - . فَقُتِلَ، وَقُتِلَ أَبُو فَضَالَةَ مَعَ عَلِيِّ يَوْمَ صِفِّينَ.

تخريج: إسناده ضعيف لجهالة فضالة بن أبي فضالة.

٨٠٣- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ - عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ الْأَعْرَجِ، عَنْ عُيَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اسْتَفْتَحَ الصَّلَاةَ يُكَبِّرُ، ثُمَّ يَقُولُ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَائِفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ

He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You." When he rose from bowing he said: "Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.

أَمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفِرْ لِي ذُنُوبِي جَمِيعاً، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، اضْرِفْ عَنِّي سَيِّئَهَا لَا يَضْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُعْجِي وَعِظَامِي وَعَصْبِي». وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا بَيْنَ شَيْءٍ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصُورَهُ فَأَحْسَنَ صُورَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا قَرَعَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا (١/١٠٣) أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ». حَدَّثَنَا عَبْدُ اللَّهِ: قَالَ: بَلَّغْنَا عَنْ إِسْحَاقَ بْنِ رَاهَوِيَةَ، عَنِ النَّضْرِ بْنِ شَمِيلٍ، أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: «وَالشَّرُّ لَيْسَ إِلَيْكَ» قَالَ: لَا يُتَقَرَّبُ بِالشَّرِّ إِلَيْكَ. [راجع: ٧٢٩]

Blessed be Allah, the Best of creators." When he had finished praying he said: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You." 'Abdullah said: We heard from Ishaq bin Rahawaih, from an-Nadr bin Shumail, that he said concerning this *hadeeth*, instead of, "evil cannot be attributed to You," he said: Evil cannot be used to draw close to You.

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

804. It was narrated from 'Ali bin Abi Talib (ؓ), from the Messenger of Allah (ﷺ), that when he began to pray, he said *takbeer*, then he said, "I have turned my face," - and he narrated a similar report, except that he said "and divert from me the worst of conduct."

Comments: [Its *isnad* is *saheeh*]

805. A similar report was narrated from al-A'raj, from 'Ubaidullah bin Abi Rafi', from 'Ali bin Abi Talib (ؓ), from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

تخریج: إسناده صحيح. م: (٧٧١).

٨٠٤- حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَمْرِو الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُثَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ، ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي... فَذَكَرْتُ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «وَاصْرَفْ عَنِّي سَيِّئَهَا». [راجع: ٧٢٩، ٨٠٣]

تخریج: إسناده صحيح، انظر ما قبله.

٨٠٥- حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ الْأَعْرَجِ، عَنْ عُثَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ٨٠٤]

تخریج: إسناده صحيح، انظر ما قبله.

806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (ؑ) say: The Messenger of Allah (ﷺ) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

Comments: [Its *isnad* is *qawi*]

٨٠٦- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ: أَخْبَرَنِي أَبُو عَبْدِ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ: أَنَّهُ سَمِعَ عَلِيَّ ابْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِأَمْرِي مُسْلِمٍ أَنْ يُضْبَحَ فِي بَيْتِهِ بَعْدَ ثَلَاثٍ مِنْ لَحْمِ نُسْكِهِ شَيْءٌ». [راجع: ٥٨٧]

تخريج: إسناده قوي.

807. It was narrated that 'Ali (ؑ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do *ghusl*, then do not do anything until you come to me." So I did *ghusl*, then I came to him and he offered *du'a'* for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (ؑ) used to do *ghusl* when he had washed a deceased person.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٨٠٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا الْحَسَنُ بْنُ يَزِيدَ الْأَصَمُ قَالَ: سَمِعْتُ السُّدِّيَّ إِسْمَاعِيلَ يَذْكُرُهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا تُوفِّي أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ قَدْ مَاتَ. قَالَ: «أَذْهَبْ فَوَارِهِ، ثُمَّ لَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي». قَالَ: فَوَارَيْتُهُ ثُمَّ أَتَيْتُهُ، قَالَ: «أَذْهَبْ فَاغْتَسِلْ، ثُمَّ لَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي». قَالَ: فَاغْتَسَلْتُ ثُمَّ أَتَيْتُهُ، قَالَ: فَدَعَا لِي بِدَعَوَاتٍ مَا يَسُرُّنِي أَنَّ لِي بِهَا حُمْرَ النَّعَمِ وَسُودَهَا. قَالَ: وَكَانَ عَلِيٌّ إِذَا غَسَلَ الْمَيِّتَ اغْتَسَلَ.

[راجع: ٧٥٩]

تخريج: إسناده صحيح، قاله أحمد شاكر.

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (ؑ), from his father, that his grandfather said: 'Ali bin Abi Talib (ؑ) said: The Messenger of Allah (ﷺ) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (yarfudoona) Islam."

٨٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الزُّرْكَانِيُّ فِي سَنَةِ سَبْعٍ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّثَنَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيْنٌ فِي سَنَةِ أَرْبَعِينَ وَمِائَتَيْنِ: حَدَّثَنَا أَبُو عَقِيلٍ يَحْيَى بْنُ

Comments: [Its isnad is da'eef jiddan]

الْمُتَوَكِّلِ عَنْ كَثِيرِ النَّوَاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنِ ابْنِ حَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُظْهَرُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمُّونَ الرَّافِضَةَ، يَرْفُضُونَ الْإِسْلَامَ».

تخريج: إسناده ضعيف جداً لضعف يحيى بن المتوكل وكثير النواء.

809. 'Ali (ؓ) said: I used to go to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhan Allah*, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'eef jiddan]

٨٠٩- حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُبيدِ اللَّهِ بْنِ زُخْرٍ، عَنْ عَلِيٍّ بْنِ أَبِي يَزِيدَ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ عَلِيُّ: كُنْتُ آتِي النَّبِيَّ ﷺ فَاسْتَأْذِنُ، فَإِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ أَدْنَى لِي. [راجع: ٥٩٨]

تخريج: إسناده مسلسل بالضعفاء.

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the slave who falls into sin a great deal and repents a great deal."

Comments: [Its isnad is da'eef jiddan]

٨١٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مَسْلَمَةُ الرَّازِيُّ عَنْ أَبِي عَمْرٍو الْبَجَلِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ سُفْيَانَ الثَّقَفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ الْمُسْقِنَ التَّوَّابَ». [راجع: ٦٠٥]

تخريج: إسناده ضعيف جداً شبه موضوع.

811. It was narrated that 'Ali bin Abi Talib (ؓ) said: When the issue of *madhi* bothered me a great deal, I told al-Miqdad to ask the Messenger of Allah (ﷺ) about

٨١١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ: أَخْبَرَنَا أَبُو شِهَابٍ الْحَنَاطُ عَبْدُ رَبِّهِ بْنُ نَافِعٍ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ

it, and he said: "Wudoo' is due for it." He felt shy [to ask about this matter] because of Fatimah.

Comments: [Saheeh because of corroborating evidence]

أَبِي يَعْلَى، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ
ابْنِ أَبِي طَالِبٍ قَالَ: لَمَّا أَغْيَانِي أَمْرُ الْمَذْيِ
أَمَرْتُ الْمَمْدَادَ أَنْ يَسْأَلَ عَنْهُ رَسُولَ اللَّهِ ﷺ،
فَقَالَ: «مِنْهُ الْوُضُوءُ». اسْتَحْيَاءً مِنْ أَجْلِ
فَاطِمَةَ. [راجع: ٦١٨]

تخریج: صحيح لغيره، وهذا إسناد فيه الحجاج بن أرطاة وهو مدلس، وقد عنعن.

812. It was narrated from 'Ali (ؑ) that on the day of Khaibar, the Prophet (ﷺ) forbade *mut'ah* marriage and the flesh of donkeys.

Comments: [Saheeh]

٨١٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ
عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى يَوْمَ خَيْبَرَ
عَنِ الْمُتْعَةِ، وَعَنْ لُحُومِ الْحُمُرِ. [راجع: ٥٩٢]

تخریج: صحيح. خ: (٥١١٥)، م: (١٤٠٧)، وهذا إسناد فيه انقطاع، عبدالله بن محمد بن علي لم يدرك جده علي بن أبي طالب.

813. It was narrated from Zirr that it was said to 'Ali (ؑ): The killer of az-Zubair is at the door. 'Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair bin al-'Awwam."

Comments: [Its isnaad is hasan]

٨١٣- حَدَّثَنَا يُوسُفُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ
سَلَمَةَ - عَنْ عَاصِمٍ، عَنْ زَيْدٍ: أَنَّ عَلِيًّا قِيلَ
لَهُ: إِنَّ قَاتِلَ الزُّبَيْرِ عَلَى الْبَابِ. فَقَالَ عَلِيٌّ:
لَيَدْخُلَنَّ قَاتِلُ ابْنِ صَفِيَّةِ النَّارَ، سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ
حَوَارِيَّ الزُّبَيْرِ بْنِ الْعَوَّامِ». [راجع: ٦٨٠]

تخریج: إسناده حسن.

814. It was narrated from 'Abdullah bin al-Harith bin Nawfal that 'Uthman bin 'Affan (ؑ) halted at Quda'id and a partridge was brought to him in a bowl with its legs uppermost. He sent word to 'Ali (ؑ), who was feeding a camel of his, and he came with the leaves

٨١٤ (١٠٤/١)- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ
ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ
ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ
نَزَلَ قُدَيْدًا، فَأَتَى بِالْحَجَلِ فِي الْجِفَانِ شَائِلَةً
بَارِجِلَيْهَا، فَأَرْسَلَ إِلَى عَلِيٍّ وَهُوَ يَضْفِرُ بَعِيرًا

dropping from his hands. 'Ali refrained from eating it and the people also refrained. 'Ali said: Who here is from Ashja'? Do you know that a Bedouin brought some ostrich eggs and the meat of an onager to the Prophet (ﷺ) and he said: "Feed them to your family, for we are in *ihram*"? They said: Yes indeed. Then 'Uthman turned away from his seat and said: We cannot have it then.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

815. It was narrated from 'Ali (ؑ), from the Prophet (ﷺ), that he said: "The angels do not enter a house in which there is a dog or an image."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

816. Abu Ishaq told us: I heard Hubairah say: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

Comments: [*Its isnad is hasan*]

817. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade a man to raise his voice in reciting the Qur'an before and

له، فَجَاءَ وَالْخَبْطُ يَتَحَاتُّ مِنْ يَدَيْهِ، فَأَمْسَكَ عَلِيٌّ، وَأَمْسَكَ النَّاسُ، فَقَالَ عَلِيٌّ: مِنْ هَهُنَا مِنْ أَشْجَعٍ؟ هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ ﷺ جَاءَهُ أَغْرَابِيٌّ يَبِئْضَابِ نَعَامٍ، وَتَنْمِيرٍ وَحُشٍّ، فَقَالَ: «أَطْعِمْنَهُنَّ أَهْلَكَ، فَإِنَّا حُرْمٌ» قَالُوا: بَلَى. فَتَوَرَّكَ عُثْمَانُ عَنْ سَرِيرِهِ، وَنَزَلَ، فَقَالَ: خَبِثَتْ عَلَيْنَا. [راجع: ٧٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف علي بن زيد بن جدعان، أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

٨١٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلِيُّ بْنُ مُذْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنَ جَرِيرٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْجٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ». [راجع: ٦٣٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لعلل.

٨١٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو إِسْحَاقَ: سَمِعْتُ هُبَيْرَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ - أَوْ نَهَانِي رَسُولُ اللَّهِ ﷺ - عَنْ خَاتَمِ الذَّهَبِ، وَالْقِسِيِّ، وَالْمِثْرَةِ. [راجع: ٧٢٢]

تخريج: إسناده حسن.

٨١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ - يَعْنِي الطَّحَّانَ - حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَرْفَعَ

after 'Isha', lest he cause his companions to make a mistake in their prayer."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

818. It was narrated from 'Ali bin Abi Talib (ؑ) that the Prophet (ﷺ) said: "Blood money will be paid for the *mukatab* (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeh]

819. It was narrated from 'Ali (ؑ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its *isnad* is *qawi*]

820. It was narrated from al-Hasan bin Sa'd, from his father, that Yuhannas and Safiyyah were two of the captives of the *khumus*. Safiyyah committed *zina* with one of the men of the *khumus* and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to 'Uthman, who referred them to 'Ali bin Abi Talib. 'Ali said: I shall pass judgement between them as the Messenger of Allah (ﷺ) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.

الرَّجُلُ ضَوْتُهُ بِالْقُرْآنِ قَبْلَ الْعَتَمَةِ وَبَعْدَهَا، يُغْلَطُ أَصْحَابُهُ فِي الصَّلَاةِ. [راجع: ٦٦٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

٨١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ النَّبِيِّ ﷺ قَالَ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى». [راجع: ٧٢٣]

تخريج: صحيح.

٨١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهَا بِخِمِيلَةً وَوِسَادَةً مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، وَرَحِيَيْنِ وَسِقَاءً وَجَرَّتَيْنِ. [انظر: ٨٣٨]

تخريج: إسناده قوي.

٨٢٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حَجَّاجٌ عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ يُحْنَسَ وَصَفِيَّةَ كَانَا مِنْ سَبْيِ الْخُمْسِ، فَزَنَتْ صَفِيَّةُ بِرَجُلٍ مِنَ الْخُمْسِ، فَوَلَدَتْ غُلَامًا فَادَّعَاهُ الزَّانِي وَيُحْنَسُ، فَاخْتَصَمَا إِلَى عُثْمَانَ، فَرَفَعَهُمَا إِلَى عَلِيٍّ ابْنِ أَبِي طَالِبٍ، فَقَالَ عَلِيٌّ: أَقْضِي فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ، الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ، وَجَلَدَهُمَا خَمْسِينَ خَمْسِينَ. [راجع: ٤١٦]

تخريج: إسناده ضعيف لجهالة سعد بن معبد والد الحسن وتدليس الحجاج. وللمرفوع شاهد من حديث أبي هريرة في البخاري: (٦٨١٨)، ومسلم: (١٤٥٨).

Comments: [Its *isnad* is *da'eef*, because Sa'd bin Ma'bad is unknown]

821. It was narrated from 'Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (ﷺ) was saying: "Do not fast, for these are days of eating and drinking." She said: I lifted the edge of the tent and saw that the one who was shouting was 'Ali bin Abi Talib.

Comments: [Its *isnad* is *saheeh*]

٨٢١- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَصَّالَةَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي سَلَمَةَ عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرَّاقِيِّ، عَنْ أُمِّهِ قَالَتْ: كُنَّا بِمِنَى، فَإِذَا صَائِحٌ يَصِيحُ: أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَصُومُونَ فَإِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ». قَالَتْ: فَرَفَعْتُ أَطْنَابَ الْفُسْطَاطِ، فَإِذَا الصَّائِحُ عَلِيُّ ابْنِ أَبِي طَالِبٍ. [انظر: ٨٢٤]

تخريج: إسناده صحيح.

822. It was narrated from 'Ali that al-'Abbas bin 'Abdul-Muttalib asked the Prophet (ﷺ) about paying *zakah* in advance and he gave him a concession allowing him to do that.

Comments: [Its *isnad* is *hasan*]

٨٢٢- حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ زَكَرِيَّا عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيْبِ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ: أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَجَلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ.

تخريج: إسناده حسن.

823. It was narrated that Ibn 'Abbas said: 'Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (ﷺ) to ask him about the *madhi* that comes out of a man: how should he deal with it? The Messenger of Allah (ﷺ) said: "Do *wudoo* and sprinkle water on your private part."

Comments: [Its *isnad* is *saheeh*, Muslim (303)]

٨٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ ابْنِ أَبِي طَالِبٍ: أُرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَانْضَحْ فَرَجَكَ». [انظر: ٨٧٠]

تخريج: إسناده صحيح. م: (٣٠٣).

824. It was narrated from 'Amr bin Sulaim az-Zuraqi, from his mother, that she said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (عليه السلام) on a camel, saying: The Messenger of Allah (ﷺ) says: "These are days of eating and drinking, so no one should fast." And he followed the people [to convey this message].

Comments: [Its *isnad* is *saheeh*]

825. It was narrated from 'Ali (عليه السلام) that he said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, and finally he prayed *Witr* at the end of the night.

Comments: [Its *isnad* is *qawi*]

826. Hujayyah bin 'Adiyy, a man from Kindah, said: I heard a man ask 'Ali (عليه السلام): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its *isnad* is *hasan*]

827. Sa'd bin 'Ubaidah said: Abu 'Abdur-Rahman as-Sulami and Hibban bin 'Atiyyah had a

٨٢٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرَقِيِّ، عَنْ أُمِّهِ: أَنَّهَا قَالَتْ: بَيْنَمَا نَحْنُ بِمِنَى إِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى جَمَلٍ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذِهِ أَيَّامُ طُعْمٍ وَشُرْبٍ، فَلَا يَصُومَنَّ أَحَدٌ» فَاسْتَمَعَ النَّاسُ. [راجع: ٥٦٧]

تخريج: إسناده صحيح.

٨٢٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَنْبَأَنِي غَيْرَ مَرَّةٍ قَالَ: سَمِعْتُ عَاصِمَ ابْنَ ضَمْرَةَ عَنْ عَلِيٍّ، أَنَّهُ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ: مِنْ أَوَّلِهِ، (١٠٥/١) وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وَثَرُهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

٨٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَلَّمَ ابْنُ كُهَيْلٍ أَنْبَأَنِي قَالَ: سَمِعْتُ حُجَّةَ بْنَ عَدِيٍّ - رَجُلًا مِنْ كِنْدَةَ - قَالَ: سَمِعْتُ رَجُلًا سَأَلَ عَلِيًّا، قَالَ: إِنِّي اشْتَرَيْتُ هَذِهِ الْبَقْرَةَ لِلْأَضْحَى؟ قَالَ: عَنْ سَبْعَةٍ. قَالَ: الْقَرْنُ؟ قَالَ: لَا يَضُرُّكَ. قَالَ: الْعَرَجُ؟ قَالَ: إِذَا بَلَغَتْ الْمَسْكَ، ثُمَّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ. [راجع: ٧٣٢]

تخريج: إسناده حسن.

٨٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَّانَةَ: حَدَّثَنَا حُصَيْنٌ، حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ قَالَ: تَنَازَعَ

dispute. 'Abdur-Rahman said to Hibban: I know what made your companion - meaning 'Ali (ؓ) - audacious. He said: What is it, may you be bereft of your father? He said: Something I heard 'Ali (ؓ) say. He said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta'ah to the *mushrikeen*; bring it to me." So we went on our horses until we caught up with her where the Messenger of Allah (ﷺ) had told us, travelling on a camel of hers. He [Hatib] had written to the people of Makkah, telling them about the march of the Messenger of Allah (ﷺ). We said to her: Where is the letter you have with you? She said: I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (ﷺ) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (ﷺ) and they said: O Messenger of Allah, he has betrayed Allah and His

أَبُو عَبْدِ الرَّحْمَنِ السَّلَامِيِّ وَحِبَّانُ بْنُ عَطِيَّةَ،
فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: قَدْ عَلِمْتُ مَا
الَّذِي جَرَّأَ صَاحِبَكَ - يَعْني عَلِيًّا - قَالَ: فَمَا
هُوَ لَا أَبَا لَكَ؟ قَالَ: قَوْلُ سَمِيعَتِهِ يَقُولُهُ،
قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرُ وَأَبَا
مَرْثَدًا، وَكُنَّا فَارِسًا، قَالَ: «اطْلُقُوا حَتَّى
تَبْلُغُوا رَوْضَةَ خَاخَ، فَإِنَّ فِيهَا امْرَأَةً مَعَهَا
صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى
الْمُشْرِكِينَ، فَأَتُونِي بِهَا» فَأَنْطَلَقْنَا عَلَى أَفْرَاسِنَا
حَتَّى أَذْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ،
تَسِيرُ عَلَى بَعِيرٍ لَهَا، قَالَ: وَكَانَ كَتَبَ إِلَى
أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ ﷺ، فَقُلْنَا لَهَا:
أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟ قَالَتْ: مَا مَعِيَ
كِتَابٌ. فَأَنْخَنَاهَا بِهَا بِعِيرَمَا، فَابْتَغَيْنَا فِي
رَحْلِهَا، فَلَمْ نَجِدْ فِيهِ شَيْئًا، فَقَالَ صَاحِبَايَ:
مَا نَرَى مَعَهَا كِتَابًا. قُلْتُ: لَقَدْ عَلِمْتُمَا مَا
كَذَبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ خَلَفْتُ: وَالَّذِي
أَخْلِفُ بِهِ لَيْنُ لَمْ تُخْرِجِي الْكِتَابَ لِأَجْرٍ ذَلِكِ.
فَأَهْوَتْ إِلَى حُجْرَتِهَا وَهِيَ مُحْتَجِرَةٌ بِكِسَاءٍ،
فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولُ اللَّهِ ﷺ
اللَّهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ
وَرَسُولُهُ وَالْمُؤْمِنِينَ، دَعْنِي أَضْرِبْ عُنُقَهُ.
قَالَ: «يَا حَاطِبُ! مَا حَمَلَكَ عَلَى مَا
صَنَعْتَ؟» قَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ مَا بِي
أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي
أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ
بِهَا عَنْ أَهْلِي وَمَالِي، وَلَمْ يَكُنْ أَحَدٌ مِنْ

Messenger and the believers; let me strike his neck. He said: "O Hatib, what made you do what you did?" He said: O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good." 'Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said: "Is he not one of the people of Badr? How do you know? Perhaps Allah looked upon them and said: 'Do what you like, for Paradise is guaranteed for you.'" 'Umar's eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3081) and Muslim (2494)]

828. Sa'eed bin 'Abdullah al-Juhani narrated that Muhammad bin 'Umar bin 'Ali bin Abi Talib told him, from his father, from his grandfather 'Ali bin Abi Talib ؑ that the Messenger of Allah ﷺ said: "Three things, O 'Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match."

أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ تَعَالَى بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: «صَدَقْتَ، فَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي أَضْرِبْ عُنُقَهُ. قَالَ: «أَوَلَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُذْرِيكَ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَيْهِمْ، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ، فَقَدْ وَجِبَتْ لَكُمْ الْجَنَّةُ» فَاغْرُورَقَتْ عَيْنَا عُمَرَ وَقَالَ: اللَّهُ تَعَالَى وَرَسُولُهُ أَعْلَمُ. [راجع: ٦٠٠]

تخريج: إسناده صحيح. خ: (٣٠٨١)، م: (٢٤٩٤).

٨٢٨- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ قَالَ: عَبْدُ اللَّهِ وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ، أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ: أَنَّ مُحَمَّدَ بْنَ عُمَرَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ يَا عَلِيُّ! لَا تُؤَخَّرُهُنَّ: الصَّلَاةُ إِذَا أَتَتْ، وَالْجِنَازَةُ إِذَا حَضَرَتْ، وَالْأَيِّمُ إِذَا وَجَدَتْ كُفْرًا».

Comments: [Its *isnad* is *da'eef* because of the Sa'eed bin Abdullah is unknown]

829. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear red, and to recite Qur'an whilst bowing and prostrating.

Comments: [A *Saheeh Hadeeth* and it is a *da'eef isnad* because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem]

تخريج: إسناده ضعيف لجهالة سعيد بن عبدالله الجهني.

٨٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ، جَارُ خَلْفِ الْبَزَارِ: حَدَّثَنَا أَبُو شَهَابٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ تَوْفَلٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّمِّ، وَعَنْ لُبْسِ الْحُمْرَاءِ، وَعَنْ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٦١١]

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف محمد بن عبدالرحمن بن أبي ليلى وعبدالكريم، ويشبه أن يكون نهيه عن لبس الحمراء معناه النهي عن المعصفر.

830. It was narrated that 'Ali bin Abi Talib (ؑ) said: Some game meat was brought to the Prophet (ﷺ) when he was in *ihram*, and he did not eat it.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٨٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِمْرَانُ بْنُ مُحَمَّدٍ بْنُ أَبِي لَيْلَى عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: أَتَى النَّبِيَّ ﷺ بِلَحْمٍ صَيْدٍ وَهُوَ مُحْرِمٌ، فَلَمْ يَأْكُلْهُ. [راجع: ٧٨٣]

تخريج: حسن لغيره، وهذا إسناده ضعيف كسابقه، وثبت جواز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

831. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade me to wear a blend of linen and silk, to use red saddle cloths, to wear clothes dyed with safflower and to recite Qur'an whilst bowing or prostrating.

Comments: [A *Saheeh Hadeeth*; this is a *da'eef isnad* because of the weakness of Ibn Abu Laila and Abdul-Kareem]

٨٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ ابْنِ مُحَمَّدٍ الْمُحَارِبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لِبَاسِ الْقِسِيِّ وَالْمَيَاثِرِ وَالْمُعَصْفَرِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَالرَّجُلِ رَاكِعٍ أَوْ سَاجِدٍ. [راجع: ٨٢٩]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلي وعبد الكريم.

832. It was narrated that Zirr bin Hubaish said: 'Abdullah bin Mas'ood said: We differed concerning a *soorah* of the Qur'an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah (ﷺ) and found 'Ali (عليه السلام) conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah (ﷺ) turned red and 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) is telling you to recite it as you were taught.

Comments: [Its *isnad* is *hasan*]

٨٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مُحَمَّدٍ سَعِيدُ ابْنِ مُحَمَّدٍ الْجَرْمِيُّ، قَدِمَ عَلَيْنَا مِنَ الْكُوفَةِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنِ الْأَعْمَشِ، عَنْ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ (ح) قَالَ (١/١٠٦) عَبْدُ اللَّهِ: وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ عَاصِمٍ، عَنْ زُرِّ ابْنِ حُبَيْشٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: تَمَارَيْنَا فِي سُورَةٍ مِنَ الْقُرْآنِ، فَقُلْنَا: خَمْسٌ وَثَلَاثُونَ آيَةً، سِتٌّ وَثَلَاثُونَ آيَةً، قَالَ: فَانْطَلَقْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدْنَا عَلِيًّا يُنَاجِيهِ، فَقُلْنَا: إِنَّا اخْتَلَفْنَا فِي الْقِرَاءَةِ. فَاحْمَرَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَلِيُّ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَقْرُؤُوا كَمَا عَلَّمْتُمْ. [انظر: ٣٩٨١]

تخريج: إسناده حسن.

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard 'Ali (عليه السلام) say: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this *ummah* after Abu Bakr? [It is] 'Umar (عليه السلام).

Comments: [Its *isnad* is *hasan*]

٨٣٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التُّرَيْبِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ (ح) وَحَدَّثَنَا عُثَيْدُ اللَّهِ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ قَالَ الْقَوَارِيرِيُّ فِي حَدِيثِهِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي الْجَوْذَاءِ عَنْ زُرِّ بْنِ حُبَيْشٍ - عَنْ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ أَبِي بَكْرٍ؟ عُمَرُ. [انظر: ٨٧١]

تخريج: إسناده حسن.

834. It was narrated that Wahb as-Suwa'i said: 'Ali (عليه السلام) addressed us and said: Who is the best of this

٨٣٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ بِمَكَّةَ: حَدَّثَنَا مُحَمَّدُ

ummah after its Prophet? I said: You, O Ameer al-Mu'mineen. He said: No; the best of this *ummah* after its Prophet is Abu Bakr, then 'Umar (ؓ), and it would not be far-fetched to suggest that tranquillity was uttered on the lips of 'Umar (ؓ).

Comments: [Its *isnad* is *qawi*]

ابن عُبَيْدِ الطَّنَافِئِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ
الْبَجَلِيُّ عَنِ الشَّعْبِيِّ، عَنْ وَهْبِ السَّوَالِيِّ
قَالَ: خُطِبْنَا عَلَى فَقَالَ: مَنْ خَيْرُ هَذِهِ الْأُمَّةِ
بَعْدَ نَبِيِّهَا؟ فَقُلْتُ: أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ،
قَالَ: لَا، خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ،
ثُمَّ عُمَرُ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطَلِقُ عَلَى
لِسَانِ عُمَرَ. [راجع: ٨٣٣]

تخريج: إسناده قوي، وانظر ما قبله وما بعده.

835. Abu Juhaifah - whom 'Ali used to call Wahb al-Khair - said: 'Ali (ؓ) said: O Abu Juhaifah, shall I not tell you of the best of this *ummah* after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He ['Ali] said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its *isnad* is *saheeh*]

٨٣٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا
مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ - يَعْنِي الْغُدَّانِيَّ الْأَشْلَّ -
عَنِ الشَّعْبِيِّ: حَدَّثَنِي أَبُو جُحَيْفَةَ - الَّذِي كَانَ
عَلَيْهِ يُسَمَّى: وَهْبَ الْخَيْرِ - قَالَ: قَالَ عَلِيٌّ: يَا
أَبَا جُحَيْفَةَ! أَلَا أُخْبِرُكَ بِأَفْضَلِ هَذِهِ الْأُمَّةِ بَعْدَ
نَبِيِّهَا؟ قَالَ: قُلْتُ: بَلَى. قَالَ: وَلَمْ أَكُنْ أَرَى أَنَّ
أَحَدًا أَفْضَلُ مِنْهُ، قَالَ: أَفْضَلُ هَذِهِ الْأُمَّةِ بَعْدَ
نَبِيِّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَبَعْدَهُمَا
آخَرُ ثَالِثٌ. وَلَمْ يُسَمِّهِ.

تخريج: إسناده صحيح.

836. It was narrated that Abu Juhaifah said: 'Ali (ؓ) said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar (ؓ), and if I wanted to tell you of the third one, I could do so.

Comments: [A *saheeh hadeeth*]

٨٣٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ عَلِيٌّ: خَيْرُ هَذِهِ
الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ
عُمَرُ، وَلَوْ شِئْتُ أَخْبَرْتُكُمْ بِالثَّالِثِ لَفَعَلْتُ.

تخريج: حديث صحيح، شريك سيء الحفظ، لكن للحديث طرق أخرى تنويه.

837. 'Awn bin Abi Juhaifah said: My father was part of the police force of 'Ali (ؓ). He stood beneath

٨٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مَنْصُورُ بْنُ
أَبِي مُزَاحِمٍ: حَدَّثَنَا خَالِدُ الزِّيَّاتُ: حَدَّثَنِي

the *minbar* and told me that he, meaning 'Ali (ؑ), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this *ummah* after its Prophet is Abu Bakr, and the second is 'Umar (ؓ). And he said: Allah puts goodness wherever He wants.

Comments: [Its *isnad* is *qawi*]

838. It was narrated from 'Ali (ؑ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. 'Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (ﷺ) and he said: "What brings you here, O my daughter?" She said: I have come to greet you; and she felt too shy to ask him, so she went back. 'Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: "By

غَوْثُ بْنُ أَبِي جُحَيْفَةَ قَالَ: كَانَ أَبِي مِنْ شُرْطِ عَلِيٍّ، وَكَانَ تَحْتَ الْمِنْبَرِ، فَحَدَّثَنِي أَنَّهُ صَعِدَ الْمِنْبَرَ - يَعْنِي عَلِيًّا - فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ، وَصَلَّى عَلَى النَّبِيِّ ﷺ، وَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَقَالَ: يَجْعَلُ اللَّهُ تَعَالَى الْخَيْرَ حَيْثُ أَحَبَّ.

تخريج: إسناده قوي.

٨٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهُ بِخِمِيلَةً وَوِسَادَةً مِنْ أَدَمٍ حَشُوهَا لَيْفٌ، وَرَحِيَيْنِ وَسِقَاءٍ وَجَرَّتَيْنِ، فَقَالَ عَلِيٌّ لِفَاطِمَةَ ذَاتَ يَوْمٍ: وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى لَقَدِ اسْتَكْبَيْتُ صَدْرِي، قَالَ: وَقَدْ جَاءَ اللَّهُ أَبَاكَ بِسَبِيٍّ، فَأَذِقْنِي فَاستُخْدِمِيهِ. فَقَالَتْ: وَأَنَا وَاللَّهِ قَدْ طَحَنْتُ حَتَّى مَجَلَّتْ يَدَايَ. فَأَتَتْ النَّبِيَّ ﷺ، فَقَالَ: «مَا جَاءَ بِكَ أَيْ بُيْتِي؟» قَالَتْ: جِئْتُ لِأَسْأَلَكَ عَنْكِ. وَاسْتَحْيَيْتُ أَنْ تَسْأَلَهُ وَرَجَعْتُ، فَقَالَ: مَا فَعَلْتِ؟ قَالَتْ: اسْتَحْيَيْتُ أَنْ أَسْأَلَهُ. فَأَتَيْتَاهُ جَمِيعًا، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى اسْتَكْبَيْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ: قَدْ طَحَنْتُ حَتَّى مَجَلَّتْ يَدَايَ، وَقَدْ جَاءَكَ اللَّهُ بِسَبِيٍّ وَسَعَةٍ فَأَخْذِمْنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لَا أُعْطِيكُمْ وَأَدْعُ أَهْلَ الصُّفَّةِ تَطْوَى بِطُونُهُمْ، لَا أَجِدُ مَا أَنْفِقُ عَلَيْهِمْ، وَلَكِنِّي

Allah, I will not give it to you and leave *ahlus-suffah* starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (*ahlus-suffah*).” So they went back. Then the Prophet (ﷺ) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: “Stay where you are.” And then he said: “Shall I not tell you of something that is better than what you asked for?” They said: Yes. He said: “(It is) words that Jibreel (عليه السلام) taught me.” He said: “Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times.” He said: By Allah, I never omitted that from the time the Messenger of Allah (ﷺ) taught it to me. Ibnul-Kawwa’ said to him: Not even on the night of Siffeen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Siffeen.

Comments: [Its *isnad* is *hasan*]

839. It was narrated from ash-Sha’bi that ‘Ali (عليه السلام) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

أَيُّعُهُمْ وَأَنْتِيقُ عَلَيْهِمْ أَثْمَانَهُمْ» فَرَجَعَا، فَأَتَاهُمَا النَّبِيُّ ﷺ وَقَدْ دَخَلَا فِي قَطِيفَتَيْهِمَا، إِذَا غَطَّتْ رُؤُوسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا وَإِذَا غَطَّتْ أَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوسُهُمَا، فَتَارَا، فَقَالَ: «مَكَانُكُمَا» ثُمَّ قَالَ: أَلَا أُخْبِرُكُمَا بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟ قَالَا: بَلَى. فَقَالَ: «كَلِمَاتٌ عَلَّمْنِيهِنَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: تُسَبِّحَانِ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، (١٠٧/١) وَتُحَمِّدَانِ عَشْرًا، وَتُكَبِّرَانِ عَشْرًا، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ». قَالَ: فَوَاللَّهِ مَا تَرَكْتُهُنَّ مُنْذُ عَلَّمْنِيهِنَّ رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفِّينَ؟ فَقَالَ: فَأَتَلَكُمُ اللَّهُ يَا أَهْلَ الْعِرَاقِ، نَعَمْ، وَلَا لَيْلَةَ صِفِّينَ. [راجع: ٥٩٦، ٦٤٣]

تخریج: إسناده حسن.

٨٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا جَلَدَ شُرَاهَةَ يَوْمَ الْخَمِيرِ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: أَجْلِدُهَا بِكِتَابِ اللَّهِ، وَأَرْجُمُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦]

Comments: [Its *isnad* is *sahech*]

840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think - and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah (ﷺ) used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except *janabah*.

Comments: [Its *isnad* is *hasan*]

841. It was narrated that 'Ali bin Abi Talib (ؑ) said: I fell sick and the Messenger of Allah (ﷺ) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (ﷺ) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu'bah was not certain. He ['Ali]

تخريج: إسناده صحيح، وفي خ: (٦٨١٢) وهو مختصر بقصة الرجم دون الجلد.

٨٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَا وَرَجُلَانِ: رَجُلٌ مِنْ قَوْمِي، وَرَجُلٌ مِنْ بَنِي أَسَدٍ أَحْسَبُ فَبَعَثَهُمَا وَجْهًا، وَقَالَ: أَمَا إِنَّكُمَا عِلْجَانِ، فَعَالِجَا عَنْ دِينِكُمَا. ثُمَّ دَخَلَ الْمَخْرَجَ فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ فَأَخَذَ حَفْنَةً مِنْ مَاءٍ فَتَمَسَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، قَالَ: فَكَأَنَّهُ رَأَى أَنْكَرَنَا ذَلِكَ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، ثُمَّ يَخْرُجُ فَيَقْرَأُ الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ، لَيْسَ الْجَنَابَةُ [راجع: ٦٣٩]

تخريج: إسناده حسن.

٨٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْخِنِي، وَإِنْ كَانَ مُتَأَخِّرًا فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» فَأَعَادَ عَلَيْهِ مَا قَالَ، قَالَ: فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: «اللَّهُمَّ عَافِهِ، أَوْ اللَّهُمَّ اشْفِهِ» - شَكَّ شُعْبَةُ - قَالَ: فَمَا اسْتَكْنَيْتُ وَجَعِي ذَاكَ بَعْدُ. [راجع: ٦٣٧]

تخريج: إسناده حسن.

said: And I never suffered that sickness again after that.

Comments: [Its *isnad* is *hasan*]

842. It was narrated that 'Ali (ؑ) said: *Witr* is not a must like (obligatory) prayer, but it is *Sunnah*, so do not omit it. Shu'bah said: I found it written with me: And the Messenger of Allah (ﷺ) prayed *Witr*.

Comments: [Its *isnad* is *qawi*]

٨٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ يُحَدِّثُ: عَنْ عَلِيٍّ قَالَ: لَيْسَ الْوَيْتْرُ بِحَتْمٍ كَالصَّلَاةِ، وَلَكِنَّهُ سُنَّةٌ، فَلَا تَدْعُوهُ. قَالَ شُعْبَةُ: وَوَجَدْتُهُ مَكْتُوبًا عِنْدِي: وَقَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢]

تخریج: إسناده قوي.

843. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its *isnad* is *da'eef* because Abul-Hasna' is unknown]

٨٤٣- حَدَّثَنَا سُودُ بْنُ غَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْحَسَنِ، عَنِ الْحَكَمِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَضْحِيَ عَنْهُ، فَأَنَا أَضْحِي عَنْهُ أَبَدًا. [انظر: ١٢٨٦، ١٢٧٩]

تخریج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك .

844. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds *zakah*, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef* *isnad* because of the weakness of Jabir Al-Ju'fi and Al-Harith al-A'war]

٨٤٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرَّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْوَاشِمَةَ، وَالْمُسْتَوِشِمَةَ لِلْحُسْنِ، وَمَانِعَ الصَّدَقَةِ، وَالْمُحِلَّ وَالْمُحِلَّلَ لَهُ، وَكَانَ يَنْهَى عَنِ النَّوْحِ. [راجع: ٦٣٥].

تخریج: صحيح لغيره، وهذا إسناده ضعيف لضعف جابر الجعفي والحارث الأعور.

845. It was narrated that 'Ali (عليه السلام) said: I used to come to the Messenger of Allah (ﷺ) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (جبريل). I said: 'What prevented you from entering the house?' He said: 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is *junub*.'" *Comments:* [Its *isnad* is *da'eef*]

Comments: [Its *isnad* is *da'eef*]

846. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

847. It was narrated that 'Ali said: I was a man who emitted a great deal of *madhi*. I asked the Prophet (ﷺ) and he said: "If you ejaculate, then do *ghusl* for *janabah*, and if you do not ejaculate, then do not do *ghusl*."

Comments: [Hasan because of corroborating evidence]

٨٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْمٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَتِي رَسُولَ اللَّهِ ﷺ كُلَّ غَدَاةٍ، فَإِذَا تَنَحَّجَ دَخَلْتُ، وَإِذَا سَكَتَ لَمْ أَدْخُلْ، قَالَ: فَخَرَجَ إِلَيَّ فَقَالَ: «حَدَّثَ الْبَارِحَةَ أَمْرٌ، سَمِعْتُ خَشْخَشَةً فِي الدَّارِ، فَإِذَا أَنَا بِجِبْرِيلَ عَلَيْهِ السَّلَامُ، فَقُلْتُ: مَا مَنَعَكَ مِنْ دُخُولِ الْبَيْتِ؟ فَقَالَ: فِي الْبَيْتِ كَلْبٌ. قَالَ: فَدَخَلْتُ، فَإِذَا جَرَوْا لِلْحَسَنِ تَحْتَ كُرْسِيِّ لَنَا» قَالَ: فَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا يَدْخُلُونَ الْبَيْتَ إِذَا كَانَ فِيهِ ثَلَاثٌ: كَلْبٌ، أَوْ صُورَةٌ، أَوْ جُنُبٌ». [راجع: ٥٧٠، ٦٠٨]

تخريج: إسناده ضعيف لعلل.

٨٤٦- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْ أُمَّتِي مِنْ غَيْرِ مَشُورَةٍ، لَأَمَرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدِ». [راجع: ٥٦٦]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٨٤٧- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا رِزَامُ بْنُ سَعِيدٍ التَّيْمِيُّ عَنْ جَوَّابِ التَّيْمِيِّ، عَنْ يَزِيدَ بْنِ شَرِيكٍ - يَغْنِي التَّيْمِيُّ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ؟ فَقَالَ: «إِذَا خَذَلْتَ فَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ خَازِفًا فَلَا تَغْتَسِلْ». [راجع: ٦٦٢، ٨٦٨]

تخريج: حسن لغيره، جواب بن عبدالله التيمي فيه مقال.

848. It was narrated that Tariq bin Ziyad said: We went out with 'Ali to the Khawarij, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: "There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand." If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people." We wept, then he said: Go and look. So we looked, and we found the one with the deformity. We fell down in prostration and 'Ali fell down in prostration with us, but he said: "They speak the word of truth."

٨٤٨- حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ بْنُ الْوَلِيدِ الْهَمْدَانِيُّ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِبْرَاهِيمُ - يَغْنِي ابْنُ عَبْدِ الْأَعْلَى - عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ: خَرَجْنَا مَعَ عَلِيٍّ إِلَى الْخَوَارِجِ فَقَتَلْنَهُمْ، ثُمَّ قَالَ: انْظُرُوا، فَإِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّهُ (١٠٨/١) سَيَخْرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ لَا يَجُوزُ خَلْقُهُمْ، يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ، سِمَاهُمْ أَنْ مِنْهُمْ رَجُلًا أَسْوَدَ مُخْدَجَ الْيَدِ، فِي يَدَيْهِ شَعْرَاتٌ سَوْدٌ» إِنْ كَانَ هُوَ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ، وَإِنْ لَمْ يَكُنْ هُوَ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ. فَبَكَيْنَا، ثُمَّ قَالَ: اظْلُبُوا. فَطَلَبْنَا فَوَجَدْنَا الْمُخْدَجَ، فَخَرَزْنَا سُجُودًا، وَخَرَّ عَلَيَّ مَعَنَا سَاجِدًا، غَيْرَ أَنَّهُ قَالَ: «يَتَكَلَّمُونَ بِكَلِمَةِ الْحَقِّ». [راجع: ٦٧٢، ١٢٥٥]

تخريج: حديث صحيح، م: (١٠٦٦)، وهذا إسناده ضعيف لجهالة طارق بن زياد الكوفي.

Comments: [A saheeh hadeeth; this is a da'eef isnad because Tariq bin Ziyad Al-Koo'fi is unknown]

849. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]; you say, 'We were given rain by such-and-such a star.'"

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٨٤٩- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيَجْعَلُونَ رِزْقَكُمْ يَقُولُ: شَكَرْكُمْ أَنْكُمْ تَكْذِبُونَ» تَقُولُونَ: مُطَرْنَا بِتَوءَ كَذَا وَكَذَا، يَنْجُمُ كَذَا وَكَذَا». [راجع: ٦٧٧]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبدالأعلى الثعلبي.

850. It was narrated from 'Ali, in a marfoo' report: "And instead (of thanking Allah) for the provision

٨٥٠- حَدَّثَنَا مُؤَمِّلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ

He gives you" [al-Waqi'ah 56:82]. Mu'ammal said: I said to Sufyan: Isra'eel narrated it in a *marfoo'* report (i.e., attributed to the Prophet ﷺ). He said: Boys, boys.

Comments: [Saheeh because of corroborating evidence. This is a *da'eef isnad* like the one above]

851. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or *al-muqabalah*, or *mudabarah*, or *sharqa'*, or *kharqa'*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-muqabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *al-sharqa'*? He said: One whose ears are slit in two lengthwise. I said: What is *al-kharqa'*? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a *da'eef isnad*]

852. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone of my *ummah* to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef*]

رَفَعَهُ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ﴾ قَالَ مُؤَمَّلٌ: قُلْتُ لِسُفْيَانَ: إِنَّ إِسْرَائِيلَ رَفَعَهُ. قَالَ: صَيَّانٌ، صَيَّانٌ. [راجع: ٨٤٩]

تخریج: صحيح لغيره كسابقه.

٨٥١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ - قَالَ أَبُو إِسْحَاقَ: وَكَانَ رَجُلٌ صِدْقٍ - ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْتَشِرَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضْحِيَ بِعُورَاءَ، وَلَا مُقَابِلَةً، وَلَا مُدَابِرَةً، وَلَا شَرْقَاءَ، وَلَا خَرْقَاءَ. قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ عَضْبَاءَ؟ قَالَ: لَا، قُلْتُ: مَا الْمُقَابِلَةُ؟ قَالَ: يَقْطَعُ طَرَفُ الْأُذُنِ، قُلْتُ: مَا الْمُدَابِرَةُ؟ قَالَ: يَقْطَعُ مُؤَخَّرُ الْأُذُنِ، قُلْتُ: مَا الشَّرْقَاءُ؟ قَالَ: تُشَقُّ الْأُذُنُ. قُلْتُ: مَا الْخَرْقَاءُ؟ قَالَ: تَخْرِقُ أُذُنَهَا السَّمَةُ. [راجع: ٦٠٩، ٧٣٢]

تخریج: حسن. وهذا إسناده ضعيف، زهير سمع من أبي إسحاق بعد تغيره.

٨٥٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْ أُمَّتِي عَنْ غَيْرِ مَشُورَةٍ مِنْهُمْ، لَأَمَرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدِ».

[راجع: ٨٤٦]

تخریج: إسناده ضعيف لضعف الحارث الأعور.

853. It was narrated that 'Ali (ؑ) said: The Messenger of Allah ﷺ gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu'awiyah said: *idhkhir*.

Comments: [Its *isnad* is *qawi*]

٨٥٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ وَمُعَاوِيَةُ بْنُ عَمْرِو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خِمِيلٍ، وَقِرْيَةٍ، وَوِسَادَةٍ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ. قَالَ مُعَاوِيَةُ: إِذْخِرْ. قَالَ أَبِي: وَالْخِمِيلَةُ: الْقَطِيفَةُ الْمُخْمَلَةُ. [راجع: ٧١٥]

تخريج: إسناده قوي.

854. It was narrated that Hani' bin Hani' said: 'Ali (ؑ) said: al-Hasan most resembles the Messenger of Allah (ﷺ) between the navel and the head, and al-Husain most resembles him in what is lower than that.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٨٥٤- حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيِ بْنِ هَانِيٍّ قَالَ: قَالَ عَلِيٌّ: الْحَسَنُ أَشْبَهُ بِرَسُولِ اللَّهِ ﷺ مَا بَيْنَ الصُّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ مَا أَسْفَلَ مِنْ ذَلِكَ. [راجع: ٧٧٤]

تخريج: إسناده صحيح، قاله أحمد شاكر.

855. It was narrated that Abut-Tufail said: We said to 'Ali: Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers."

٨٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْنَا لِعَلِيِّ: أَخْبِرْنَا بِشَيْءٍ أَسْرَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَسْرَ لِي شَيْئًا كَتَمَهُ النَّاسُ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ تَحُومَ الْأَرْضِ - يَعْنِي الْمَنَارَ». [انظر: ٨٥٨، ٩٥٤، ١٣٠٧]

تخريج: إسناده قوي، م: (١٩٧٨).

Comments: [Its *isnad* is *qawi*, Muslim (1978)]

856. It was narrated that 'Ali (ؓ) said: I was a man who emitted a great deal of *madhi*, and if I emitted *madhi* I would do *ghusl*. I told al-Miqdad to ask the Prophet (ﷺ) about it. He smiled and said: "Wudoo' is due for that."

Comments: [Its *isnad* is *da'eef*]

٨٥٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَإِذَا أَمَذَيْتُ اغْتَسَلْتُ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَ النَّبِيَّ ﷺ، فَضَحِكَ وَقَالَ: «فِيهِ الْوُضُوءُ».

[راجع: ٦١٨، ٧٦٩]

تخريج: إسناده ضعيف، هاني بن هاني مجهول.

857. It was narrated that 'Ali (ؓ) said: I came to the Prophet (ﷺ), along with Ja'far and Zaid. He said to Zaid: "You are my *mawla*," and Zaid hopped with joy. He said to Ja'far: "You resemble me in appearance and attitude." And he hopped with joy behind Zaid. And he said to me: "You are of me and I am of you." And I hopped behind Ja'far.

Comments: [Its *isnad* is *da'eef* because Hani' bin Hani' is unknown]

٨٥٧- حَدَّثَنَا أَسْوَدُ - يَعْنِي ابْنَ عَامِرٍ -: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانٍ، عَنْ عَلِيٍّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَجَعْفَرُ بْنُ زَيْدٍ، قَالَ: فَقَالَ لِرَزِيدٍ: «أَنْتَ مَوْلَايَ» فَحَجَلَ، قَالَ: وَقَالَ لِيَجْعَفِرَ: «أَنْتَ أَشْبَهْتَ خَلْقِي وَخُلُقِي» قَالَ: فَحَجَلَ وَرَاءَ زَيْدٍ، قَالَ: وَقَالَ لِي: «أَنْتَ مِنِّي وَأَنَا مِنْكَ» قَالَ: فَحَجَلْتُ وَرَاءَ جَعْفَرٍ. [راجع: ٧٦٩، ٧٧٠]

تخريج: إسناده ضعيف لجهالة هاني بن هاني.

858. It was narrated that Mansoor bin Hayyan said: I heard 'Amir bin Wathilah say: it was said to 'Ali bin Abi Talib (ؓ): Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: The Messenger of Allah (ﷺ) did not say anything to me in secret and conceal it from the people, but I heard him say: "May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender."

٨٥٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّعْثَاءِ عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَيَّانَ عَنْ مَنْصُورِ بْنِ حَيَّانَ قَالَ: سَمِعْتُ عَامِرَ بْنَ وَائِلَةَ قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَخْبِرْنَا بِشَيْءٍ أَسْرَّ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: مَا أَسْرَّ إِلَيَّ رَسُولُ اللَّهِ ﷺ شَيْئًا وَكَتَمَهُ النَّاسَ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: «لَعَنَ اللَّهُ مَنْ سَبَّ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ تَحُومَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُخْذِيًا».

[راجع: ٨٥٥]

Comments: [Its *isnad* is *qawi*, Muslim (1978)]

859. It was narrated that 'Ali (ؑ) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: "If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint 'Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint 'Ali - which I do not think you will do - you will find him a guide and guided; he will take you on the straight path."

Comments: [Its *isnad* is *da'eef*]

860. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (ؑ) came out to us and said: The Prophet (ﷺ) has enjoined *Witr*, and this is the time to pray *Witr*. O Ibnun-Nabbah, give the call to prayer.

Comments: [Its *isnad* is *da'eef*]

861. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (ؑ) came out to us when the *mu'adhdhin* gave the call to *Fajr* prayer and said: The Messenger of Allah (ﷺ) has enjoined us to pray *Witr* and this is the time for it. Then he said: Give the *iqamah* for prayer, O Ibnun-Nawwahah.

تخريج: إسناده قوي، م: (١٩٧٨).

٨٥٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي (١٠٩/١) جَعْفَرٍ - يَعْنِي الْفَرَاءَ - عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُثَيْعٍ، عَنْ عَلِيٍّ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ يُؤَمِّرُ بَعْدَكَ؟ قَالَ: «إِنْ تُؤَمِّرُوا أَبَا بَكْرٍ، تَجِدُوهُ أَمِينًا، زَاهِدًا فِي الدُّنْيَا، رَاجِيًا فِي الْآخِرَةِ، وَإِنْ تُؤَمِّرُوا عُمَرَ، تَجِدُوهُ قَوِيًّا أَمِينًا، لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً، وَإِنْ تُؤَمِّرُوا عَلِيًّا - وَلَا أَرَأَيْكُمْ فَاعِلِينَ - تَجِدُوهُ هَادِيًا مَهْدِيًّا، يَأْخُذُ بِكُمْ الطَّرِيقَ الْمُسْتَقِيمَ.

تخريج: إسناده ضعيف لعل.

٨٦٠- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ رَجُلًا مِنْ عَتْرَةِ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيٌّ فَقَالَ: إِنَّ النَّبِيَّ ﷺ أَمَرَ بِالْوُتْرِ، ثَبَتَ وَتَرَهُ هَذِهِ السَّاعَةَ، يَا ابْنَ النَّبَّاحِ! أَدْنِ أَوْ تَوَبَّ. [راجع: ٦٨٩]

تخريج: إسناده ضعيف لجهالة الرجل من بني أسد.

٨٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنِي رَجُلٌ مِنْ عَتْرَةِ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلَيَّ حِينَ تَوَبَّ الْمُنُوبُ لِصَلَاةِ الصُّبْحِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا نُوتِرُ، فَثَبَتَ لَهُ هَذِهِ السَّاعَةَ، ثُمَّ قَالَ: أَقِمْ يَا ابْنَ النَّوَّاحَةِ.

[راجع: ٦٨٩]

Comments: [Its *isnad* is *da'eef*]

862. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (ؓ) came out to us... and he mentioned a *hadeeth* similar to that of Suwaid bin Sa'eed: I was with 'Umar (ؓ) when he was covered with his garment.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف كسابقه.

٨٦٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهَذِيلِ الْعَتَرِيَّ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيٌّ... فَذَكَرَ نَحْوَ حَدِيثِ سُوَيْدِ بْنِ سَعِيدٍ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَجًى فِي ثَوْبِهِ. [انظر: ٨٦٧]

تخريج: إسناده ضعيف كسابقه.

863. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju'fi - said: It is the middle finger, no doubt about it.

Comments: [Its *isnad* is *qawi*]

٨٦٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا يُزْدَةَ يُحَدِّثُ عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَخْتَمَ فِي ذِهْ أَوْ ذِهْ: الْوُسْطَى وَالسَّبَّابَةَ. وَقَالَ جَابِرٌ- يَغْنِي الْجُعْفَى-: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: ١١٦٨ : ١٢٩١]

تخريج: إسناده قوي..

864. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A *hasan hadeeth* its *isnad* is *da'eef* because of the Weakness of Jabir Al-Ju'fi]

٨٦٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْمٍ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضْحَى بِعَضَاءِ الْقَرْنِ وَالْأُذُنِ. [راجع: ٦٣٣]

تخريج: حديث حسن، وهذا إسناده ضعيف لضعف جابر الجعفي، وعبدالله بن نجيم إلى الضعف أقرب ثم هو لم يسمع من علي.

865. It was narrated that 'Ali (ؓ) said: Abu Bakr used to recite in a low voice when he recited, and 'Umar (ؓ) recited in a loud voice. When 'Ammar (ؓ) recited, he would recite some from one *soorah* and some from another. That was mentioned to the Prophet (ﷺ) and

٨٦٥- حَدَّثَنَا عَلِيُّ بْنُ بَخْرٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا زَكْرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: كَانَ أَبُو بَكْرٍ يُخَافُ بِصَوْتِهِ إِذَا قَرَأَ، وَكَانَ عُمَرُ يَجْهَرُ بِقِرَاءَتِهِ، وَكَانَ عَمَّارٌ إِذَا قَرَأَ يَأْخُذُ مِنْ هَذِهِ

he said to Abu Bakr (ؓ): "Why do you recite in a low voice?" He said: Because the One with Whom I am conversing can hear. He said to 'Umar (ؓ): "Why do you recite out loud?" He said: To scare the *Shaitan* and awaken those who are asleep. He said to 'Amr: "Why do you recite some from one *soorah* and some from another?" He said: Do you hear me mixing with it something that is not part of it? He said: "No." Then he said: "All of it is good."

Comments: [Its *isnad* is *da'eef* and Hani' bin Hani' is unknown]

866. It was narrated that Ibn 'Umar (ؓ) said: (The body of) 'Umar bin al-Khattab (ؓ) was placed between the *minbar* and the grave, and 'Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (ﷺ), than the one who lies here, covered with this garment.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي معشر نجيح وانظر ما بعده.

867. It was narrated from 'Awn bin Abi Juhaifah that his father said: I was with 'Umar (ؓ) when he was lying covered with his garment after he had passed away. 'Ali (ؓ) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon

السُّورَةِ وَهَذِهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ لِأَبِي بَكْرٍ: «لِمَ تُخَافُ؟» قَالَ: إِنِّي لَأَسْمِعُ مَنْ أَنَا جِي. وَقَالَ لِعُمَرَ: «لِمَ تَجْهَرُ بِقِرَاءَتِكَ؟» قَالَ: أَفْرَعُ الشَّيْطَانَ وَأُوقِظُ الْوَسْطَانَ. وَقَالَ لِعَمَارٍ: «وَلِمَ تَأْخُذُ مِنْ هَذِهِ السُّورَةِ وَهَذِهِ؟» قَالَ: أَتَسْمَعُنِي أَخْلِطُ بِهِ مَا لَيْسَ مِنْهُ؟ قَالَ: «لَا» قَالَ: فَكُلُّهُ طَيِّبٌ

تخریج: إسناده ضعيف، هاني بن هاني مجهول، وأبو إسحاق تغير بأخرة، رواية زكريا عنه بعد تغيره.

٨٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوُرْكَانِيُّ: حَدَّثَنَا أَبُو مَعْشَرٍ نَجِيعُ الْمَدَنِيُّ مَوْلَى بَنِي هَاشِمٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: وَضِعَ عُمَرُ بْنُ الْخَطَّابِ بَيْنَ الْمِنْبَرِ وَالْقَبْرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَيِ الصُّفُوفِ فَقَالَ: هُوَ هَذَا- ثَلَاثَ مَرَّاتٍ- ثُمَّ قَالَ: رَحِمَهُ اللَّهُ عَلَيْكَ، مَا مِنْ خَلْقٍ لِلَّهِ تَعَالَى أَحَدٌ أَحَبَّ إِلَيَّ مِنْ أَنْ أَلْقَاهُ بِصَحِيفَتِهِ بَعْدَ صَحِيفَةِ النَّبِيِّ ﷺ، مِنْ هَذَا الْمُسْجَى عَلَيْهِ تَوْبُهُ. [انظر: ٨٦٧]

٨٦٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَغْفُورٍ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسْجَى بِتَوْبِهِ قَدْ قَضَى نَحْبَهُ، فَجَاءَ عَلِيٌّ فَكَشَفَ التَّوْبَ عَنْ وَجْهِهِ،

you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (ﷺ), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [Hasan because of corroborating evidence]

تخريج: حسن لغیره، سويد بن سعيد ويونس بن أبي يعفور حديثهما حسن في المتابعات والشواهد وانظر ما قبله.

868. It was narrated that 'Ali bin Abi Talib (ؓ) said: I was a man who emitted a great deal of *madhi* and I started to do *ghusl* in the winter, until the skin of my back became cracked. I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: "Do not do that. If you see *madhi*, then wash your private part and do *wudoo'* as for prayer, but if water gushes out, then do *ghusl*."

Comments: [Its *isnad* is *saheeh*]

ثُمَّ قَالَ: رَحِمَهُ اللَّهُ عَلَيْكَ يَا أَبَا حَفْصٍ، فَوَاللَّهِ مَا بَقِيَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَحَدٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ تَعَالَى بِصَحِيفَتِهِ مِنْكَ. [راجع: ٨٦٦]

٨٦٨- حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ التَّمِيمِيُّ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي زُكَيْنٌ عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَجَعَلْتُ أَغْتَسِلُ فِي الشَّتَاءِ حَتَّى تَشَقَّ ظَهْرِي، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، أَوْ ذَكَرَ لَهُ، قَالَ: فَقَالَ: «لَا تَفْعَلْ، إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ، وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ». [انظر: ١٠٢٨، ١٢٣٨]

تخريج: إسناده صحيح.

869. It was narrated that 'Ali (ؓ) said: I was a man who emitted a great deal of *madhi*, so I asked the Prophet (ﷺ), or he was asked about that, and he said: "For *madhi* do *wudoo'* and for *mani* do *ghusl*."

Comments: [A *saheeh hadeeth*]

٨٦٩- حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَزِيدُ ابْنُ أَبِي (١١٠/١) زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ أَوْ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذْيِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ». [راجع: ٦٦٢]

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف يزيد بن أبي زياد.

870. 'Ali (ؓ) said: I was a man who emitted a great deal of *madhi*, and I told a man to ask the Prophet (ﷺ) about that. He said: "*Wudoo'* should be done for that."

٨٧٠- حَدَّثَنَا عَيْدَةُ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

مَدَّاءٌ، فَأَمَرْتُ رَجُلًا فَسَأَلَ النَّبِيَّ ﷺ عَنْهُ،
فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٨٢٣]

تخريج: إسناده صحيح. م: (٣٠٣) وانظر ما تقدم برقم: (٨٢٣) وفيه أن الرجل الذي أمره أن يسأل النبي هو المقداد بن الأسود.

871. It was narrated that Abu Juhaifah said: 'Ali (ؑ) addressed us and said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr as-Siddeeq. Then he said: Shall I not tell you of the best of this *ummah* after its Prophet and after Abu Bakr? He said: [It is] 'Umar.

Comments: [Its *isnad* is *hasan*]

٨٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُونِي: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زُرٍّ، عَنْ أَبِي جُحَيْفَةَ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا وَبَعْدَ أَبِي بَكْرٍ؟ فَقَالَ: عُمَرُ. [راجع: ٨٢٣]

تخريج: إسناده حسن.

872. It was narrated that Abul-Ghareef said: Some water for *wudoo'* was brought to 'Ali (ؑ). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (ﷺ) do *wudoo'*. Then he recited some Qur'an. Then he said: This is for the one who is not *junub*; as for the one who is *junub*, no - (he should not recite), not even one verse.

Comments: [Its *isnad* is *hasan*]

873. It was narrated that Zirr bin Hubaish said: 'Ali (ؑ) wiped his head in *wudoo'* until it was about to start dripping, and he said: This

٨٧٢- حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ: حَدَّثَنِي عَامِرُ ابْنِ السَّمُطِ عَنْ أَبِي الْغَرِيفِ قَالَ: أَتَى عَلِيٌّ بِوُضُوءٍ، فَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَيْهِ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، ثُمَّ قَرَأَ شَيْئًا مِنَ الْقُرْآنِ، ثُمَّ قَالَ: «هَذَا لِمَنْ لَيْسَ بِجُنُبٍ، فَأَمَّا الْجُنُبُ فَلَا، وَلَا آيَةَ».

تخريج: إسناده حسن.

٨٧٣- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا رَبِيعَةُ بْنُ عُثْبَةَ الْكِنَانِيُّ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: مَسَحَ عَلِيٌّ

is how I saw the Messenger of Allah (ﷺ) do *wudoo*'.

Comments: [Its *isnad* is *saheeh*]

رَأَيْتُهُ فِي الْوُضُوءِ حَتَّى أَرَادَ أَنْ يَقْطُرَ،
وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

تخريج: إسناده صحيح.

874. It was narrated that Tariq - i.e., bin Shihab - said: I heard 'Ali (ؑ) say: We do not have any book that we read to you except what is in the Qur'an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of *zakah*.

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef* because of the weakness of Shareek]

٨٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبَانَ
ابْنِ عِمْرَانَ الْوَاسِطِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ
مُحَارِقٍ، عَنْ طَارِقٍ - يَعْنِي ابْنَ شِهَابٍ -
قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ
عَلَيْكُمْ إِلَّا مَا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ
الصَّحِيفَةِ - صَحِيفَةٌ كَانَتْ فِي قُرَابِ سَيْفٍ كَانَ
عَلَيْهِ، حَلِيَّتُهُ حَلِيدٌ - أَخَذْنَاهَا مِنْ رَسُولِ اللَّهِ
ﷺ، فِيهَا فَرَائِضُ الصَّدَقَةِ. [راجع: ٧٨٢]

تخريج: حسن لغيره، وهذا إسناده ضعيف
لضعف شريك.

875. It was narrated that 'Ali (ؑ) said: Part of the *Sunnah* in prayer is to put one hand over the other beneath the navel.

Comments: [Its *isnad* is *da'eef*]

٨٧٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ
سُلَيْمَانَ الْأَسَدِيُّ لُؤَيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي
زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ
زِيَادِ بْنِ زَيْدِ السَّوَائِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ
عَلِيٍّ قَالَ: إِنَّ مِنْ الشُّنَّةِ فِي الصَّلَاةِ وَضْعُ
الْأَكْفِ عَلَى الْأَكْفِ تَحْتَ الشُّرَّةِ.

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، وجهالة زياد بن زيد السوائي.

876. It was narrated that 'Abd Khair said: 'Ali (ؑ) taught us the *wudoo* of the Messenger of Allah (ﷺ). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows

٨٧٦- حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ
سَلْعٍ الْهَمْدَانِيُّ، عَنْ عَبْدِ خَيْرٍ قَالَ: عَلَّمَنَا
عَلِيٌّ وَضُوءَ رَسُولِ اللَّهِ ﷺ، فَصَبَّ الْعِلَامُ
عَلَى يَدَيْهِ حَتَّى أَتَقَاهُمَا، ثُمَّ أَدْخَلَ يَدَهُ فِي
الرُّكْوَةِ، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ
ثَلَاثًا ثَلَاثًا، وَذَرَاغِيهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا

three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do *wudoo'*.

Comments: [Saheeh because of corroborating evidence; its *isnad* is *hasan*]

877. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "O people of the Qur'an, pray *Witr*, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered."

Comments: [Its *isnad* is *qawi*]

878. It was narrated that Abu Juhaifah said: 'Ali bin Abi Talib said: Shall I not tell you of the best of this *ummah* after its Prophet? Abu Bakr, then 'Umar, then another man.

Comments: [Its *isnad* is *saheeh*]

879. It was narrated from 'Ali that he said: The best of this *ummah* after its Prophet is Abu Bakr; the best of it after Abu Bakr is 'Umar; and if I wanted, I could name the third one.

ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الرُّكُوتِ فَعَمَرَ أَشْفَلَهَا بِيَدِهِ، ثُمَّ أَخْرَجَهَا فَمَسَحَ بِهَا الْأُخْرَى، ثُمَّ مَسَحَ بِكَفَيْهِ رَأْسَهُ مَرَّةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثًا ثَلَاثًا، ثُمَّ اغْتَرَفَ هُنَيْئَةً مِنْ مَاءٍ بِكَفَيْهِ فَشَرِبَهُ، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ. [انظر: ٩١٠، ٩٢٨، ١٠٠٨]

تخريج: صحيح لغيره و إسناده حسن.

٨٧٧- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثَرٌ يُحِبُّ الْوِتْرَ». [انظر: ١٢١٤، ١٢٢٥، ١٢٢٨]

تخريج: إسناده قوي.

٨٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يَتَّانٍ، عَنْ غَامِرٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ رَجُلٌ آخَرُ. [راجع: ٨٣٣]

تخريج: إسناده صحيح.

٨٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ. وَعَنْ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ. عَنْ عَلِيٍّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنْ

Comments: [Its *isnads* are *saheeh*; its men are *thiqat*]

عَلِيٍّ أَنَّهُ قَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ سَمَّيْتُ الثَّالِثَ. [راجع: ٨٧٨]

تخريج: أسانيد صحاح، وانظر ماقبله.

880. It was narrated from Abu Juhaifah: I heard 'Ali (ؓ) say: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar (ؓ), and if I wanted, I could tell you of the third one.

٨٨٠- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي خَالِدٍ (ح) وَأَبُو مُعَاوِيَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ، وَلَوْ شِئْتُ لَحَدَّثْتُكُمْ بِالثَّالِثِ. [راجع: ٨٧٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وانظر ماقبله.

881. It was narrated that 'Ali (ؓ) said that the Prophet (ﷺ) sent him to Madinah and told him to level the graves.

٨٨١- حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ (١١١/١) حَدَّثَنَا شُعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَهُ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسَوِّيَ الْقُبُورَ. [راجع: ٦٥٧]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad* because Abu Muhammad Al-Hudhali is unknown]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي محمد الهذلي الراوي عن علي.

882. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: "O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to

٨٨٢- حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! تَبْعَنِي إِلَى قَوْمٍ أَسَنَّ مِنِّي، وَأَنَا حَدِيثٌ لَا أَبْصِرُ الْقَضَاءَ؟ قَالَ: فَوَضَعَ يَدَهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ ثَبِّتْ لِسَانَهُ، وَاهْدِ قَلْبَهُ. يَا عَلِيُّ! إِذَا جَلَسَ إِلَيْكَ الْخُصَمَانِ فَلَا تَقْضِ بَيْنَهُمَا حَتَّى تَسْمَعَ مِنَ الْآخِرِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ، فَإِنَّكَ إِذَا

you.” ‘Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [Hasan because of corroborating evidence]

فَعَلْتُ ذَلِكَ تَبَيَّنَ لَكَ الْقَضَاءُ. قَالَ: فَمَا اخْتَلَفَ عَلَيَّ قَضَاءٌ بَعْدُ، أَوْ مَا أَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ. [راجع: ٦٩٠]

تخريج: حسن لغيره، شريك وحسن قد توبعا.

883. It was narrated that ‘Ali (ؓ) said: When this verse was revealed - “And warn your tribe (O Muhammad (ﷺ)) of near kindred” [ash-Shu‘ara’ 26:214] - the Prophet (ﷺ) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: “Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?” A man - Shareek did not name him - said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and ‘Ali (ؓ) said: I will.

Comments: [Its isnaad is da’eef]

٨٨٣- حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (الشعراء: ٢١٤)، قَالَ: جَمَعَ النَّبِيُّ ﷺ مِنْ أَهْلِ بَيْتِهِ، فَاجْتَمَعَ ثَلَاثُونَ، فَأَكَلُوا وَشَرِبُوا، قَالَ: فَقَالَ لَهُمْ: «مَنْ يَضْمَنُ عَنِّي دَيْنِي وَمَوَاعِيدِي، وَيَكُونُ مَعِيَ فِي الْجَنَّةِ، وَيَكُونُ خَلِيفَتِي فِي أَهْلِي؟» فَقَالَ رَجُلٌ - لَمْ يُسَمِّهِ شَرِيكٌ - يَا رَسُولَ اللَّهِ! أَنْتَ كُنْتَ بَحْرًا، مَنْ يَقُومُ بِهَذَا؟ قَالَ: ثُمَّ قَالَ لِآخَرٍ: قَالَ: فَعَرَضَ ذَلِكَ عَلَى أَهْلِ بَيْتِهِ، فَقَالَ عَلِيٌّ: أَنَا.

تخريج: إسناده ضعيف لضعف شريك بن عبدالله النخعي وعباد بن عبدالله الأسدي.

884. It was narrated that ‘Ali (ؓ) said: The Prophet (ﷺ) used to pray *Witr* at the time of the *adhan* and pray two *rak’ahs* at the time of the *iqamah*.

Comments: [Its isnaad is da’eef]

٨٨٤- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتِرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي الرُّكْعَتَيْنِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

تخريج: إسناده ضعيف لضعف شريك والحارث الأعور.

885. It was narrated that ‘Ali (ؓ) said: The Messenger of Allah (ﷺ) used to pray sixteen *rak’ahs* during the day.

٨٨٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً. [راجع: ٦٥٠].

Comments: [Saheeh]

تخريج: صحيح، شريك - وإن كان سيء الحفظ - قد توبع.

886. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah (ﷺ) used to ride a donkey whose name was 'Ufair.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

٨٨٦- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ التِّرْنِثِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَّيرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَبُ حِمَارًا اسْمُهُ عُفَيْرٌ.

تخريج: صحيح، وهذا إسناده ضعيف، سلمة بن الفضل مختلف فيه ومحمد بن إسحاق مدلس وقد عنعن.

887. It was narrated from 'Ali bin Abi Talib that the Prophet (ﷺ) said: "The anus, for the eye [in another version of this report, it says: 'The eye, for the anus...', which sounds more apt], is like the string that ties up a waterskin; whoever goes to sleep, let him do *wudoo*."

Comments: [Its *isnad* is *da'eef*]

٨٨٧- حَدَّثَنَا عَلِيُّ بْنُ بَخْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ الْجُمَيْصِيُّ: حَدَّثَنِي الْوُضَيْنُ بْنُ عَطَاءٍ عَنْ مَحْفُوظِ بْنِ عُلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدِ الْأَزْدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ السَّهَّ وَكَأُ الْعَيْنِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ.

تخريج: إسناده ضعيف لتدليس بقية بن الوليد الحمصي، والوضين بن عطاء مختلف فيه. وعبدالرحمن بن عائذ حديثه عن علي مرسل.

888. It was narrated that 'Ali said: When I killed Marhab, I brought his head to the Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef jiddan* (very weak); it is a chain of *da'eef* (weak) narrators]

٨٨٨- حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ الْأَشْقرُ: حَدَّثَنِي ابْنُ قَابُوسَ بْنِ أَبِي ظَبْيَانَ الْجَنْبِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ قَالَ: لَمَّا قَتَلْتُ مَرْحَبًا جِئْتُ بِرَأْسِهِ إِلَى النَّبِيِّ ﷺ.

تخريج: إسناده ضعيف جداً مسلسل بالضعفاء.

889. It was narrated from Jareer bin Hayyan, from his father, that 'Ali (ؓ) said to his father: I shall certainly send you on the same mission as the Messenger of Allah

٨٨٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا يُونُسُ ابْنُ حَبَّابٍ عَنْ جَرِيرِ بْنِ حَيَّانَ، عَنْ أَبِيهِ أَنَّ

(ﷺ) sent me: level every grave and destroy every idol.

Comments: [Its *isnad* is *da'eef*]

عَلِيًّا قَالَ لِأَبِيهِ: لَا بُعْثَنَّكَ فِيمَا بَعَثَنِي فِيهِ
رَسُولُ اللَّهِ ﷺ: أَنْ أُسَوِّيَ كُلَّ قَبْرِ، وَأَنْ
أُطَمِّسَ كُلَّ صَنْمٍ. [راجع: ٦٨٣، ٧٤١]

تخریج: إسناده ضعيف جداً لضعف يونس بن خباب، وأصل الحديث صحيح، وانظر: (٧٤١).

890. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard 'Ali (ؓ) say: I was a man who emitted a lot of *madhi*. I asked the Prophet (ﷺ) [about that] and he said: "Wudoo' should be done for that."

Comments: [A *saheeh* hadeeth; this is a *da'eef* *isnad*]

٨٩٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ
أَبِي زَيْنَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ:
سَمِعْتُ عَلِيًّا يَقُولُ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ
النَّبِيَّ ﷺ، فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦٦٢]

تخریج: حديث صحيح، وهذا إسناده ضعيف لضعف يزيد بن أبي زياد.

891. It was narrated that 'Ali (ؓ) said: I was a man who emitted a lot of *madhi*. I asked the Prophet (ﷺ) [about that] and he said: "Wudoo' should be done for that and *ghusl* should be done for *mani*."

Comments: [Saheeh]

٨٩١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ
الْوَاسِطِيِّ: أَخْبَرَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي
زَيْنَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ
عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ
ﷺ، فَقَالَ: «فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ
الْغُسْلُ». [راجع: ٨٩٠]

تخریج: صحيح، وانظر ما قبله.

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grandmother, who was a concubine of 'Ali (ؓ), that she said: 'Ali (ؓ) said: I was a man who fell asleep easily, and when I had prayed *Maghrib*, and was covered with my garment, I would sleep, then - Yahya bin Sa'eed said: I would sleep before 'Isha'- I asked the Messenger of Allah (ﷺ) about that and he granted me a concession.

٨٩٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا
ابْنُ أَبِي لَيْلَى عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ جَدَّةٍ
لَهُ وَكَانَتْ سُرِّيَّةَ لِعَلِيِّ، قَالَتْ: قَالَ عَلِيٌّ:
كُنْتُ رَجُلًا نَوُومًا، وَكُنْتُ إِذَا صَلَّيْتُ الْمَغْرِبَ
وَعَلَيْ ثِيَابِي نِمْتُ ثُمَّ - قَالَ يَحْيَى بْنُ سَعِيدٍ:
فَأَنَا نَامُ قَبْلَ الْعِشَاءِ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ
عَنْ ذَلِكَ، فَرَخَّصَ لِي.

Comments: [Its *isnad* is *da'eef*]

893. It was narrated that 'Ali (ؓ) said: I was a man who emitted a lot of *madhi*. I asked the Messenger of Allah (ﷺ) about that and he said: "For *madhi*, *wudoo*' should be done and for *mani*, *ghusl* should be done."

Comments: [Saheeh]

تخريج: إسناده ضعيف، ابن أبي ليلى - وهو محمد بن عبد الرحمن - سيء الحفظ، وجدة ابن الأصبهاني لا تعرف.

٨٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ - يَغْنِي أَبَا زَيْدٍ الْقَسَمَلِيَّ - حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، (١/١١٢) فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذْيِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ». [راجع: ٦٦٢].

تخريج: صحيح، وهذا إسناده ضعيف لضعف يزيد بن أبي زياد .

894. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [Saheeh; this is a *hasan* *isnad*]

٨٩٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ الْبَاهِلِيُّ مُحَمَّدُ بْنُ عُمَرَ بْنِ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - يَغْنِي الثَّقَفِيَّ -: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ الْكَرِيمِ وَابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَهُ بِهِدْيِهِ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجْلَتِهَا. [راجع: ٥٩٣].

تخريج: صحيح، وهذا إسناده حسن. خ: (١٧١٧)، م: (١٣١٧).

895. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ؓ). Then turmoil (*fitnah*) struck us; Allah will pardon whomever He will.

Comments: [Saheeh because of corroborating evidence]

٨٩٥- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ذَكَرَ خَلْفَ ابْنِ حَوْشَبٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: سَبَقَ النَّبِيُّ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَتَلَّتْ عُمرُ، ثُمَّ خَبَطْنَا - أَوْ أَصَابْنَا - فِتْنَةً، يَغْفُو اللَّهُ عَمَّنْ يَشَاءُ. [انظر: ١٠٢٠]

تخريج: صحيح لغيره، أبو إسحاق تفرغ بأخرة، وسمع خلف منه لا يعرف قبل التفرغ أم بعده.

896. Shuraih - i.e., bin 'Ubaid - said: The people of Syria were mentioned in the presence of 'Ali bin Abi Talib (ؑ) when he was in Iraq. They said: Curse them, O Ameer al-Mu'mineen. He said: No; I heard the Messenger of Allah (ﷺ) say: "The *abdāl* (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

897. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) sent me with the sacrificial animals and said: "Do not give the butcher any of it."

Comments: [A *saheeh hadeeth*, al-Bukhari (1717) and Muslim (1317)]

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn 'Abbas say: When 'Umar bin al-Khattab (ؓ) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I

٨٩٦- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنِي شُرَيْحٌ - يَعْنِي ابْنَ عُيَيْدٍ - قَالَ: ذَكَرَ أَهْلُ الشَّامِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ بِالْبِزْجِ، فَقَالُوا: الْعَنُّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: لَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَبْدَالُ يَكُونُونَ بِالشَّامِ، وَهُمْ أَرْبَعُونَ رَجُلًا، كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللَّهُ مَكَانَهُ رَجُلًا، يُسْقَى بِهِمُ الْغَيْثُ، وَيُنْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُضْرَفُ عَنْ أَهْلِ الشَّامِ بِهِمُ الْعَذَابُ».

تخريج: إسناده ضعيف لانقطاعه، شريح ابن عبيد لم يدرك علياً، وحديث الباب باطل عن رسول الله ﷺ.

٨٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الْبُذْنِ، قَالَ: «لَا تُعْطِ الْجَارِزَ مِنْهَا شَيْئًا». [راجع: ٥٩٣]

تخريج: حديث صحيح، خ: (١٧١٧)، م: (١٣١٧). سويد بن سعيد قد توبع.

٨٩٨- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ - أَخْبَرَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ، فَتَكَفَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يُرْغِنِي إِلَّا رَجُلٌ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي،

turned and saw that it was 'Ali bin Abi Talib (ؑ). He prayed for mercy for 'Umar (ؑ), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, "Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out." So I think that Allah will most certainly join you to them.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Umamah that 'Ali bin Abi Talib (ؑ) told him that he used to go to the Prophet (ﷺ). He said: If I found him praying, he would say *tasbeeh* and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

900. 'Ali bin Husain narrated that Husain bin 'Ali (ؑ) told him that 'Ali bin Abi Talib (ؑ) told him that the Prophet (ﷺ) came to him and Fatimah, the daughter of the Prophet (ﷺ), at night and said: "Why don't you get up and pray?" I ['Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.

فَالْتَمَتُ فَإِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ، فَتَرَحَّمْ عَلَى عُمَرَ فَقَالَ: مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ تَعَالَى بِمِثْلِ عَمَلِهِ مِنْكَ، وَإِنَّمَا اللَّهُ إِنْ كُنْتُ لَأَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَذَلِكَ أَنِّي كُنْتُ أَكْثِرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ يَقُولُ: «فَدَخَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَإِنْ كُنْتُ لَأَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَهُمَا.

تخريج: إسناده صحيح، خ: (٣٦٨٥)، م: (٢٣٨٩).

٨٩٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ ابْنِ زُهَيْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ كَانَ يَأْتِي النَّبِيَّ ﷺ قَالَ: فَكُنْتُ إِذَا وَجَدْتُهُ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِذَا لَمْ يَكُنْ يُصَلِّي أَذِنَ. [راجع: ٥٩٨].

تخريج: إسناده مسلسل بالضعفاء.

٩٠٠- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ ابْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ طَرَفَهُ وَفَاطِمَةُ ابْنَةُ النَّبِيِّ ﷺ لَيْلَةً، فَقَالَ: «أَلَا تُصَلِّيَانِ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَنْعَمَنَا بَعَثَنَا، فَأَنْصَرَفَ حِينَ قُلْتُ ذَلِكَ،

He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

901. 'Ali bin Husain (ؓ) narrated that his father, Husain bin 'Ali (ؓ) told him that 'Ali bin Abi Talib (ؓ) told him that the Messenger of Allah (ﷺ) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its *isnad* is *saheeh*]

902. It was narrated that 'Ali bin Abi Talib (ؓ) said: The Messenger of Allah (ﷺ) said: "Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness."

Comments: [A *hadeeth* that is *hasan* when joined with other reports]

تخريج: حديث حسن في الشواهد، عبدالله بن وهب وأبو خليفة كل منهما مقبول، وله شاهد من حديث عائشة عند مسلم برقم: (٢٥٩٣).

903. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever narrates a *hadeeth* from me thinking it to be false, is the worst of liars."

Comments: [Its *isnad* is *saheeh*]

وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٌّ يَضْرِبُ فَخْذَهُ يَقُولُ: «رَكَانَ الْإِنْسَانِ أَكْثَرُ شَيْءٍ جَدَلًا».

تخريج: إسناده صحيح، خ: (٧٣٤٧)، م: (٧٧٥).

٩٠١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ ابْنُ شَيْهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ أَبَاهُ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ هُوَ وَقَاطِمَةً... فَذَكَرَ مِثْلَهُ. [راجع: ٩٠٠].

تخريج: إسناده صحيح، وانظر ما قبله.

٩٠٢- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ أَبِي: - سَمِعْتُهُ يُحَدِّثُ - عَنْ عَبْدِ اللَّهِ بْنِ وَهَبٍ، عَنْ أَبِيهِ، عَنْ أَبِي خَلِيفَةَ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْتِ».

٩٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدٍ بْنُ أَبِي (١١٣/١) مَيْمَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ».

تخريج: إسناده صحيح.

904. It was narrated from 'Abeedah that 'Ali (ؑ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

905. It was narrated that 'Ali (ؑ) said: When this verse "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)" [Al-Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: "No. If I said yes, it would be obligatory." Then Allah revealed the words: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" [al-Ma'idah 5:101] up to the end of the *Ayah*.

Comments: [A *saheeh hadeeth*, its *isnad* is *da'eef*]

906. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* [leather slippers]. She said: Go to

٩٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَهْشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودُنُ الْيَدِ - أَوْ مَثْدُونُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ - لَوْلَا أَنْ تَبْطُرُوا لَبَأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. فَقُلْتُ لِعَلِيِّ: أَنْتَ سَمِعْتَهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ.

تخریج: إسناده صحيح، م: (١٠٦٦).

٩٠٥ - حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ الْأَسَدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ﴾ (آل عمران: ٩٧) قَالُوا: يَا رَسُولَ اللَّهِ! أَفِي كُلِّ عَامٍ؟ فَسَكَتَ، فَقَالُوا: أَفِي كُلِّ عَامٍ؟ فَسَكَتَ، قَالَ: ثُمَّ قَالُوا: أَفِي كُلِّ عَامٍ؟ فَقَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ» فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَتَكَلَّمُوا عَنْ أُمُورٍ إِنِ تَبَدَّلَ لَكُمْ سَوُوكُمْ﴾ إِلَى آخِرِ الْآيَةِ. (المائدة: ١٠١) [انظر: ٢٣٠٤].

تخریج: حديث صحيح بالشواهد، وهذا إسناده ضعيف، عبد الأعلى الثعلبي ضعيف، وفيه انقطاع أيضاً، أبو البختري لم يسمع علياً.

٩٠٦ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مَخْيمَرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ،

'Ali (ؓ), for he knows more about that than me. So I went to 'Ali (ؓ) and asked him about wiping over the *khuffain*. He said: The Messenger of Allah (ﷺ) used to tell us to wipe over the *khuffain* for one day and night, and for the traveller it is three [days and nights].

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (ﷺ).

Comments: [*Saheeh*]

908. It was narrated from 'Abd Khair: I heard 'Ali (ؓ) say: Shall I not tell you of the best of this *ummah* after the Messenger of Allah (ﷺ)? It is Abu Bakr and 'Umar (ؓ).

Comments: [Its *isnad* is *saheeh*]

909. It was narrated that 'Abd Khair al-Hamdani said: I heard 'Ali (ؓ) say on the *minbar*: Shall I not tell you of the best of this *ummah* after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned 'Umar (ؓ). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I

قَالَتْ: ائْتِ عَلِيًّا، فَهُوَ أَعْلَمُ بِذَلِكَ مِنِّي. قَالَ: فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، قَالَ: فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَمْسَحَ عَلَى الْخُفَّيْنِ يَوْمًا وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلَاثًا. [راجع: ٧٤٨]

تخريج: إسناده صحيح، م: (٢٧٦)، وانظر ما بعده.

٩٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاجٌ رَفَعَهُ. [راجع: ٧٤٨، ٩٠٦].

تخريج: صحيح، م: (٢٧٦)، الحجاج مدلس، وقد توبع، وانظر ما قبله.

٩٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْأَزْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ: سَمِعْتُ عَلِيًّا يَقُولُ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٨٣٣]

تخريج: إسناده صحيح.

٩٠٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ: حَدَّثَنَا مُبَارَكُ بْنُ سَعِيدٍ أَخُو سُفْيَانَ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِنْبَرِ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ قَالَ: فَذَكَرَ أَبَا بَكْرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِالثَّانِي؟ قَالَ: فَذَكَرَ عُمَرَ، ثُمَّ قَالَ: لَوْ شِئْتُ لَأَنْبَأْتُكُمْ بِالثَّلَاثِ. قَالَ: وَسَكَتَ، فَزَأَيْنَا أَنَّهُ يَعْنِي نَفْسَهُ،

[the narrator] said: Did you hear him say that? He said: Yes, by the Lord of the Ka'bah, otherwise may they [his ears] go deaf.

Comments: [Its *isnad* is *qawi*]

910. It was narrated from 'Ali (عليه السلام) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*]

قُلْتُ: أَنْتَ سَمِعْتَهُ يَقُولُ هَذَا؟ قَالَ: نَعَمْ وَرَبُّ الْكَعْبَةِ، وَإِلَّا صُمْنَا. [راجع: ٩٠٨]

تخريج: إسناده قوي، وانظر ما قبله.

٩١٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُسْبَرُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَلَمٍ: حَدَّثَنَا أَبِي عَبْدُ الْمَلِكِ بْنُ سَلَمٍ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّهُ غَسَلَ كَفَّيْهِ ثَلَاثًا، وَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَقَالَ:

هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦]

تخريج: حديث حسن، مسهر- وإن في حديثه لين- متابع.

911. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: "They distracted us from the middle prayer, *Asr* prayer. May Allah fill their graves and houses with fire." Then he prayed [*Asr*] between the two evening prayers, between *Maghrib* and '*Isha*'. Abu *Mu'awiyah* said on one occasion: i.e., between *Maghrib* and '*Isha*'.

Comments: [Its *isnad* is *saheeh*, and Muslim (627)]

٩١١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شَتِيرِ بْنِ شَكْلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «سَقَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةَ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَنَهُمْ نَارًا» قَالَ: ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. وَقَالَ أَبُو مُعَاوِيَةَ مَرَّةً: يَغْنِي بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [راجع: ٦١٧]

تخريج: إسناده صحيح، م: (٦٢٧).

912. 'Ali said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature, but their speech

٩١٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَا أَنْ أُخْرِجَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ عَنْ غَيْرِهِ، فَإِنَّمَا أَنَا رَجُلٌ مُحَارِبٌ، وَالْحَرْبُ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ،

will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6930) and Muslim (1066)]

913. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, and there is no *zakah* on anything less than two hundred (*dirhams*)."

Comments: [*Saheeh*]

914. It was narrated that 'Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraish and you ignore us? He said: "Have you anyone to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

915. It was narrated that 'Ikrimah said: I moved on from Muzdalifah with al-Husain bin 'Ali (ؑ) and I kept hearing him say the Talbiyah until he stoned *Jamratal-'Aqabah*. I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say

سَفَهَاءَ الْأَحْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ النَّبِيِّ، لَا يُجَاوِزُ إِيْمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ. [راجع: ٦١٦].

تخريج: إسناده صحيح، خ: (٦٩٣٠)، م: (١٠٦٦).

٩١٣- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، وَلَيْسَ فِيهَا دُونَ (١١٤/١) مِائَتَيْنِ زَكَاةً». [راجع: ٧١١].

تخريج: صحيح، الأعمش قد توبع.

٩١٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَتَوَقَّ فِي قُرَيْشٍ وَتَدْعُنَا؟ قَالَ: «وَعِنْدَكَ شَيْءٌ؟» قُلْتُ: بِنْتُ حَمْزَةَ، قَالَ: هِيَ بِنْتُ أَخِي مِنَ الرِّضَاعَةِ. [راجع: ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

٩١٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ عِكْرِمَةَ قَالَ: أَفَضْتُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَرَلْ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَسَأَلْتُهُ، فَقَالَ: أَفَضْتُ مَعَ أَبِي مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَرَلْ أَسْمَعُهُ يُلَبِّي حَتَّى

the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [Its isnad is hasan]

916. It was narrated that Maisarah said: I saw 'Ali (عليه السلام) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drinking whilst sitting.

Comments: [Hasan because of corroborating evidence]

917. It was narrated from 'Abd Khair that 'Ali (عليه السلام) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top (of his feet).

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «العلل» إلى الاختلاف في سند الحديث ومثته. وانظر ما بعده.

918. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (عليه السلام) do wudoo', and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.

رَمَى جَمْرَةَ الْعَقَبَةِ، فَسَأَلْتُهُ فَقَالَ: أَفَضْتُ مَعَ النَّبِيِّ ﷺ مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَرَلْ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [انظر: ١٣٣٤]

تخریج: إسناده حسن، محمد بن إسحاق صرح بالتحديث عند أبي يعلى والبيهقي.

٩١٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ قَالَ: رَأَيْتُ عَلِيًّا يَشْرَبُ قَائِمًا، قَالَ: فَقُلْتُ لَهُ: تَشْرَبُ قَائِمًا؟! فَقَالَ: إِنْ أَشْرَبْتُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْتُ قَاعِدًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَاعِدًا. [انظر: ١١٢٥]

تخریج: حسن لغيره، ابن فضيل - وإن كان روى عن عطاء بعد الاختلاط - قد توبع.

٩١٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى مَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا. [راجع: ٧٣٧]

تخریج: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «العلل» إلى الاختلاف في سند الحديث ومثته. وانظر ما بعده.

٩١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي السَّوْدَاءِ، عَنْ ابْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَغَسَلَ ظُهُورَ قَدَمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَطَنْتُ أَنْ يُطَوَّنَهُمَا أَحَقُّ بِالْغَسْلِ. [راجع: ٩١٧].

Comments: [Its *isnad* is *saheeh*]

919. It was narrated from 'Abd Khair, that 'Ali (ؑ) said: This is the *wudoo*' of the Messenger of Allah (ﷺ). Then he did *wudoo*' washing each part three times.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وانظر ما قبله.

٩١٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ عُقْبَةَ أَبُو كَيْرَانَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ٨٧٦]

تخريج: إسناده صحيح.

920. It was narrated that Umm Moosa said: I heard 'Ali (ؑ) say: The Prophet (ﷺ) instructed Ibn Mas'ood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'ood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (ﷺ) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

921. It was narrated from 'Ali (ؑ) that he said on the day of the battle of the Camel: The Messenger of Allah (ﷺ) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,

٩٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُغِيرَةُ عَنْ أُمِّ مُوسَى قَالَتْ: سَمِعْتُ عَلِيًّا يَقُولُ: أَمَرَ النَّبِيُّ ﷺ ابْنَ مَسْعُودٍ، فَصَعِدَ عَلَى شَجَرَةٍ أَمَرَهُ أَنْ يَأْتِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حِينَ صَعِدَ الشَّجَرَةَ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَضْحَكُونَ؟! لِرَجُلٍ عَبْدُ اللَّهِ ﷺ أَثْقَلُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ مِنْ أَحَدٍ». [انظر: ٣٩٩١].

تخريج: صحيح لغيره، وهذا إسناده حسن.

٩٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ يَوْمَ الْجَمَلِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَعْهَدْ إِلَيْنَا عَهْدًا نَأْخُذُ بِهِ فِي إِمَارَةٍ، وَلَكِنَّهُ شَيْءٌ رَأَيْنَاهُ مِنْ قَبْلِ أَنْفُسِنَا، ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ، رَحِمَهُ اللَّهُ عَلَى أَبِي بَكْرٍ، فَأَقَامَ وَاسْتَقَامَ، ثُمَّ اسْتَخْلَفَ عُمَرُ، رَحِمَهُ اللَّهُ عَلَى عُمَرَ، فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ.

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عن علي.

for he did well and remained steadfast, until the religion of Islam became well established.

Comments: [Its *isnad* is *da'eef*]

922. It was narrated that 'Ali (ؓ) said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is 'Umar. Then Allah puts goodness wherever He wills.

Comments: [A *saheeh hadeeth*]

٩٢٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءٍ - يَعْنِي ابْنَ السَّائِبِ - عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ: عُمَرُ، ثُمَّ يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبَّ. [راجع: ٨٣٣].

تخریج: حديث صحيح، خالدا لواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاء حصين بن عبدالرحمن، وهو ثقة.

923. It was narrated from al-Hakam, from someone who heard 'Ali (ؓ) and Ibn Mas'ood say: The Messenger of Allah (ﷺ) issued a judgement on the basis of one being the neighbour of the other.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٩٢٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَمَّنْ سَمِعَ عَلِيًّا وَابْنَ مَسْعُودٍ يَقُولَانِ: قَضَى رَسُولُ اللَّهِ ﷺ بِالْجَوَارِ.

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة الراوي عن علي وابن مسعود.

924. It was narrated that 'Ali bin Abi Talib (ؓ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur'an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its *isnad* is *saheeh*, Muslim (2078)]

٩٢٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخْتُمِ بِالذَّهَبِ، وَعَنِ لِبَاسِ النَّسِيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنِ لِبَاسِ الْمُعْصَفِرِ. [راجع: ٧١٠].

تخریج: إسناده صحيح. م: (٢٠٧٨).

925. It was narrated that 'Ali (ؓ) said: Three people came to the Messenger of Allah (ﷺ) and one of them said: I had one hundred

٩٢٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: جَاءَ ثَلَاثَةٌ نَفَرٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ

Ooqiyyahs and I spent ten *Ooqiyyah* (in charity). The next one said: I had one hundred *dinars* and I spent ten *dinars* (in charity). The next one said: I had ten *dinars* and I spent one *dinar* (in charity). The Prophet (ﷺ) said: "You are equal in reward, for each of you gave one tenth of his wealth in charity."

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

926. It was narrated from al-Musayyab bin 'Abd Khair that his father said: 'Ali (ؓ) stood up and said: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its *isnad* is *saheeh*]

927. It was narrated that 'Ali said: *Witr* is not a must like the obligatory prayers, but it is a *Sunnah* established by the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *qawi*]

928. It was narrated from 'Ali that the Prophet (ﷺ) did *wudoo'* washing each part three times.

Comments: [Its *isnad* is *saheeh*]

أَحَدُهُمْ: كَانَتْ لِي مِائَةُ أُوقِيَّةٍ، فَأَنْفَقْتُ مِنْهَا عَشْرَةَ أَوَاقٍ. وَقَالَ الْآخَرُ: كَانَتْ لِي مِائَةُ دِينَارٍ فَتَصَدَّقْتُ مِنْهَا بِعَشْرَةِ دَنَانِيرٍ. وَقَالَ الْآخَرُ: كَانَتْ لِي عَشْرَةُ (١١٥/١) دَنَانِيرٍ فَتَصَدَّقْتُ مِنْهَا بِدِينَارٍ. فَقَالَ النَّبِيُّ ﷺ: «أَنْتُمْ فِي الْأَجْرِ سَوَاءٌ، كُلُّ إِنْسَانٍ مِنْكُمْ تَصَدَّقَ بِعُسْرٍ مَالِهِ». [راجع: ٧٤٣].

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٩٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةٍ الْوَأَسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَيْنٍ، عَنِ الْمُسَيَّبِ بْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلِيٌّ فَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ، وَإِنَّا قَدْ أَخَذْنَا بَعْدَهُمْ أَخْدَانًا يَقْضِي اللَّهُ تَعَالَى فِيهَا مَا شَاءَ. [راجع: ٩٢٢].

تخريج: إسناده صحيح.

٩٢٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ الْوِتْرُ بِحُجْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ، وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢].

تخريج: إسناده قوي.

٩٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ الْجَرَمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [انظر: ٩٤٥، ٩٩٨، ١٠٢٧، ١١٣٣، ١١٩٨، ١١٩٩، ١٣٢٤].

تخريج: إسناده صحيح.

929. It was narrated from 'Ali that the Prophet (ﷺ) used to pray *Witr* at the time of the *adhan*.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

٩٢٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتِرُ عِنْدَ الْأَذَانِ. [راجع: ٥٦٩]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

930. It was narrated from 'Ali bin Rabee'ah: 'Abdur-Razzaq said: Someone who saw 'Ali when he rode told me: When he put his foot in the stirrup, he said: *Bismillah* (in the Name of Allah). When he got on it, he said: *al-Hamdu Lillah* (praise be to Allah). Then he said: "Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny [az-Zukhruf 43:13-14]". Then he said *al-hamdu Lillah* three times and *Allahu Akbar* three times, then he said: O Allah, there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and it was said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done and say what I have said, then he smiled and we said: What made you smile, O Messenger of Allah? He said: "I was amazed at the slave when he said 'there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You,' and he knows that no one forgives sins but He."

Comments: [*Hasan*, because of corroborating evidence]

٩٣٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ مَرَّةً: قَالَ عَبْدُ الرَّزَّاقِ: وَأَكْثَرُ ذَلِكَ يَقُولُ: أَخْبَرَنِي مَنْ شَهِدَ عَلِيًّا جِئَ رَكِيبًا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ (الزخرف: ١٣، ١٤)، ثُمَّ حَمِدَ ثَلَاثًا وَكَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ، ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. ثُمَّ ضَحِكَ، قَالَ: فَقِيلَ: مَا يُضْحِكُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، ثُمَّ ضَحِكَ، فَقُلْنَا: مَا يُضْحِكُكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْعَبْدُ أَوْ قَالَ: عَجِبْتُ لِلْعَبْدِ إِذَا قَالَ: لَا إِلَهَ إِلَّا أَنْتَ، ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا هُوَ». [راجع: ٧٥٣].

تخريج: حسن لغيره، أبو إسحاق دلّسه فحذف منه رجلين بينه وبين علي بن ربيعة.

931. It was narrated from 'Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle. 'Ali took her by the hand and said to Fatimah (ؑ): Here is your cousin; look after her. 'Ali, Zaid and Ja'far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother. The Messenger of Allah (ﷺ) ruled that she be given to her maternal aunt and said: "The maternal aunt is like the mother." Then he said to 'Ali: "You are of me and I am of you." And he said to Ja'far: "You resemble me in appearance and attitude." And he said to Zaid: "You are our brother and our freed slave." 'Ali (ؑ) said to him: O Messenger of Allah, why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *hasan*]

932. It was narrated from 'Ali (ؑ) that he said: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar (ؑ).

Comments: [Its *isnad* is *saheeh*]

933. It was narrated from 'Ali (ؑ) that he said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, then 'Umar.

Comments: [Its *isnad* is *saheeh* like the *hadeeth* above]

٩٣١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيٍّ وَهُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ ابْنَةَ حَمْزَةَ تَبِعَتْهُمْ تُنَادِي: يَا عَمُّ! يَا عَمُّ! فَتَنَازَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ: دُونَكِ ابْنَةَ عَمِّكِ فَحَوَّلِيهَا. فَاخْتَصَمَ فِيهَا عَلِيٌّ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيٌّ: أَنَا أَخَذْتُهَا وَهِيَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. فَقَضَى بِهَا رَسُولُ اللَّهِ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَثَرَلَةِ الْأُمِّ»، ثُمَّ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي» وَقَالَ لِرَزِيدٍ: «أَنْتَ أَخُونَا وَمَوْلَانَا» فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَلَا تَرَوْجُّ ابْنَةَ حَمْزَةَ؟ فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». [راجع: ٧٧٠].

تخريج: إسناده حسن، حجاج هو ابن محمد المصيصي الأعور.

٩٣٢- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٩٠٨].

تخريج: إسناده صحيح.

٩٣٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: أَلَا أُتَبِّحُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع: ٩٣٢].

تخريج: إسناده صحيح كسابقه.

934. It was narrated from 'Ali (ؑ): Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the second is 'Umar (ؑ). And if you wish, I shall name the third. Abu Ishaq said: 'Abd Khair made it clear so that you would not have any doubts concerning what 'Ali (ؑ) said.

Comments: [A Hadeeth saheeh and its isnaad is da'eef]

تخريج: حديث صحيح، وهذا إسناده ضعيف، سويد بن سعيد الهروي فيه مقال، والصبي فيه ضعف يحتمل، وسويد وصبي قد توبعا.

935. It was narrated from Ibn Zurair that he heard 'Ali bin Abi Talib (ؑ) say: The Prophet (ﷺ) took some silk in his right hand and some gold in his left hand, then he said: "These two are forbidden for the males of my *ummah*."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لشواهده، وانظر رقم: (٧٥٠)، ذاك منقطع وهذا متصل، أبو أفلح روى عنه اثنان، ووثقه العجلي، وقال الذهبي: صدوق، وقال ابن حجر: مقبول.

936. It was narrated from 'Ali bin Abi Talib (ؑ) that he said: We went out with the Messenger of Allah (ﷺ) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa'd bin Abi Waqqas, the Messenger of Allah (ﷺ) said: "Bring me some water for *wudoo*." When he had done *wudoo* he stood up and turned to face the *qiblah*, then he said *takbeer*, then he

٩٣٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الصَّبِيُّ بْنُ الْأَشْعَثِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَلَا أُتَبِّحُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَلَوْ شِئْتُ سَمَيْتُ الثَّالِثَ. قَالَ أَبُو إِسْحَاقَ: فَتَهَجَّاهَا عَبْدُ خَيْرٍ لِكَيْ لَا يَسْتَرُوا فِيمَا قَالَ عَلِيٌّ. [راجع: ٩٣٢].

٩٣٥- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الصَّغْبَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ: أَبُو أَفْلَحَ، عَنْ ابْنِ زُرَيْرٍ: أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي». [راجع: ٧٥٠].

٩٣٦- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا سَعِيدٌ - بَعْنِي الْمَقْبَرِيُّ - عَنْ عَمْرِو بْنِ سُلَيْمٍ الرُّزَيْقِيِّ، عَنْ عَاصِمِ بْنِ عَمْرٍو، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كُنَّا بِالْحَرَّةِ بِالسُّقْيَا الَّتِي كَانَتْ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ رَسُولُ اللَّهِ ﷺ: (١/١١٦) «اُتُونِي بِوُضُوءٍ». فَلَمَّا تَوَضَّأَ قَامَ

said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their *mudd* and *sa'* [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing."

Comments: [Its *isnad* is *saheeh*]

937. An old man of Banu Tameem said: 'Ali (ؑ) addressed us - or he said: 'Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: "And do not forget liberality between yourselves" [al-Baqarah 2:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet (ﷺ) forbade forced sales, transactions based on ambiguity and selling crops before they have ripened.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

938. It was narrated that 'Ali bin Abi Talib (ؑ) said: The Messenger of Allah (ﷺ) said: "The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

فَاسْتَقْبَلَ الْقَبِيلَةَ، ثُمَّ كَبَّرَ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ دَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ، وَأَنَا مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ تُبَارِكَ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ، مِثْلَ مَا بَارَكْتَ لِأَهْلِ مَكَّةَ، مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

تخريج: إسناده صحيح.

٩٣٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو عَامِرٍ الْمُزَنِيُّ: حَدَّثَنَا شَيْخٌ مِنْ بَنِي تَمِيمٍ قَالَ: خَطَبَنَا عَلِيٌّ - أَوْ قَالَ: قَالَ عَلِيٌّ - : يَأْتِي عَلَى النَّاسِ زَمَانٌ غَضُوضٌ، يَغْضُضُ الْمُوسِرُّ عَلَى مَا فِي يَدَيْهِ، قَالَ: وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ﴾ (البقرة: ٢٣٧) وَيَنْهَدُ الْأَشْرَارُ، وَيُسْتَذَلُّ الْأَخْيَارُ، وَيَبَايِعُ الْمُضْطَرُّونَ، قَالَ: وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْمُضْطَرِّينَ، وَعَنْ بَيْعِ الْغَرَرِ، وَعَنْ بَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُذْرِكَ.

تخريج: إسناده ضعيف لضعف أبي عامر المزني وجهالة الشيخ من بني تميم.

٩٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنْ هِشَامِ بْنِ غُرُوزَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَائِهَا

خَدِيجَةُ وَخَيْرُ نِسَائِهَا مَرْيَمُ. [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

939. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings and red garments, and to recite Qur'an when bowing and prostrating.

Comments: [A Saheeh Hadeeth, this is a *da'eef* isnad]

٩٣٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو ذَاوَدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَمْرَاءِ، وَعَنْ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٨٢٩].

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف ابن أبي ليلى و عبد الكريم، ويشبه أن يكون نبيه عن لبس الحمراء معناه النهي عن المعصفر.

940. It was narrated from 'Ali (عليه السلام): I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity."

Comments: [Saheeh because of corroborating evidence]

٩٤٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنْ الْحَسَنِ، عَنْ عَلِيٍّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الصَّغِيرِ حَتَّى يَبْلُغَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُصَابِّ حَتَّى يُكْشَفَ عَنْهُ."

تخريج: صحيح لغيره، الحسن البصري لم يسمع من علي.

941. It was narrated that ash-Sha'bi said: A married adulterer was brought to 'Ali. He gave him one hundred lashes on Thursday and he stoned him on Friday. It was said to him: You gave him two *hadd* punishments? He said: I flogged him in accordance with the Book of Allah and I stoned him in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٩٤١- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ عَنِ الشَّعْبِيِّ قَالَ: أُتِيَ عَلِيٌّ بِرَّانٍ مُحْصَنٍ، فَجَلَدَهُ يَزْمُ الْخَمِيسِ مِائَةً، ثُمَّ رَجَمَهُ يَوْمَ الْجُمُعَةِ فَقِيلَ لَهُ: جَمَعْتَ عَلَيْهِ حَدِيثَيْنِ؟ فَقَالَ: جَلَدْتُهُ بِكِتَابِ اللَّهِ، وَرَجَمْتُهُ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: إسناده صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة رجم المرأة دون الجلد.

942. It was narrated that ash-Sha'bi said: A freed slave woman of Sa'eed bin Qais, who was married and had committed an immoral action, was brought to 'Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

943. It was narrated that 'Abd Khair said: I saw 'Ali (ؑ) call for water for *wudoo'*. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the *wudoo'* of one who has not broken his *wudoo'*. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over *wudoo'* water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A *hasan hadeeth*]

944. It was narrated from 'Ali bin Abi Talib (ؑ) that he described the Prophet (ﷺ) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean

٩٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا هُشَيْمٌ وَأَبُو إِبْرَاهِيمَ الْمُعْتَبَرُ عَنْ هُشَيْمٍ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ قَالَ: أَتَيْتُ عَلِيًّا بِمَوْلَاةٍ لِسَعِيدِ بْنِ قَيْسٍ مُخَصَّنَةٍ قَدْ فَجَرَتْ، قَالَ: فَضَرَبْتُهَا مِائَةً، ثُمَّ رَجَمْتُهَا، ثُمَّ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٤١].

تخريج: إسناده صحيح، وانظر ما قبله.

٩٤٣- حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ عَنْ شَرِيكَ، عَنِ الشَّاذِيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا دَعَا بِمَاءٍ لِيَتَوَضَّأَ، فَتَمَسَّحَ بِهِ تَمَسُّحًا، وَمَسَحَ عَلَى ظَهْرِ قَدَمَيْهِ، ثُمَّ قَالَ: هَذَا وَضُوءٌ مَنْ لَمْ يُحْدِثْ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى ظَهْرِ قَدَمَيْهِ رَأَيْتُ أَنَّ بَطُونَهُمَا أَحَقُّ. ثُمَّ شَرِبَ فَضْلَ وَضُوءِهِ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَيْنَ الَّذِينَ يُزْعَمُونَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَشْرَبَ قَائِمًا؟! [راجع: ٧٣٧].

تخريج: حديث حسن، شريك - وإن كان سيء الحفظ - قد توبع.

٩٤٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ ابْنُ بَنِي الشَّاذِيِّ قَالَ: أَخْبَرَنَا شَرِيكَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ وَصَفَ النَّبِيَّ ﷺ فَقَالَ: كَانَ عَظِيمَ الْهَامَةِ، أَيْضَرَ،

forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him (ﷺ) before or since. 'Ali bin Hakeem said in his *hadeeth*: 'Ali bin Abi Talib (ﷺ) described the Messenger of Allah (ﷺ) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [*Hasan* because of corroborating evidence]

945. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did *wudoo'* washing each part three time.

Comments: [*Its isnad is saheeh*]

946. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking downhill. I have never seen anyone like him before or since.

Comments: [*Hasan* because of corroborating evidence]

مُسْرَبًا حُمْرَةً، عَظِيمَ اللَّحْيَةِ، ضَخْمَ الْكَرَادِيسِ، شَتْنِ الْكَفَّيْنِ وَالْقَدَمَيْنِ، طَوِيلَ الْمَسْرُوبَةِ، كَثِيرَ شَعْرِ الرَّأْسِ رَجُلَهُ، يَتَكَفَأُ فِي مِشْيَتِهِ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ، لَا طَوِيلَ، وَلَا قَصِيرَ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. وَقَالَ عَلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِهِ: وَصَفَ لَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَسُولَ اللَّهِ ﷺ، فَقَالَ: كَانَ ضَخْمَ الْهَامَةِ، حَسَنَ الشَّعْرِ رَجُلَهُ. [راجع: ٧٤٤].

تخريج: حسن لغيره، شريك النخعي قد توبع.

٩٤٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ الْجَزْمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ٩٢٨].

تخريج: إسناده صحيح.

٩٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنْ ابْنِ جُرَيْجٍ، عَنْ صَالِحِ بْنِ سَعِيدٍ - أَوْ سَعِيدٍ - عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا قَصِيرَ وَلَا طَوِيلَ، (١١٧/١) عَظِيمَ الرَّأْسِ رَجُلَهُ، عَظِيمَ اللَّحْيَةِ، مُسْرَبًا حُمْرَةً، طَوِيلَ الْمَسْرُوبَةِ، عَظِيمَ الْكَرَادِيسِ، شَتْنِ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى تَكَفَأَ كَأَنَّمَا يَهْبِطُ فِي صَبَبٍ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٤].

تخريج: - حسن لغيره، ابن جريج مدلس وقد عنعنه، وصالح بن سعيد روى عنه جمع وذكره ابن حبان في الثقات، وقد توبع.

947. It was narrated that Nafi' bin Jubair bin Mut'im said: 'Ali (ؑ) was asked about how the Prophet (ﷺ) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (ؑ) before or after.

Comments: [Hasan because of corroborating evidence]

٩٤٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّعْثَاءِ عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ عَنْ حَجَّاجٍ، عَنْ عُثْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ الْمَكِّيِّ، عَنْ نَافِعِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سِئِلَ عَلِيٌّ عَنْ صِفَةِ النَّبِيِّ ﷺ، فَقَالَ: لَا قَصِيرٌ، وَلَا طَوِيلٌ، مُشْرَبٌ لَوْنُهُ حُمْرَةٌ، حَسَنَ الشَّعْرِ رَجُلُهُ، ضَخَمَ الْكَرَادِيسِ، شَثْنُ الْكَفَّيْنِ، ضَخَمَ الْهَامَةِ، طَوِيلَ الْمَسْرُوبَةِ، إِذَا مَشَى تَكَنَّفًا كَأَنَّمَا يَنْحَدِرُ مِنْ صَبَبٍ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٦].

تخريج: حسن لغيره، وانظر ما قبله.

948. It was narrated that 'Ali (ؑ) said: When we came to Madinah we ate from its fruits and did not feel comfortable in it, and we became ill. The Prophet (ﷺ) was trying to find out about the well of Badr, and when we heard that the *mushrikeen* had come, the Messenger of Allah (ﷺ) marched to Badr, and Badr was a well. We got there before the *mushrikeen* and we found two of their men, a man from Quraish and a freed slave of 'Uqbah bin Abi Mu'ait. As for the Qurashi, he managed to escape, but we caught the freed slave of 'Uqbah and started asking him: How many are the people? He said: By Allah, they are great in number and powerful. When he said that, the Muslims began to beat him and they brought him to

٩٤٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ خَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَصَابَنَا مِنْ ثَمَارِهَا، فَاجْتَوَيْنَاهَا وَأَصَابَنَا بِهَا وَغَلٌّ، وَكَانَ النَّبِيُّ ﷺ يَتَخَبَّرُ عَنْ بَدْرِ، فَلَمَّا بَلَّغْنَا أَنَّ الْمُشْرِكِينَ قَدْ أَقْبَلُوا، سَارَ رَسُولُ اللَّهِ ﷺ إِلَى بَدْرِ، وَبَدْرٌ بَيْتٌ، فَسَبَقْنَا الْمُشْرِكِينَ إِلَيْهَا، فَوَجَدْنَا فِيهَا رَجُلَيْنِ مِنْهُمْ؛ رَجُلًا مِنْ قُرَيْشٍ، وَمَوْلَى لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، فَأَمَّا الْقُرَشِيُّ فَأَنْفَلَتْ، وَأَمَّا مَوْلَى عُقْبَةَ فَأَخَذْنَاهُ، فَجَعَلْنَا نَقُولُ لَهُ: كَمْ الْقَوْمُ؟ فَيَقُولُ: هُمْ وَاللَّهِ كَثِيرٌ عَدَدُهُمْ، شَدِيدُ بَأْسُهُمْ. فَجَعَلَ الْمُسْلِمُونَ إِذْ قَالَ ذَلِكَ ضَرْبُوهُ، حَتَّى انْتَهَوْا بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ لَهُ: «كَمْ الْقَوْمُ؟» قَالَ: هُمْ وَاللَّهِ

the Prophet (ﷺ), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (ﷺ) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain. The Messenger of Allah (ﷺ) spent the night calling upon his Lord, may He be glorified and exalted, saying: "O Allah, if You cause this band to be destroyed, You will never be worshipped." When dawn came, he called out: "Prayer, O slaves of Allah!" And the people came from beneath the trees and shields and the Messenger of Allah (ﷺ) led us in prayer and encouraged us to fight. Then he said: "The army of Quraish is beneath this red outcrop of the mountain." When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people. The Messenger of Allah (ﷺ) said: "O 'Ali, call Hamzah for me" - as he was the closest of them to the *mushrikeen* - and said "Who is the one on the red camel and what is he saying to them?" Then the Messenger of Allah (ﷺ) said: "If

كثير عددهم، شديد بأسهم. فجهد النبي أن يخبره كم هم، فأبى، ثم إن النبي سأله: كم ينحرون من الجزر؟ فقال: عشرين كل يوم. فقال رسول الله ﷺ: القوم ألف، كل جزور لمائة وتبعها. ثم إنه أصابنا من الليل طش من مطر، فأنطلقنا تحت الشجر والحجف نستظل تحتها، من المطر، وبات رسول الله ﷺ يدعو ربه عز وجل، ويقول: «اللهم إنك إن تهلك هذه الفئدة لا تعبد» قال: فلما أن طلع النجر نادى: «الصلاة عباد الله» فجاء الناس من تحت الشجر والحجف، فصلّى بنا رسول الله ﷺ وحرض على القتال، ثم قال: «إن جمع قريش تحت هذه الضلع الحمراء من الجبل» فلما دنا القوم منا وصافقناهم، إذا رجل منهم على جمل له أحمَر يسير في القوم، فقال رسول الله ﷺ: «يا علي! ناد لي حمزة - وكان أقربهم من المشركين - من صاحب الجمل الأحمر؟ وماذا يقول لهم؟» ثم قال رسول الله ﷺ: «إن يكن في القوم أحد يأمر بخير، فعسى أن يكون صاحب الجمل الأحمر» فجاء حمزة فقال: هو عتبة بن ربيعة، وهو ينهى عن القتال، ويقول لهم: يا قوم! إني أرى قوماً مستميتين لا تصلون إليهم وفيكم خير، يا قوم! اعصوها اليوم برأسي، وقولوا: حين عتبة بن ربيعة، وقد علمتم أني لست بأجنيكم. فسمع ذلك أبو جهل فقال: أنت

there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel." Hamzah came and said: He is 'Utbah bin Rabee'ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: 'Utbah bin Rabee'ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. 'Utbah said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then 'Utbah and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the *Ansar* stepped forward, but 'Utbah said: We do not want these; let some of our cousins of Banu 'Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: "Get up, O Ali; get up, O Hamzah; get up, O 'Ubaidah bin al-Harith bin 'Abdul-Muttalib." Allah caused 'Utbah and Shaibah, the two sons of Rabee'ah, and al-Waleed bin

تَقُولُ هَذَا؟ وَاللَّهِ لَوْ غَيْرُكَ يَقُولُ هَذَا لَاغْضَضْتُهُ، قَدْ مَلَأْتُ رِثْكَ جَوْفَكَ رُغْبًا. فَقَالَ عُتْبَةُ: إِنِّي نَعِيرٌ يَا مُصَفَّرُ اسْتَيْه؟ سَتَعْلَمُ الْيَوْمَ أَيُّنَا الْجَبَانُ. قَالَ: فَبَرَزَ عُتْبَةُ وَأَخُوهُ شَيْبَةُ وَابْنُهُ الْوَلِيدُ حِمِيَّةً، فَقَالُوا: مَنْ يُبَارِزُ؟ فَخَرَجَ فِتْيَةٌ مِنَ الْأَنْصَارِ سِتَّةً، فَقَالَ عُتْبَةُ: لَا نُرِيدُ هَؤُلَاءِ، وَلَكِنْ يُبَارِزُنَا مِنْ بَنِي عَمَّنَا، مِنْ بَنِي عَبْدِ الْمُطَّلِبِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ يَا عَلِيُّ! وَقُمْ يَا حَمْزَةُ! وَقُمْ يَا عُيَيْدَةُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ!» فَقَتَلَ اللَّهُ تَعَالَى عُتْبَةَ وَشَيْبَةَ ابْنَيْ رَبِيعَةَ، وَالْوَلِيدَ بْنَ عُتْبَةَ، وَجُرِحَ عُيَيْدَةُ، فَقَتَلْنَا مِنْهُمْ سَبْعِينَ، وَأَسْرَنَّا سَبْعِينَ، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ قَصِيرٌ بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أُسِيرًا، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا وَاللَّهِ مَا أَسْرَنِي، لَقَدْ أَسْرَنِي رَجُلٌ أَجْلَحُ، مِنْ أَحْسَنِ النَّاسِ رَجُلًا عَلَى فَرَسٍ أَبْلَقَ، مَا أَرَاهُ فِي الْقَوْمِ. فَقَالَ الْأَنْصَارِيُّ: أَنَا أَسْرَنُهُ يَا رَسُولَ اللَّهِ. فَقَالَ: «اسْكُتْ، فَقَدْ أَيَّدَكَ اللَّهُ تَعَالَى بِمَلِكٍ كَرِيمٍ» فَقَالَ عَلِيُّ: فَأَسْرَنَّا وَأَسْرَنَّا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ الْعَبَّاسُ وَعَقِيلَا، وَنُوفَلُ بْنُ الْحَارِثِ.

تخریج: إسناده صحيح.

'Utbah, to be killed and 'Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-'Abbas bin 'Abdul-Muttalib as a captive, and al-'Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: "Be quiet! Allah, may He be exalted, supported you with a noble angel." 'Ali (ؑ) said: We took prisoners, and from among Banu 'Abdul-Muttalib, we captured al-'Abbas, 'Aqeel and Nawfal bin al-Harith.

Comments: [Its *isnad* is *saheeh*]

949. It was narrated from al-Miqdam bin Shuraih, that his father said: I asked 'A'ishah: Tell me about a man among the Companions of the Prophet (ﷺ) whom I can ask about wiping over the *khuffain*. She said: Go to 'Ali (ؑ) and ask him, for he stayed close to the Prophet (ﷺ). So I went to 'Ali (ؑ) and asked him, and he said: The Messenger of Allah (ﷺ) told us to wipe over our *khifaf* when we travelled.

Comments: [*Saheeh* because of corroborating evidence]

950. It was narrated that Sa'eed bin Wahb and Zaid bin Yuthaif said: 'Ali adjured the people at ar-Rahbah, saying: Whoever heard

٩٤٩- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكَ عَنِ
الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ
عَائِشَةَ (١١٨/١)، فَقُلْتُ: أَخْبِرْنِي بِرَجُلٍ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْمَسْحِ
عَلَى الْخُفَّيْنِ. فَقَالَتْ: اثْبَتِي عَلَيَّ فَسَلْهُ، فَإِنَّهُ
كَانَ يَلْزِمُ النَّبِيَّ ﷺ. قَالَ: فَأَتَيْتُ عَلِيًّا
فَسَأَلْتُهُ، فَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالْمَسْحِ
عَلَى خِفَافِنَا إِذَا سَافَرْنَا. [راجع: ٧٤٨]

تخریج: صحیح لغيره، م: (٢٧٦)، شريك
النخعي قد توبع.

٩٥٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ
الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكَ عَنْ أَبِي إِسْحَاقَ،

the Messenger of Allah (ﷺ) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa'eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to 'Ali (ؓ) on the day of Ghadeer Khumm: "Isn't it Allah Who is closer to the believers?" They said: Yes. He said: "O Allah, if I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Comments: [Saheeh because of corroborating evidence]

951. A *hadeeth* like that of Abu Ishaq was narrated from 'Amr Dhi Murr, i.e., from Sa'eed and Zaid, and he added to it: "and support those who support him, and forsake those who forsake him."

Comments: [Its *isnad* is *da'eef* because 'Amr dhi Murr is unknown]

تخريج: إسناده ضعيف لجهالة عمرو ذي مرّ، وأبو إسحاق قد تغير.

952. A similar report was narrated from Abut-Tufail from Zaid bin Arqam from the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، شريك سيء الحفظ وحبيب بن أبي ثابت مدلس وقد عنعن، لكن قد توبعا.

953. It was narrated that 'Ali (ؓ) said: When al-Hasan was born, the Messenger of Allah (ﷺ) came and said: "Show me my son; what

عَنْ سَعِيدِ بْنِ وَهَبٍ وَعَنْ زَيْدِ بْنِ يُنَيْعٍ قَالَا: نَشَدَ عَلِيُّ النَّاسِ فِي الرَّحْبَةِ: مَنْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ إِلَّا قَامَ. قَالَ: فَقَامَ مِنْ قِبَلِ سَعِيدِ بْنِ وَهَبٍ، وَمِنْ قِبَلِ زَيْدِ بْنِ سَيْثَةَ، فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ لِعَلِيِّ يَوْمَ غَدِيرِ خُمٍّ: «أَلَيْسَ اللَّهُ أَوْلَى بِالْمُؤْمِنِينَ؟» قَالُوا: بَلَى، قَالَ: «اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ». [أنظر: ٩٥١]

تخريج: صحيح لغيره، شريك قد توبع.

٩٥١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو ذِي مَرٍّ بِمِثْلِ حَدِيثِ أَبِي إِسْحَاقَ، يَغْنِي عَنْ سَعِيدِ وَزَيْدٍ، وَزَادَ فِيهِ: «وَأَنْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ».

٩٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ أَخْبَرَنَا شَرِيكٌ عَنْ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنْ النَّبِيِّ ﷺ مِثْلَهُ.

٩٥٣- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيٍّ بْنِ هَانِيٍّ، عَنْ عَلِيٍّ قَالَ: لَمَّا وُلِدَ الْحَسَنُ جَاءَ رَسُولُ اللَّهِ ﷺ، فَقَالَ:

did you name him?" I said: I named him Harb [which means "war"]. He said: "Rather he is Hasan." When al-Husain was born, he said: "Show me my son; what did you name him?" I said: I named him Harb. He said: "Rather he is Husain." When the third one was born, the Prophet (ﷺ) said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

Comments: [Shaikh Al-Bani graded, it *da'eef* in *Ad-da'eefah* (3706)]

954. It was narrated that Abut-Tufail said: 'Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender."

Comments: [Its *isnad* is *saheeh*, Muslim (1978)]

955. It was narrated from 'Amr bin Huraith that he visited Hasan [when he was sick] and 'Ali was with him. 'Ali (ﷺ) said: Are you

«أُرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: سَمَّيْتُهُ حَرْبًا. قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْحُسَيْنُ قَالَ: «أُرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: سَمَّيْتُهُ حَرْبًا. قَالَ: «بَلْ هُوَ حُسَيْنٌ» فَلَمَّا وَلَدْتُ الثَّالِثَ جَاءَ النَّبِيُّ ﷺ، فَقَالَ: «أُرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: حَرْبًا، قَالَ: «بَلْ هُوَ مُحَسِّنٌ» ثُمَّ قَالَ: «سَمَّيْتُهُمْ بِأَسْمَاءِ وَلَدِ هَارُونَ شَبَّرَ وَشَبِيرٌ وَمُشَبَّرٌ». [راجع: ٧٦٩].

تخريج: ضعفه الشيخ الألباني في الضعيفة (٣٧٠٦)، هانئ بن هانئ مجهول.

٩٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَرَّةٍ يُحَدِّثُ: عَنْ أَبِي الطَّنْزِيلِ قَالَ: سُئِلَ عَلِيٌّ: هَلْ خَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَعْمَ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَأَخْرَجَ صُحُفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَى مُخْدِنًا». [راجع: ٨٥٥].

تخريج: إسناده صحيح، م: (١٩٧٨).

٩٥٥- حَدَّثَنَا بَهْرٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ - قَالَ عَفَّانُ:

visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. 'Ali (ؓ) said: That does not prevent me from giving you advice. I heard the Messenger of Allah ﷺ say: "There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes."

Comments: [Hasan; and its *isnad* is *da'ef* because Abdullah bin Yasar is unknown]

956. It was narrated from al-Hasan al-Basri, from 'Ali (ؓ) that the Prophet (ﷺ) said: "The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up."

Comments: [Saheeh because of corroborating evidence]

957. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your pardon from Your punishment; I seek refuge with You from You. I cannot

قَالَ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ - عَنْ عَبْدِ اللَّهِ ابْنِ يَسَارٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، أَنَّهُ عَادَ حَسَنًا، وَعِنْدَهُ عَلِيٌّ، فَقَالَ عَلِيٌّ: أَتَعُودُ حَسَنًا، وَفِي النَّفْسِ مَا فِيهَا؟ قَالَ: نَعَمْ، إِنَّكَ لَسْتَ بِرَبِّ قَلْبِي فَتَضَرُّهُ حَيْثُ شِئْتَ. فَقَالَ: أَمَا إِنَّ ذَلِكَ لَا يَمْنَعُنِي أَنْ أُؤَدِّيَ إِلَيْكَ النَّصِيحَةَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا ابْتَعَتْهُ الْمَلَائِكَةُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهَارِ كَانَتْ حَتَّى يُمِيسَ، وَأَيَّ سَاعَةٍ مِنَ اللَّيْلِ كَانَتْ حَتَّى يُضْبَحَ». [راجع: ٦١٢].

تخریج: حسن، وهذا إسناد ضعيف لجهالة عبدالله بن يسار.

٩٥٦- حَدَّثَنَا بِهِزٌ وَحَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَقِظَ، وَعَنِ الْمَعْتُوهِ - أَوْ قَالَ: الْمَجْنُونِ - حَتَّى يَعْقِلَ، وَعَنِ الصَّغِيرِ حَتَّى يَشِبَّ». [راجع: ٩٤٠].

تخریج: صحيح لغيره، الحسن البصري لم يسمع من علي.

٩٥٧- حَدَّثَنَا بِهِزٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ - قَالَ بِهِزٌ: قَالَ - أَخْبَرَنَا هِشَامُ بْنُ عَمْرِو الْقَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ الْمَخْزُومِيِّ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ:

praise You enough; You are as You have praised Yourself."

Comments: [Its *isnad* is *qawi*]

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُخْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [راجع: ٧٥١]

تخريج: إسناده قوي.

958. It was narrated from Ibn Abi Laila: I heard 'Ali (ؓ) say: A suit made of silk was brought to the Prophet (ﷺ). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*, al-Bukhari (2614) and Muslim (2071)]

٩٥٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ مُحَمَّدٍ بْنُ عَمْرٍو بْنُ الْعَبَّاسِ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو بَشِيرٍ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنِ ابْنِ أَبِي لَيْلَى: سَمِعْتُ عَلِيًّا يَقُولُ: أَتَى النَّبِيَّ ﷺ بِحُلَّةٍ حَرِيرٍ، فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا، فَرَأَيْتُ الْكَرَاهِيَّةَ فِي وَجْهِهِ، فَأَمَرَنِي، فَأَطَرْتُهَا (١/ ١١٩) خُمْرًا بَيْنَ النِّسَاءِ. [راجع: ٦٩٨].

تخريج: صحيح لغيره، وإسناده حسن، خ: (٢٦١٤)، م: (٢٠٧١).

959. It was narrated from Abu Hassan that 'Ali (ؓ) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (ﷺ) advised you to say? 'Ali (ؓ) said: The Messenger of Allah (ﷺ) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he

٩٥٩- حَدَّثَنَا بِهِزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ: أَنَّ عَلِيًّا كَانَ يَأْمُرُ بِالْأَمْرِ فَيُؤْتَى، فَيَقَالُ: قَدْ فَعَلْنَا كَذَا وَكَذَا. فَيَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَقَالَ لَهُ الْأَشْطَرُ: إِنَّ هَذَا الَّذِي تَقُولُ قَدْ تَفَشَّعَ فِي النَّاسِ، أَفَشِيءَ عَهْدُهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ عَلِيٌّ: مَا عَهْدُ إِلَيَّ رَسُولُ اللَّهِ ﷺ شَيْئًا خَاصَّةً دُونَ النَّاسِ، إِلَّا شَيْءٌ سَمِعْتُهُ مِنْهُ، فَهُوَ فِي صَحِيفَةٍ فِي قِرَابِ سَيْفِي. قَالَ: فَلَمْ يَزَالُوا بِهِ حَتَّى أَخْرَجَ الصَّحِيفَةَ، قَالَ: فَإِذَا فِيهَا: «مَنْ أَخَذَ حَدَّثًا، أَوْ آوَى مُحَدِّثًا، فَقَلْبُهُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

took out a document, in which it said: "Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no *nafl* or obligatory act of worship will be accepted from him." And in it was said: "Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting." And in it was said: "All the believers are equal in respect of blood [i.e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

Comments: [*Saheeh* because of corroborating evidence]

960. It was narrated from 'Ali bin Abi Talib (ؑ) that the Prophet (ﷺ) used to say when he bowed: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds."

لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. قَالَ: وَإِذَا فِيهَا: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ الْمَدِينَةَ، حَرَامٌ مَا بَيْنَ حَرَّتَيْهَا وَحِمَاةَا كُلُّهُ، لَا يُخْتَلَى خِلَافَهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا تُنْقَطُ لِقَطْعَتُهَا، إِلَّا لِمَنْ أَشَارَ بِهَا، وَلَا تُقَطَّعُ مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَغْلِفَ رَجُلٌ بَعِيرَهُ، وَلَا يُحْمَلُ فِيهَا السِّلَاحُ لِقِتَالٍ» قَالَ: وَإِذَا فِيهَا: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَاؤُهُمْ وَنَسَعَى بَذَمَتِهِمْ أَذْنَاهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، إِلَّا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».

[انظر: ٩٩١، ٩٩٣، ١٢٩٧].

تخریج: صحیح لغيره، أبو حسان الأعرج روايته عن علي مرسله.

٩٦٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَلَكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخْيِي وَعَظْمِي

Comments: [Its isnad is saheeh, Muslim (771)]

وَعَصْبِي، وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي، لِلَّهِ رَبِّ
الْعَالَمِينَ». [راجع: ٧٢٩].

تخريج: إسناده صحيح، م: (٧٧١).

961. It was narrated that 'Abdur-Rahman bin Abi Laila said: I saw 'Ali (ؑ) in ar-Rahbah, adjuring the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (ﷺ) say on the day of Ghadeer Khumm: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*", to stand up and testify. 'Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (ﷺ) say on the day of Ghadeer Khumm: "Am I not closer to the believers than their own selves and my wives are their mothers?" We said: Yes indeed, O Messenger of Allah. He said: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

٩٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَرْقَمَ:
حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى قَالَ: شَهِدْتُ عَلِيًّا فِي الرَّحْبَةِ يَنْشُدُ
النَّاسَ: أَنْشُدُ اللَّهَ مَنْ سَمِعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ يَوْمَ غَدِيرِ خُمٍّ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ
مَوْلَاهُ» لَنَا قَامَ فَشَهِدَ. قَالَ عَبْدُ الرَّحْمَنِ:
فَقَامَ اثْنَا عَشَرَ بَذَرِيًّا، كَأَنِّي أَنْظُرُ إِلَى
أَحَدِهِمْ، فَقَالُوا: نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللَّهِ
ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ: «أَلَسْتُ أَوْلَى
بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، وَأَزْوَاجِي أُمَّهَاتُهُمْ؟»
فَقُلْنَا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «فَمَنْ كُنْتُ
مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ،
وَعَادِ مَنْ عَادَاهُ». [انظر: ٩٦٤].

تخريج: حسن لغيره، وهذا إسناده ضعيف
لضعف يزيد بن أبي زياد.

Comments: [Hasan because of corroborating evidence; this is a *da'eef* isnad, because of the weakness of Yazeed bin Abu Ziyad]

962. It was narrated that Tariq bin Shihab said: I saw 'Ali (ؑ) on the *minbar*, delivering a speech, wearing a sword that had an adornment of iron, and I heard him say: By Allah, we do not have any book that we recite to you except the Book of Allah, may He be

٩٦٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكُ
عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ:
رَأَيْتُ عَلِيًّا عَلَى الْمِنْبَرِ يَخْطُبُ، وَعَلَيْهِ سَيْفٌ
جَلِيئُهُ حَدِيدٌ، فَسَمِعْتُهُ يَقُولُ: وَاللَّهِ مَا عِنْدَنَا
كِتَابٌ نَقْرُؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ تَعَالَى

exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of *zakah*. He said: [This was] a document that was attached to his sword.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Ali (ؑ) and Sa'sa'ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu'mineen, forbid to us that which the Messenger of Allah (ﷺ) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (ﷺ) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (ﷺ) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

Comments: [*Sahceh* because of corroborating evidence and Ali bin Asim is *da'eef*]

964. Simak bin 'Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (ؑ) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (ﷺ) and was

وَهَذِهِ الصَّحِيفَةُ، أَعْطَانِيهَا رَسُولُ اللَّهِ ﷺ، فِيهَا فَرَائِضُ الصَّدَقَةِ. قَالَ: لِصَحِيفَةٍ مُعَلَّقَةٍ فِي سَيْفِهِ. [راجع: ٧٨٢].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

٩٦٣- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: كُنْتُ قَاعِدًا عِنْدَ عَلِيٍّ قَالَ: فَجَاءَ صَغُصَعَةُ بْنُ صُوحَانَ فَسَلَّمَ، ثُمَّ قَامَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنهْنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: نَهَانَا عَنِ الدُّبَاءِ، وَالْحَتَمِ، وَالْمَرْفَتِ، وَالْتَّقِيرِ، وَنَهَانَا عَنِ الْقَسِيِّ، وَالْمِثْرَةِ الْحُمْرَاءِ، وَعَنِ الْحَرِيرِ، وَالْحِلْيَةِ الذَّهَبِ، ثُمَّ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةً مِنْ حَرِيرٍ، فَخَرَجْتُ فِيهَا لِيَرَى النَّاسُ عَلَيَّ كِسْوَةَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَرَأَيْتِ رَسُولُ اللَّهِ ﷺ، فَأَمَرَنِي بِتَرْعِيهِمَا، فَأَرْسَلَ بِأَحَدَاهُمَا إِلَى فَاطِمَةَ، وَشَقَّ الْأُخْرَى بَيْنَ نِسَائِهِ. [انظر: ١١٦٢].

تخريج: صحيح لغيره، علي بن عاصم ضعيف، وقد توبع.

٩٦٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْوَكِيلِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا الْوَلِيدُ ابْنُ عُقْبَةَ بْنِ زِيَارِ الْعَنْسِيِّ: حَدَّثَنِي سِمَاكُ بْنُ عُيَيْدٍ ابْنِ الْوَلِيدِ الْعَنْسِيُّ قَالَ: دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، فَحَدَّثَنِي أَنَّهُ شَهِدَ عَلِيًّا فِي الرَّحْبَةِ

present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, "O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him." Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

Comments: [Hasan because of corroborating evidence, apart from the phrase "support those who support him and forsake those who forsake him"; this is a *da'eef isnad*]

965. It was narrated that 'Abdur-Rahman bin Abi Laila said: When 'Ali bin Abi Talib (ؓ) heard the *mu'dhidhin* giving the *adhan*, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, 'Ali (ؓ) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

966. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* (leather slippers) and she said: Ask 'Ali bin Abi Talib (ؓ), for he used

قَالَ: أُنْشِدُ اللَّهَ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ وَشَهِدَهُ يَوْمَ غَدِيرِ خُمٍّ إِلَّا قَامَ، وَلَا يَقُومُ إِلَّا مَنْ قَدْ رَأَاهُ. فَقَامَ اثْنَا عَشَرَ رَجُلًا، فَقَالُوا: قَدْ رَأَيْنَاهُ وَسَمِعْنَاهُ حَيْثُ أَخَذَ يَدَيْهِ يَقُولُ: «اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ» فَقَامَ إِلَّا ثَلَاثَةٌ لَمْ يَقُومُوا، فَدَعَا عَلَيْهِمْ، فَأَصَابَتْهُمْ دَعْوَتُهُ. [راجع: ٩٥٠]

تخريج: حسن لغيره، دون قوله: "وانصر من نصره واخذل من خذله" وهذا إسناد ضعيف لجباله الوليد بن عتبة وسماك بن عبيد.

٩٦٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ الْيُمْنَهَالِ أَخُو حَجَّاجِ بْنِ (١٢٠/١) يُمْنَهَالِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبُو سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِذَا سَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ قَالَ كَمَا يَقُولُ، فَإِذَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، قَالَ عَلِيٌّ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَأَنَّ الَّذِينَ جَحَدُوا مُحَمَّدًا هُمُ الْكَاذِبُونَ.

تخريج: إسناده ضعيف لضعف عبد الرحمن ابن إسحاق الواسطي، وأبو سعيد لم يتيبته.

٩٦٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنِ الْقَاسِمِ بْنِ مُخَيَّمَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ

to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the *khuffain* may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning Shu'bah - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، قَالَتْ: سَأَلَ عَلِيٌّ ابْنَ أَبِي طَالِبٍ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُهُ، فَقَالَ: لِلْمَسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُتَمِيمِ يَوْمٌ وَلَيْلَةٌ. قَالَ يَحْيَى: وَكَانَ يَرْفَعُهُ - بِغَيْرِ شُعْبَةَ - ثُمَّ تَرَكَهُ. [راجع: ٧٤٨].

تخريج: إسناده صحيح، م: (٢٧٦).

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (ﷺ) say: Were it not that it would be too difficult for my *ummah*, I would have commanded them to use the *siwak* at every time of prayer, and I would have delayed 'Isha' until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

٩٦٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْقُمْيَرِيُّ عَنْ عَطَاءٍ مَوْلَى أُمِّ صَبِيَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ، وَلَأَخَّرْتُ عِشَاءَ الْآخِرَةِ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، فَإِنَّهُ إِذَا مَضَى ثُلُثُ اللَّيْلِ الْأَوَّلِ هَبَطَ اللَّهُ تَعَالَى إِلَى السَّمَاءِ الدُّنْيَا، فَلَمْ يَزَلْ مِنْكَ حَتَّى يَطْلُعَ الْفَجْرُ، فَيَقُولَ قَائِلٌ: أَلَا سَائِلٌ يُعْطَى، أَلَا دَاعٍ يُجَابُ، أَلَا سَقِيمٌ يَسْتَشْفَى، أَلَا مُذْنِبٌ يَسْتَغْفِرُ فَيُغْفَرُ لَهُ».

تخريج: حسن لغيره، وهذا إسناده ضعيف لجهالة عطاء المدني مولى أم صبية.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad* because Ata' al-Madani is unknown]

968. A *hadeeth* like that of Abu Hurairah was narrated from 'Ali bin Abi Talib (ؑ) from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

٩٦٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَمِّي عَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

تخريج: إسناده حسن.

969. It was narrated that 'Ali (ؑ) was asked about *Witr* and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a *Sunnah* that was done by the Messenger of Allah (ﷺ) and his Companions, and they continued doing it until the end of their lives.

Comments: [A *qawi hadeeth*]

٩٦٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: سُئِلَ عَنِ الْوَيْتْرِ، أَوْاجِبٌ هُوَ؟ قَالَ: أَمَّا كَالْفَرِيضَةِ فَلَا، وَلَكِنَّهَا سُنَّةٌ صَنَعَهَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ حَتَّى مَضَوْا عَلَى ذَلِكَ. [راجع: ٦٥٢].

تخريج: حديث قوي، والحجاج قد توبع.

970. It was narrated from 'Ali (ؑ) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light *wudoo'* and wiped over his shoes, then he said: This is the *wudoo'* of the Messenger of Allah (ﷺ) for one who is pure and has not broken his *wudoo'*.

Comments: [Its *isnad* is *hasan*]

٩٧٠- حَدَّثَنَا ابْنُ الْأَشَجَعِيِّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنِ الشَّيْثِيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّهُ دَعَا بِكُوزٍ مِنْ مَاءٍ، ثُمَّ قَالَ: أَيْنَ هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ أَنَّهُمْ يَكْرَهُونَ الشُّرْبَ قَائِمًا؟ قَالَ: فَأَخَذَهُ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ تَوَضَّأَ وَضُوءًا خَفِيفًا، وَمَسَحَ عَلَى نَعْلَيْهِ، ثُمَّ قَالَ: هَكَذَا وَضُوءُ رَسُولِ اللَّهِ ﷺ لِلطَّاهِرِ مَا لَمْ يُحْدِثْ. [راجع: ٩٤٣].

تخريج: إسناده حسن.

971. It was narrated from 'Ali (ؑ) that he did *wudoo'* washing each part three times and he drank the water left over from his *wudoo'*, then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *hasan*]

٩٧١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ عَلِيٍّ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَشَرِبَ فَضْلَ وَضُوءِهِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ. [انظر: ١٠٢٥، ١٠٤٦، ١٠٥٠، ١٢٠٥، ١٢٧٣، ١٣٥٠، ١٣٥١، ١٣٦٠، ١٣٨٠]

تخريج: إسناده حسن.

972. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "If one of you sneezes, let

٩٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي

him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition."

Comments: [*Hasan* because of corroborating evidence].

تخريج: حسن لغيره، ابن أبي ليلى سيء الحفظ، لكن للحديث طريق أخرى عن علي يحسن بها.

973. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition."

Comments: [*Hasan* because of corroborating evidence; see the report above]

974. It was narrated that 'Abd Khair said: 'Ali bin Abi Talib (ؓ) came out to us when we were in the mosque and said: Where is the one who was asking about *Witr*? Those among us who had started the first *rak'ah* added a second to it so as to make it even, then we gathered around him and he said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night, then he prayed *Witr* in the middle of the night, then he settled on praying *Witr* at this time. He said: That was when dawn was breaking.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* isnad]

لَيْلَى، عَنْ عَيْسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا غَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ مَنْ حَوْلَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَقُلْ هُوَ: يَهْدِيكُمْ اللَّهُ وَيُضْلِحُ بِأَلْسِنَتِكُمْ». [انظر: ٩٩٥].

٩٧٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ أَوْ عَيْسَى - شَكَّ مَنْصُورٌ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا غَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ: يَرْحَمُكَ اللَّهُ، وَيَرْزُقْ عَلَيْهِمْ: يَهْدِيكُمْ اللَّهُ وَيُضْلِحُ بِأَلْسِنَتِكُمْ». [راجع: ٩٧٢].

تخريج: حسن لغيره، وانظر ما قبله.

٩٧٤- حَدَّثَنَا غَسَّانُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنِ الشُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ فِي الْمَسْجِدِ، فَقَالَ: أَيُّنَ السَّائِلِ عَنِ الْوُتْرِ؟ فَمَنْ كَانَ مِنَّا فِي رَكْعَةٍ شَفَعَ إِلَيْهَا أُخْرَى حَتَّى اجْتَمَعْنَا إِلَيْهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، ثُمَّ أُوتِرَ فِي وَسْطِهِ، ثُمَّ أَتَبَتِ الْوُتْرُ فِي هَذِهِ السَّاعَةِ. قَالَ: وَذَلِكَ عِنْدَ طُلُوعِ الْفَجْرِ. [راجع: ٥٨٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي إسرائيل.

975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (ؑ) said to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (ؑ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

Comments: [Hasan; but the correct view is that it is *marwoof*]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (ؑ) when he was sick. 'Ali (ؑ) said to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (ؑ) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that] until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels

٩٧٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ (١/١٢١) الْحَسَنَ بْنَ عَلِيٍّ، فَقَالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ فَقَالَ أَبُو مُوسَى: بَلْ جِئْتُ عَائِدًا. فَقَالَ عَلِيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ عَادَ مَرِيضًا بَكْرًا شِيعَةً سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُمِيتَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ عَادَهُ مَسَاءً شِيعَةً سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُضِيحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». [راجع: ٦١٢].

تخريج: حسن، إلا أن الصحيح وقفه كما تقدم برقم: (٦١٢). وهذا إسناد ضعيف لجهالة عبدالله بن نافع الهاشمي.

٩٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَقَالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ قَالَ: لَا، بَلْ جِئْتُ عَائِدًا. قَالَ عَلِيٌّ: أَمَا إِنَّهُ مَا مِنْ مُسْلِمٍ يَعُودُ مَرِيضًا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ، إِنْ كَانَ مُضِيحًا حَتَّى يُمِيتَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُنِيبًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُضِيحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. [راجع: ٩٧٥].

تخريج: حسن، وانظر ما قبله.

go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [Hasan, see the report above]

977. It was narrated that 'Ali (ؓ) said: I was a man who emitted a great deal of *madhi*. I asked the Messenger of Allah (ﷺ) about that and he said: "For *madhi*, do *wudoo*' and for *mani* do *ghusl*."

Comments: [Saheeh and its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

٩٧٧- حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ - يَغْنِي أبا زَيْدَ الْقَسَمَلِيِّ -: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذْيِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ». [راجع: ٨٩٣].

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

978. It was narrated from Mujalid that 'Amir said: Sharahah had a husband who was absent in Syria. She became pregnant and her former master brought her to 'Ali bin Abi Talib (ؓ) and said: This one has committed *zina*. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a *Sunnah* established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [Saheeh]

٩٧٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُجَالِيدٍ: حَدَّثَنَا غَامِرٌ قَالَ: كَانَ لِشَرَاهَةَ زَوْجٍ غَائِبٍ بِالشَّامِ، وَإِنَّهَا حَمَلَتْ، فَجَاءَ بِهَا مَوْلَاهَا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ: إِنَّ هَذِهِ زَنْتٌ، فَاعْتَرَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِائَةً، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَخَفَرَهَا إِلَى الشَّرَةِ وَأَنَا شَاهِدٌ، ثُمَّ قَالَ: إِنَّ الرَّجْمَ سُنَّةُ سُنَّتِهَا رَسُولُ اللَّهِ ﷺ، وَلَوْ كَانَ شَهِدَ عَلَى هَذِهِ أَخَذَ لَكَانَ أَوَّلَ مَنْ يَزِمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ يُتْبَعُ شَهَادَتُهُ حَجَرُهُ، وَلَكِنَّهَا أَقَرَّتْ، فَأَنَا أَوَّلُ مَنْ رَمَاهَا. فَرَمَاهَا بِحَجَرٍ، ثُمَّ رَمَى النَّاسُ، وَأَنَا فِيهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فِيمَنْ قَتَلَهَا. [راجع: ٧١٦].

تخريج: صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد، وهذا إسناد ضعيف لضعف مجالد.

979. It was narrated from Muhammad bin 'Ubaidullah, from his father, that his paternal uncle said: 'Ali (ؑ) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (ﷺ) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet's sacrificial animals. He said: And there is nothing you could follow that is better than the *Sunnah* of your Prophet (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Muhammad bin Ubaidullah is unknown]

980. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) cursed *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who withholds *zakah*, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of al-Harith al-A'war]

981. It was narrated that 'Ali (ؑ) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.

٩٧٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَمِّهِ قَالَ: قَالَ عَلِيٌّ وَسُئِلَ يَرْكَبُ الرَّجُلُ هَدْيَهُ؟ فَقَالَ: لَا بَأْسَ بِهِ، قَدْ كَانَ النَّبِيُّ ﷺ يَمُرُّ بِالرِّجَالِ يَمْشُونَ فَأَمَرُهُمْ يَرْكَبُونَ هَدْيَهُ، هَدْيَ النَّبِيِّ ﷺ، قَالَ: وَلَا تَتَّبِعُونَ شَيْئًا أَفْضَلَ مِنْ سُنَّةِ نَبِيِّكُمْ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة محمد بن عبيدالله.

٩٨٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرَّبَا، وَمُطْعِمَهُ، وَشَاهِدِيهِ، وَكَاتِبِيهِ، وَمَانِعَ الصَّدَقَةِ، وَالْوَأِئِمَّةَ، وَالْمَوْشُومَةَ، وَالْحَالَ، وَالْمُحَلَّلَ لَهُ، قَالَ: وَكَانَ يَنْهَى عَنِ التَّوَجِّحِ. [راجع: ٦٣٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

٩٨١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأَرْجُوانِ، وَلُبْسِ الْقَسِيِّ، وَخَاتَمِ الذَّهَبِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِأَخِي يَحْيَى بْنِ سِيرِينَ، فَقَالَ: أَوَلَمْ تَسْمَعْ هَذَا؟ نَعَمْ، وَكِتَافِ الدِّيَاجِ. [راجع: ٧٢٢].

Comments: [Its *isnad* is *saheeh*]

تخريج : إسناده صحيح.

982. It was narrated that 'Abeedah said: 'Ali (ؓ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah.

٩٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ قَالَ: ذَكَرَ عَلِيٌّ أَهْلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودَنْ الْيَدِ - أَوْ مُنْدُونُ الْيَدِ، أَوْ مُخَدَّجُ الْيَدِ - لَوْلَا أَنْ تَبْطَرُوا لَنَبَأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٦٢٦].

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

تخريج : إسناده صحيح. م: (١٠٦٦).

983. It was narrated that 'Abeedah said: When 'Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and 'Ali (ؓ) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah.

٩٨٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَادُ بْنُ يَحْيَى الْأُبَيْحُ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ قَالَ: لَمَّا قُتِلَ عَلِيٌّ أَهْلَ النَّهْرَوَانِ، قَالَ: التَّمِسُوهُ. فَوَجَدُوهُ فِي حُفْرَةٍ تَحْتَ الْقَتْلَى، فَاسْتَخْرَجُوهُ، وَأَقْبَلَ عَلِيٌّ عَلَى أَصْحَابِهِ، فَقَالَ: لَوْلَا أَنْ تَبْطَرُوا لَأَخْبَرْتُكُمْ مَا وَعَدَ اللَّهُ مَنْ يَقْتُلُ هَؤُلَاءِ عَلَى لِسَانِ مُحَمَّدٍ. قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٩٨٢].

Comments: [Saheeh because of corroborating evidence; this is a *hasan isnad*]

تخريج : صحيح لغيره، وهذا إسناده حسن، وانظر ما قبله.

984. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves. And on

٩٨٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ

silver (the *zakah*) is one quarter of one tenth.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

985. It was narrated that 'Ali (عليه السلام) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of it in the most guided, the best and the most pious manner.

Comments: [*Saheeh*; and its *isnad* is *da'eef* because it is interrupted]

تخريج: صحيح، وهذا إسناد ضعيف للانقطاع، أبو البخترى لم يدرك عليا، بينهما أبو عبد الرحمن السلمي كما في الحديث الذي بعد هذا.

986. It was narrated that 'Ali (عليه السلام) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of it in the best, most guided and most pious manner.

Comments: [*Its isnad* is *saheeh*]

الْخَيْلِ وَالرَّقِيقِ، وَفِي الرِّقَّةِ رُبْعُ (١٢٢/١) عَشْرَهَا. [راجع: ٧١١].

تخريج: صحيح لغيره، وإسناد ضعيف لضعف الحارث الأعور.

٩٨٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظَنُّوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْيَأُ، وَالَّذِي هُوَ أَتَقَى. [انظر: ٩٨٦].

٩٨٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مِسْعَرٍ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظَنُّوا بِهِ الَّذِي أَهْيَأُ، وَأَهْدَاهُ، وَأَتَقَاهُ. [انظر: ١٠٣٩، ١٠٨٠، ١٠٩٢]

تخريج: إسناده صحيح.

987. It was narrated that 'Ali (عليه السلام) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, most pious and most guided manner. 'Ali (عليه السلام) came out to us when the *mu'adhdhin* was giving the call to prayer and said: Where is the one who was asking about *Witr*? This time for *Witr* is good.

Comments: [*Its isnad* is *saheeh*]

٩٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظَنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْيَأُ، وَأَتَقَاهُ، وَأَهْدَاهُ. وَخَرَجَ عَلَيَّ عَلَيْنَا حِينَ تَوَبَّ الْمُتَوَبُّ، فَقَالَ: أَيْنَ السَّائِلُ عَنِ الْوُتْرِ؟ هَذَا حِينَ وَتَرَ حَسَنٌ. [راجع: ٩٨٦].

تخريج: إسناده صحيح، وانظر ما قبله.

988. It was narrated from 'Abeedah that 'Ali (ؑ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ؐ) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahya described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ؐ), this is the *wudoo'* of the Messenger of Allah (ؐ). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this; rather it was narrated from Khalid bin 'Alqamah, from 'Abd Khair.

Comments: [Its *isnad* is *saheeh*]

990. It was narrated that 'Ali (ؑ) said: We thought that it was *Fajr*, but the Messenger of Allah (ؐ)

٩٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادٌ - يَغْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ وَهْشَامَ، عَنْ مُحَمَّدٍ، عَنْ عَيْبَةَ: أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودُنُ الْيَدِ - أَوْ مَثْدُونُ الْيَدِ، أَوْ مُخَدَّجُ الْيَدِ - لَوْلَا أَنْ تَبْطَرُوا لَنَبَأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ. فَقُلْتُ لِعَلِيٍّ: أَأَنْتَ سَمِعْتَهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٩٠٤].

تخريج: إسناده صحيح. م: (١٠٦٦).

٩٨٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي مَالِكُ بْنُ عُرْفُطَةَ: سَمِعْتُ عَبْدَ خَيْرٍ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ فَأَتَانِي بِكُرْسِيِّ وَتَوْرٍ، قَالَ: فَغَسَلَ كَفَيْهِ ثَلَاثًا، وَوَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ - وَصَفَ يَحْيَى: فَبَدَأَ بِمُقَدِّمِ رَأْسِهِ إِلَى مُؤَخَّرِهِ، وَقَالَ: وَلَا أَذْرِي أَرَدَ يَدَهُ أَمْ لَا - وَغَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦]. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَخْطَأَ فِيهِ شُعْبَةُ، إِنَّمَا هُوَ عَنْ خَالِدِ بْنِ عَلَقَمَةَ، عَنْ عَبْدِ خَيْرٍ.

تخريج: إسناده صحيح.

٩٩٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِسْحَاقَ التِّرْمِذِيُّ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ

said: "It is 'Asr prayer" - meaning the middle prayer.

Comments: [A *saheeh hadeeth*]

عَاصِمٌ، عَنْ زُرَّ بْنِ حُبَيْشٍ، عَنْ عَيْدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا نُرَاهَا الْفَجْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ صَلَاةُ الْعَصْرِ» يَعْنِي: صَلَاةُ الْوُسْطَى. [انظر: ٩٩٤، ١٣١٤].

تخريج: حديث صحيح، أبو إسحاق الترمذي - وهو إبراهيم بن أبي الليث نصر - ضعفه بل كذبه بعضهم.

991. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant."

Comments: [Saheeh because of corroborating evidence]

٩٩١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عَمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ أَبِي حَزْمٍ: حَدَّثَنَا عُمَرُ بْنُ غَامِرٍ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَائِهِمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ». [راجع: ٩٥٩]

تخريج: صحيح لغيره، أبو حسان الأعرج روايته عن علي مرسله.

992. It was narrated from Yoosuf bin Mas'ood, from his grandmother, that a man passed by them on a camel in Mina during the days of *at-Tashreeq* (saying): These are days of eating and drinking. I asked who he was and they said: 'Ali bin Abi Talib.

Comments: [A *Saheeh Hadeeth*]

٩٩٢- حَدَّثَنَا يَحْيَى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يُونُسَ بْنِ مَسْعُودٍ، عَنْ جَدَّتِهِ: أَنَّ رَجُلًا مَرَّ بِهِمْ عَلَى بَعِيرٍ يُوَضِّعُهُ يَمْنَى فِي أَيَّامِ التَّشْرِيقِ: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ. فَسَأَلْتُ عَنْهُ، فَقَالُوا: عَلِيُّ بْنُ أَبِي طَالِبٍ. [راجع: ٨٠٧]

تخريج: حديث صحيح، يوسف بن مسعود روى عنه اثنان، وذكره ابن حبان في الثقات، وقد توبع.

993. It was narrated that Qais bin 'Ubad said: I set out with al-Ashtar to go to 'Ali (ؓ). We said: Did the Prophet of Allah (ﷺ) tell you something that he did not tell to all

٩٩٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتُرُ إِلَى عَلِيٍّ،

the people? He said: No, except what is in this document. He [the narrator] said: A document in the sheath of this sword. In it was said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people."

Comments: [Its *isnad* is *saheeh*]

994. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) said on the day of al-Khandaq: "They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

995. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) said: "If one of you sneezes, let him say: Praise be to Allah in all situations. Let others say to him: May Allah have mercy on you. And let him say: May Allah guide you and rectify your condition." I said to him: Is it from Abu Ayyoob? He said: 'Ali (ؓ).

قُلْنَا: هَلْ عَهْدَ إِلَيْكَ نَبِيُّ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: لَا، إِلَّا مَا فِي كِتَابِي هَذَا. قَالَ: وَكِتَابٌ فِي قِرَابِ سَيْفِهِ، فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَاؤُهُمْ، وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ، وَيَسْمَعُ بِذِمَّتِهِمْ أَذْنَاهُمْ، إِلَّا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا دُوْ عَهْدٍ فِي عَهْدِهِ، مَنْ أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ٩٩١].

تخريج: إسناده صحيح.

٩٩٤- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ - أَوْ كَادَتْ الشَّمْسُ أَنْ تَغْرُبَ - ، مَلَأَ اللَّهُ أَجْوَاهَهُمْ - أَوْ قُبُورَهُمْ - نَارًا». [راجع: ٥٩١].

تخريج: إسناده صحيح. خ: (٤٥٣٣)، م: (٦٢٧).

٩٩٥- حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي لَيْلَى: حَدَّثَنِي أَجَبِي عَنْ أَبِي، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ لَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَقُلْ هُوَ: يَهْدِيكَمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ». فَقُلْتُ لَهُ: عَنْ أَبِي أَيُّوبَ؟ قَالَ: عَلِيٌّ. [راجع: ٩٧٢].

Comments: [Hasan because of corroborating evidence]

996. It was narrated that 'Ali (ؑ) said: Fatimah (ؑ) complained about the marks left on her hands from grinding flour. We came to the Prophet (ﷺ) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: "Shall I not tell you about something that is better for you than a servant?" and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of *tasbeeh*, *tahmeed* and *takbeer*.

Comments: [Its *isnad* is *qawi*]

997. It was narrated that 'Ali (ؑ) said: When the Messenger of Allah (ﷺ) bowed, if a glass of water were placed on his back it would not spill.

Comments: [Its *isnad* is *da'eef*]

998. It was narrated that 'Ali (ؑ) did *wudoo'*; he rinsed his mouth three times and his nose three times from one handful of water, and he washed his face three times, then he put his hand in the vessel, then he wiped his head

تخريج: حسن لغيره، ابن أبي ليلى سيء الحفظ وقد ترويع.

(١٢٣/١) ٩٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ، عَنْ عَلِيٍّ قَالَ: اشْتَكَيْتُ إِلَيَّ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا مَجَلَّ يَدَيْهَا مِنَ الطَّحْنِ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَاطِمَةُ تَشْتَكِي إِلَيْكَ مَجَلَّ يَدَيْهَا مِنَ الطَّحْنِ، وَتَسْأَلُكَ خَادِمًا. فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟» فَأَمَرَنَا عِنْدَ مَمَانَا بِثَلَاثٍ وَثَلَاثِينَ، وَثَلَاثٍ وَثَلَاثِينَ، وَارْبَعٍ وَثَلَاثِينَ، مِنْ تَسْبِيحٍ وَتَحْمِيدٍ وَتَكْبِيرٍ.

تخريج: إسناده قوي.

٩٩٧- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي قَالَ: أُخْبِرْتُ عَنْ سِنَانِ بْنِ هَارُونَ: حَدَّثَنَا بَيَّانٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ لَوْ وُضِعَ قَدَحٌ مِنْ مَاءٍ عَلَى ظَهْرِهِ لَمْ يُهْرَاقَ.

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه أحمد، ولضعف سنان بن هارون.

٩٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: تَوَضَّأَ فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا مِنْ كَفِّ وَاحِدٍ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ

and washed his feet. Then he said: This is the *wudoo'* of your Prophet.

Comments: [Saheeh because of corroborating evidence]

999. It was narrated from 'Ali (ؑ) that 'Ammar asked permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one."

Comments: [Its isnad is Saheeh]

1000. It was narrated that Rib'i said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, because whoever tells a lie about me will enter Hell." Hajjaj said: I said to Shu'bah: Did he meet 'Ali? He said: Yes; he narrated it to me from 'Ali. And he did not say he heard it.

Comments: [Its isnad is saheeh]

فِي الرَّكُوعِ، فَمَسَحَ رَأْسَهُ، وَغَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ نَبِيِّكُمْ ﷺ. [راجع: ٨٧٦].

تخريج: صحيح لغيره، شريك النخعي قد توبع.

٩٩٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «الطَّيِّبُ الْمُطَيَّبُ». [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

١٠٠٠- حَدَّثَنَا يَحْيَى - يَغْنِي ابْنَ سَعِيدٍ - عَنْ شُعْبَةَ (ح) وَحَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ مَنْصُورٍ - قَالَ يَحْيَى: قَالَ: حَدَّثَنِي مَنْصُورٌ - عَنْ رَبِيعٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجَ النَّارَ». [راجع: ٦٢٩]. قَالَ حَجَّاجٌ: قُلْتُ لِشُعْبَةَ: هَلْ أَذْرَكَ عَلِيًّا؟ قَالَ: نَعَمْ، حَدَّثَنِي عَنْ عَلِيٍّ، وَلَمْ يَقُلْ: سَمِعَ.

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1001. It was narrated from Rib'i bin Hirash that he heard 'Ali (ؑ) deliver a *khutbah*; he said: The Messenger of Allah (ﷺ) said... and he narrated a similar report.

Comments: [Its isnad is saheeh]

١٠٠١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ أَنَّهُ سَمِعَ عَلِيًّا يَخْطُبُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ... فَذَكَرَ مِثْلَهُ. [راجع: ١٠٠٠].

تخريج: إسناده صحيح، والحديث متواتر، وانظر ما قبله.

1002. 'Abdur-Rahman bin Abi Laila narrated that 'Ali (ؑ) told him that the Prophet (ﷺ) told him

١٠٠٢- حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ وَعَبْدُ الْكَرِيمِ: أَنَّ

to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

مُجَاهِدًا أَخْبَرَهُمَا: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ: أَنَّ عَلِيًّا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُذْنِهِ، وَأَمَرَهُ أَنْ يَقْسِمَ بُذْنَهُ كُلَّهَا: لَحُومَهَا، وَجُلُودَهَا، وَجِلَالَهَا، وَلَا يُعْطِيَ فِي جَزَائِهَا مِنْهَا شَيْئًا. [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1003. It was narrated from 'Abdul -Kareem - and he narrated the same *hadeeth*. And he said: We will pay his wages ourselves.

Comments: [Its *isnad* is *saheeh*]

١٠٠٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنْ عَبْدِ الْكَرِيمِ... فَذَكَرَ الْحَدِيثَ. وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا الْأَجْرَ». [راجع: ١٠٠٢].

تخريج: إسناده صحيح، وانظر ما قبله.

1004. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to recite Qur'an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A *saheeh hadeeth*, its *isnad* is *hasan*]

١٠٠٤- حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، وَعَنِ الْقَسِيِّ، وَالْمُعْضَفِرِ. [راجع: ٦١١].

تخريج: حديث صحيح، وإسناده حسن، م: (٤٨٠ و ٢٠٧٨).

1005. It was narrated from an-Nazzal bin Sabrah that when 'Ali (ؓ) prayed *Zuhr*, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (ﷺ) do what you have seen me do. Then he wiped himself with what was left over and said: This is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

١٠٠٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ التَّزَالِ بْنِ سَبْرَةَ: أَنَّ عَلِيًّا لَمَّا صَلَّى الظُّهْرَ دَعَا بِكُوزٍ مِنْ مَاءٍ فِي الرَّحْبَةِ، فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّ رِجَالًا يَكْرَهُونَ هَذَا، وَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ، ثُمَّ تَمَسَّحَ بِفَضْلِهِ وَقَالَ: «هَذَا وَضُوءٌ مَنْ لَمْ يُحْدِثْ». [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: "The key to prayer is purification; entering it is *takbeer* and exiting it is *tasleem*."

Comments: [Saheeh because of corroborating evidence; its *isnad* is *hasan*].

1007. Al-Hasan bin 'Uqbah Abu Kibran al-Muradi told us: I heard 'Abd Khair say: 'Ali said: Shall I not show you the *wudoo'* of the Messenger of Allah ﷺ? Then he did *wudoo'* washing each part three times.

Comments: [Saheeh]

1008. 'Abdul-Malik bin Sal' said: 'Abd Khair used to lead us in *Fajr* prayer, and he said: One day we prayed *Fajr* behind 'Ali (ؓ) and when he said the *salam* he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:

١٠٠٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطَّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَخْلِيلُهَا التَّسْلِيمُ». [انظر: ١٠٧٢].

تخريج: صحيح لغيره، وإسناده حسن.

١٠٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ عُقْبَةَ أَبُو كِبْرَانَ الْمُرَادِيُّ: سَمِعْتُ عَبْدَ خَيْرٍ يَقُولُ: قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ٩١٩].

تخريج: إسناده صحيح.

١٠٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُسْنَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ: حَدَّثَنَا أَبِي عَبْدُ الْمَلِكِ بْنُ سَلْعٍ قَالَ: كَانَ عَبْدُ خَيْرٍ يَوْمَنَا فِي الْفَجْرِ، فَقَالَ: صَلَّيْنَا يَوْمًا الْفَجْرَ خَلْفَ عَلِيٍّ، فَلَمَّا سَلَّمَ قَامَ وَقُمْنَا مَعَهُ، فَجَاءَ يَمْشِي حَتَّى انْتَهَى إِلَى الرَّحْبَةِ، فَجَلَسَ وَأَمْسَدَ ظَهْرَهُ إِلَى الْحَائِطِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: يَا قَنْبَرُ! انْتَبِ بِالرُّكُوءِ (١/١٢٤) وَالطَّسْبِ. ثُمَّ قَالَ لَهُ: صُبْ. فَصَبَّ عَلَيْهِ، فَسَلَّ كَفَّهُ ثَلَاثًا، وَأَدْخَلَ كَفَّهُ الْيُمْنَى فَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ أَدْخَلَ كَفَّهُ الْيُمْنَى فَسَلَّ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ كَفَّهُ الْيُمْنَى فَسَلَّ ذِرَاعَهُ الْيُمْنَى ثَلَاثًا، ثُمَّ غَسَلَ ذِرَاعَهُ الْيُسْرَى ثَلَاثًا، فَقَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦].

This is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*]

1009. 'Ali said: I was a man who emitted a great deal of *madhi* and I felt too shy to ask the Prophet (ﷺ) [about that] because of his daughter, so I told al-Miqdad to ask him and he said: "Let him wash his private part and testicles and do *wudoo'*."

Comments: [A *saheeh hadeeth*]

1010. It was narrated from Ibn al-Hanafiyyah that 'Ali (ؑ) told al-Miqdad to ask the Prophet (ﷺ) about *madhi* and he said: "Let him do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (303)]

1011. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) would relieve himself, then eat meat with us and recite Qur'an, and nothing stopped him or prevented him (from reciting Qur'an) except *janabah*.

Comments: [Its *isnad* is *Hasan*]

1012. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* following every prescribed prayer except *Fajr* and 'Asr. 'Abdur-Rahman said: after every prayer.

تخريج: حديث حسن، مسهر متابع.

١٠٠٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً، وَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْتِنِي، فَأَمَرْتُ الْمِقْدَادَ فَأَلَّهُ، فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَأُتَيْتِيهِ وَيَتَوَضَّأُ». [انظر: ١٠٣٥].

تخريج: حديث صحيح، ورواية عروة بن الزبير عن علي مرسله، وانظر ما بعده.

١٠١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُنْذِرِ أَبِي يَعْلَى، عَنْ ابْنِ الْحَنَنْتَةِ أَنَّ عَلِيًّا أَمَرَ الْمِقْدَادَ، فَسَأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ، فَقَالَ: «يَتَوَضَّأُ». [راجع: ٦١٨].

تخريج: إسناده صحيح. م: (٣٠٣).

١٠١١- حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي الْحَاجَةَ، فَيَأْكُلُ مَعَنَا اللَّحْمَ، وَيَقْرَأُ الْقُرْآنَ، وَلَمْ يَكُنْ يَحْجِزُهُ - أَوْ يَحْجُبُهُ - إِلَّا الْجَنَابَةُ. [راجع: ٦٣٩].

تخريج: إسناده حسن.

١٠١٢- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى إِثْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكَعَتَيْنِ.

Comments: [Its *isnad* is *qawi*]

إِلَّا الْفَجْرَ وَالْعَصْرَ. وَقَالَ عَبْدُ الرَّحْمَنِ: فِي
دُبْرِ كُلِّ صَلَاةٍ. [انظر: ١٢١٧، ١٢٢٦].

تخريج: إسناده قوي.

1013. It was narrated that 'Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping their tops.

Comments: [A *saheeh hadeeth*]

١٠١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا
الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ
عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ
بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ
ﷺ يَمْسَحُ ظَاهِرَهُمَا. [راجع: ٧٣٧].

تخريج: حديث صحيح، والأعمش كان مضطرباً في حديث أبي إسحاق.

1014. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (ؑ) doing *wudoo'*. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its *isnad* is *saheeh*]

١٠١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي السَّوْدَاءِ، عَنِ
ابْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ،
فَعَسَلَ ظُهُورَ قَدَمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَظَنَنْتُ أَنَّ
بُطُونَهُمَا أَحَقُّ بِالْغَسْلِ. [راجع: ٩١٨].

تخريج: إسناده صحيح.

1015. On another occasion, Sufyan told us: I saw 'Ali (ؑ) doing *wudoo'*, and he wiped the top of them [the feet].

Comments: [Its *isnad* is *saheeh*]

١٠١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ:
حَدَّثَنَا سُفْيَانُ مَرَّةً أُخْرَى قَالَ: رَأَيْتُ عَلِيًّا
تَوَضَّأَ، فَمَسَحَ ظُهُورَهُمَا. [راجع: ١٠١٤].

تخريج: إسناده صحيح، وهو مكرر ما قبله.

1016. It was narrated that 'Ali (ؑ) said: This is the *wudoo'* of the Messenger of Allah (ﷺ), then he did *wudoo'* washing each part three times.

١٠١٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ
عُثْبَةَ أَبُو كَيْرَانَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ

Comments: [Its *isnad* is *saheeh*]

يَعْنِي - هَذَا وَضُوءُ رَسُولِ اللَّهِ ﷺ، ثُمَّ تَوَضَّأَ ثَلَاثًا. [راجع: ٩١٩].

تخريج: إسناده صحيح.

1017. It was narrated that 'Ali (عليه السلام) said: I never heard the Messenger of Allah (ﷺ) say "May my father and mother be sacrificed for you" to anyone except Sa'd bin Malik. I heard him say to him on the day of Uhud: "Shoot, Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2905) and Muslim (2411)]

١٠١٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ عَلِيٍّ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُفْدِي أَحَدًا بِأَبَوَيْهِ إِلَّا سَعْدُ بْنُ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ يَوْمَ أُحُدٍ: «ارْمِ سَعْدًا! فِذَاكَ أَبِي وَأُمِّي». [راجع: ٧٠٩].

تخريج: إسناده صحيح، خ: (٢٩٠٥)، م: (٢٤١١).

1018. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn't the Messenger of Allah (ﷺ) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (ﷺ) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (ﷺ) they told him about that and he said: "If they had

١٠١٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَمَرَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوا، قَالَ: فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطَبًا. فَجَمَعُوا حَطَبًا. ثُمَّ قَالَ: أَوْقِدُوا نَارًا. فَأَوْقَدُوا لَهُ نَارًا، فَقَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَى قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَجْلِ النَّارِ. فَكَانُوا كَذَلِكَ إِذْ سَكَنَ غَضَبُهُ، وَطَفِنَتِ النَّارُ، قَالَ فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ ذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [راجع: ٦٢٢].

entered it they would never have come out of it; obedience is only in that which is right and proper."

تخريج: إسناده صحيح، خ: (٤٣٤٠)، م: (١٨٤٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade me to wear a ring on this or this. 'Abdur-Razzaq said: meaning his forefinger and middle finger.

Comments: [Its *isnad* is *qawi*]

١٠١٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ - يَعْنِي ابْنَ كُثَيْبٍ - ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ الْخَاتَمَ فِي هَذِهِ أَوْ فِي هَذِهِ. قَالَ عَبْدُ الرَّزَّاقِ: لِأَضْبَعَيْهِ: السَّبَابَةِ وَالْوُسْطَى. [انظر: ١١٢٤]

تخريج: إسناده قوي.

1020. It was narrated that Qais al-Kharifi said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ؓ). Then turmoil (*fitnah*) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu 'Abdur-Rahman said: My father said regarding the words, then turmoil (*fitnah*) struck us: He ['Ali] was showing modesty thereby.

Comments: [Its *isnad* is *hasan*]

١٠٢٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْقَاسِمِ بْنِ كَثِيرٍ، عَنْ قَيْسِ الْخَارِفِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَتَلَّتْ عُمَرُ ثُمَّ حَبَطْنَا - أَوْ أَصَابَتْنا - فِتْنَةٌ فَمَا شَاءَ اللَّهُ جَلَّ جَلَالُهُ. [انظر: ١١٠٧، ١٢٥٦، ١٢٥٩]. قَالَ (١٢٥/١) أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: قَوْلُهُ: (ثُمَّ حَبَطْنَا فِتْنَةً) أَرَادَ أَنْ يَتَوَاضَعَ بِذَلِكَ.

تخريج: إسناده حسن.

1021. It was narrated from Hujayyah bin 'Adiyy that a man asked 'Ali (ؑ) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What

١٠٢١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَشُعْبَةَ وَحَمَّادِ بْنِ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَّيَّةِ بْنِ عَدِيٍّ: أَنَّ رَجُلًا سَأَلَ عَلِيًّا عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةٍ، قَالَ:

about] one that is lame? He said: If it can reach the place of sacrifice [then sacrifice it]. He said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its *isnad* is *hasan*]

1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (ؑ), when a man asked him... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *hasan* like the one above]

1023. It was narrated that 'Ali (ؑ) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (ﷺ) who remained praying beneath a tree and weeping until morning.

Comments: [Its *isnad* is *saheeh*]

1024. It was narrated that 'Ali said: If I carried out the *hadd* punishment on a man and he died, I would not feel upset, except in the case of *khainr*; if (such a man) died, I would pay the *diyyah* (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its *isnad* is *saheeh*, al-Bukhaari (6778) and Muslim (1707)]

الْقَرْنُ؟ قَالَ: لَا يَضُرُّكَ، قَالَ: فَالْعَرَجَاءُ، قَالَ: إِذَا بَلَغَتِ الْمَنَسْكَ، قَالَ: وَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ. [راجع: ٧٣٢].

تخريج: إسناده حسن.

١٠٢٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ حُجَيَّةَ بْنَ عَدِيٍّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢١].

تخريج: إسناده حسن كسابقه.

١٠٢٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: مَا كَانَ فِيْنَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرُ الْمُقْدَادِ، وَلَقَدْ رَأَيْنَا وَمَا فِيْنَا إِلَّا نَائِمٌ، إِلَّا رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّي، وَيَبْكِي، حَتَّى أَصْبَحَ. [انظر: ١١٦١].

تخريج: إسناده صحيح.

١٠٢٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ قَالَ: مَا مِنْ رَجُلٍ أَقَمْتُ عَلَيْهِ حَدًّا فَمَاتَ فَأَجِدُ فِي نَفْسِي إِلَّا الْحَمْرَ، فَإِنَّهُ لَوْ مَاتَ لَوَدِدْتُهِ، لِأَنَّ النَّبِيَّ ﷺ لَمْ يَسْنَهُ. [انظر: ١٠٨٤].

تخريج: إسناده صحيح، خ: (٦٧٧٨)، م: (١٧٠٧).

1025. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) used to do *wudoo'* washing each part three times.

Comments: [Its *isnad* is *saheeh*]

١٠٢٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثَلَاثًا. [راجع: ٩٧١].

تخريج: إسناده صحيح.

1026. It was narrated that 'Ali (ؑ) said: I was a man who emitted a great deal of *madhi* and the daughter of the Messenger of Allah (ﷺ) was married to me, so I told a man to ask him [about that] and he said: "Do *wudoo'* and wash it off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (269)]

١٠٢٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ بِنِ قُدَامَةَ، عَنْ أَبِي حَصِينِ الْأَسَدِيِّ وَابْنِ أَبِي بَكْرِيرٍ: حَدَّثَنَا زَائِدَةُ: أَخْبَرَنَا أَبُو حَصِينِ الْأَسَدِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، وَكَانَتْ تَحْتِي ابْنَةُ رَسُولِ اللَّهِ ﷺ، فَأَمَرْتُ رَجُلًا فَسَأَلَهُ، فَقَالَ: «تَوَضَّأْ وَاغْسِلْهُ». [انظر: ١٠٧١].

تخريج: إسناده صحيح، خ: (٢٦٩).

1027. It was narrated that 'Abd Khair said: We prayed *Fajr* then we went to him [Ali] and sat with him. He called for (water) for *wudoo'* and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the *wudoo'* of your Prophet (ﷺ), so learn it.

١٠٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرَّكَانِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّيْنَا الْعَدَاةَ فَأَتَيْنَاهُ فَجَلَسْنَا إِلَيْهِ فَدَعَا بِوُضُوءٍ، فَأَتَى بِرُكُوءَةٍ فِيهَا مَاءٌ وَطَسْتٌ، قَالَ: فَأَفْرَغَ الرُّكُوءَةَ عَلَى يَدِهِ الْيُمْنَى، فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَتَمَضَّمْضَ ثَلَاثًا، وَاسْتَشْرَّ ثَلَاثًا، بِكَفِّ كَفٍّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ وَضَعَ يَدَهُ فِي الرُّكُوءَةِ فَمَسَحَ بِهَا رَأْسَهُ بِكَفَّيْهِ جَمِيعًا مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هَذَا وَضُوءُ نَبِيِّكُمْ ﷺ فَاعْلَمُوهُ. [راجع: ٩٢٨].

Comments: [Saheeh because of corroborating evidence]

1028. It was narrated that 'Ali (عليه السلام) said: I was a man who emitted a great deal of *madhi*, so I asked the Prophet (ﷺ) and he said: "If you see *madhi* then do *wudoo*' and wash your private part, and if you see water gushing then do *ghusl*." I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

Comments: [Its *isnad* is *saheeh*]

تخريج: صحيح لغيره، شريك النخعي قد توبع.

١٠٢٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ وَاغْتَسِلْ ذَكَرَكَ، وَإِذَا رَأَيْتَ فَضْخَ الْمَاءِ فَاعْتَمِلْ». فَذَكَرْتُهُ لِسُفْيَانَ، فَقَالَ: قَدْ سَمِعْتُهُ مِنْ رُكَيْنٍ. [راجع: ٨٦٨].

تخريج: إسناده صحيح.

1029. Mu'awiyah and Ibn Abi Bukair told us: Za'idah told us: ar-Rukain bin ar-Rab' bin 'Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abu Bukair told us: Za'idah told us, and he also said, gushing.

Comments: [Its *isnad* is *saheeh*]

١٠٢٩- حَدَّثَنَا مُعَاوِيَةُ وَابْنُ أَبِي بُكَيْرٍ قَالَا: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الرُّكَيْنُ بْنُ الرَّبِيعِ بْنِ عَمِيلَةَ الْفَزَارِيِّ... فَذَكَرَ مِثْلَهُ، وَقَالَا: فَضْخَ الْمَاءِ. وَحَدَّثَنَا ابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ وَقَالَ: فَضْخَ، أَيْضًا. [راجع: ١٠٢٨].

تخريج: إسناده صحيح، وانظر ما قبله.

1030. It was narrated that 'Ali (عليه السلام) said: Shall I not tell you of the best of this *ummah* after its Prophet (ﷺ)? [It is] Abu Bakr, then the best of it after Abu Bakr is 'Umar (عليه السلام), then Allah puts goodness wherever He wills.

Comments: [A *saheeh hadeeth*]

١٠٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةٍ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءٍ - يَنْغِي ابْنُ السَّائِبِ - عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: أَلَا أَخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ؟ أَبُو بَكْرٍ، ثُمَّ خَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ ثُمَّ يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبَّ. [راجع: ٩٢٢].

تخريج: حديث صحيح، خالد الواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاء حصين بن عبد الرحمن، وهو ثقة.

1031. It was narrated that 'Abd Khair said: 'Ali (عليه السلام) said, when he finished with the people of

١٠٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ عَبْدُ الْوَاحِدِ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ

Basrah: The best of this *ummah* after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its *isnad* is *saheeh*]

1032. It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (ؑ) stood up and said: The best of this *ummah* after its Prophet (ﷺ) is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its *isnad* is *saheeh*]

1033. It was narrated that 'Ali (ؑ) said: 'Ammar came and asked permission to enter upon the Prophet (ﷺ) and he said: "Let him in; welcome to the good one, the purified one."

Comments: [Its *isnad* is *Saheeh*]

1034. It was narrated from Sa'eed bin Dhi Huddan: Someone who heard 'Ali (ؑ) told me that he said: The Messenger of Allah (ﷺ) called war deceit.

Comments: [A *Saheeh Hadeeth*; this is a *da'eef isnad*]

عَلَقَمَهُ، عَنْ عَبْدِ خَيْرٍ قَالَ: قَالَ عَلِيٌّ لَمَّا فَرَّغَ مِنْ أَهْلِ الْبَصْرَةِ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَأَخَذْنَا أَخَذَاتًا يَضَعُ اللَّهُ فِيهَا مَا شَاءَ. [راجع: ٩٢٦]

تخريج: إسناده صحيح.

١٠٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَيْنٍ، عَنِ الْمُسَيَّبِ بْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلِيٌّ فَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ أَبُو بَكْرٍ، وَعُمَرُ، وَإِنَّا قَدْ أَخَذْنَا بَعْدَ أَخَذَاتٍ يَقْضِي اللَّهُ فِيهَا مَا شَاءَ. [راجع: ١٠٣١].

تخريج: إسناده صحيح.

١٠٣٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: جَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى النَّبِيِّ ﷺ (١٢٦/١) فَقَالَ: «اِذْنُوا لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ». [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

١٠٣٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: سَمَى رَسُولُ اللَّهِ ﷺ الْحَرْبَ خَدْعَةً. [راجع: ٦٩٧].

تخريج: حديث صحيح، وهذا إسناده ضعيف، لجهالة سعيد بن ذي حذان، وجهالة من سمع علياً، ومتن الحديث صحيح.

1035. It was narrated from Hisham: My father told me that 'Ali (عليه السلام) said to al-Miqdad: Ask the Messenger of Allah (ﷺ) about a man who gets close to a woman and emits *madhi*, for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (ﷺ) said: "Let him wash his private part and testicles, and do *wudoo'*."

Comments: [A *saheeh hadeeth*]

1036. It was narrated that 'Ali (عليه السلام) said: They distracted us on the day of al-Ahzab from 'Asr prayer, until I heard the Messenger of Allah (ﷺ) say: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses or stomachs with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

1037. It was narrated that 'Ali (عليه السلام) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (ﷺ): Madinah is a sanctuary from 'A'ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or *nafl* act of worship will be accepted from him." And he said: "Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of

١٠٣٥ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي: أَنَّ عَلِيًّا قَالَ لِلْمِقْدَادِ: سَلْ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يَذْنُو مِنَ الْمَرْأَةِ فِيمِذِي، فَإِنِّي أَسْتَحْيِي مِنْهُ لِأَنَّ ابْنَتَهُ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَغْسِلُ ذَكَرَهُ وَأُتَيْتِيهِ وَيَتَوَضَّأُ». [راجع: ١٠٠٩].

تخريج: حديث صحيح، ورواية عروة بن الزبير عن علي مرسلة.

١٠٣٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ شَيْبَةَ بْنِ سَكْلٍ، عَنْ عَلِيٍّ قَالَ: شَقَلُونَا يَوْمَ الْأَحْزَابِ عَنْ صَلَاةِ الْعَصْرِ حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «شَقَلُونَا عَنْ صَلَاةِ الْوُشْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيَبُوتَهُمْ وَأَجْوَأَهُمْ نَارًا».

تخريج: إسناده صحيح. م: (٦٢٧).

١٠٣٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ ﷺ: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى ثَوْرٍ، مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَذْلٌ وَلَا صَرْفٌ» وَقَالَ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَذْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنٍ

Allah, the angels and all the people, and Allah will not accept from him any *nafl* or obligatory act of worship. Whoever takes people as *mawla* without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any *nafl* or obligatory act of worship."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that 'Ali (ؓ) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: "Do you have someone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

1039. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, the most guided and the most pious manner.

Comments: [Its *isnad* is *saheeh*]

1040. It was narrated from 'Ali that he said: Shall I not tell you of the best of this *ummah* after its Prophet (ﷺ)? [It is] Abu Bakr, then 'Umar.

مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». [راجع: ٦١٥].

تخريج: إسناده صحيح، خ: (١٨٧٠)، م: (١٣٧٠).

١٠٣٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَتَوَقُّ فِي قُرَيْشٍ، وَتَدَعُنَا أَنْ تَزُوجَ إِلَيْنَا؟ قَالَ: «وَعِنْدَكَ شَيْءٌ؟» قَالَ: قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». [راجع: ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

١٠٣٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي الْبَحْرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظَنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْبَاهُ وَأَهْدَاهُ وَأَتْقَاهُ. [راجع: ٩٨٦].

تخريج: إسناده صحيح.

١٠٤٠- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّهُ قَالَ: أَلَا أُتَبِّحُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع: ٩٣٣].

Comments: [Its *isnad* is *saheeh*]

1041. It was narrated from Ali concerning the verse "You are only a warner, and to every people there is a guide" [ar-Ra'd 13:7]: The Messenger of Allah (ﷺ) said: "The warner and the guide is a man from Banu Hashim."

Comments: [Its *isnad* is *da'eef*, and there is something odd in its text]

تخریج: إسناده صحيح.

١٠٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُطَلِّبُ بْنُ زِيَادٍ عَنْ السُّدِّيِّ، عَنْ عَبْدِ حَكِيمٍ، عَنْ عَلِيٍّ فِي قَوْلِهِ: ﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ (الرعد: ٧) قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُنذِرُ، وَالْهَادِ رَجُلٌ مِنْ بَنِي هَاشِمٍ».

تخریج: إسناده ضعيف، وفي منه نكارة.

1042. It was narrated that 'Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the *mushrikeen* than him.

Comments: [Its *isnad* is *saheeh*]

١٠٤٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا حَضَرَ النَّاسُ يَوْمَ بَدْرٍ اتَّقَيْنَا بِرَسُولِ اللَّهِ ﷺ، وَكَانَ مِنْ أَشَدِّ النَّاسِ، مَا كَانَ - أَوْ: لَمْ يَكُنْ - أَحَدٌ أَقْرَبَ إِلَى الْمُشْرِكِينَ مِنْهُ. [راجع: ٦٥٤].

تخریج: إسناده صحيح.

1043. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Messenger of Allah (ﷺ) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur'an whilst bowing.

Comments: [Its *isnad* is *saheeh*, Muslim (2078)]

١٠٤٣- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: عَنْ مَالِكٍ عَنْ نَافِعٍ. وَحَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ عِيْسَى - أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ - قَالَ إِسْحَاقُ: عَنْ أَبِيهِ - عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْقَسِيِّ، وَالْمُعَصْفَرِ، وَعَنْ تَخْتُمِ الذَّنْبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ. [راجع: ٧١٠].

تخریج: إسناده حديث إسحاق بن عيسى صحيح، وإسناده عبدالرحمن بن مهدي فيه انقطاع، إبراهيم بن عبدالله بن حنين لم يسمع من علي، م: (٢٠٧٨).

1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [Saheeh]

١٠٤٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانٍ بْنِ حُنَيْنٍ، عَنْ جَدِّهِ حُنَيْنٍ قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْمُعْضَفَرِ، وَعَنِ الْقَسِيِّ، وَعَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْفِرَاقَةِ فِي الرُّكُوعِ. قَالَ أَيُّوبُ: أَوْ قَالَ: أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ. [راجع: ١٠٤٣]. قَالَ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ: حَدَّثْتُ أَنَّ إِسْمَاعِيلَ رَجَعَ (عَنْ جَدِّهِ حُنَيْنٍ).

تخريج: صحيح، وذكر حنين فيه غير محفوظ، وانظر ما قبله.

1045. It was narrated from 'Ali that he said: The Messenger of Allah (ﷺ) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (ﷺ) and he said: "Go and take them back, and only sell them together; do not separate them."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

١٠٤٥- حَدَّثَنَا عَبْدُ الرَّهْمَنِ عَنْ سَعِيدٍ، عَنْ رَجُلٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبْلَى، عَنْ عَلِيٍّ، أَنَّهُ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ (١٢٧/١) أَنْ أُبَيْعَ غُلَامَيْنِ أَخَوَيْنِ، فَبَيْعْتُهُمَا فَفَرَّقْتُ بَيْنَهُمَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَدْرِكُهُمَا فَارْتَجِعْهُمَا، وَلَا تَبِعْهُمَا إِلَّا جَمِيعًا، وَلَا تُفَرِّقْ بَيْنَهُمَا».

تخريج: حسن لغيره، وإسناده ضعيف لجهالة الرجل الراوي عن الحكم.

1046. It was narrated that Abu Hayyah said: I saw 'Ali (عليه السلام) doing *wudoo*'. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forearms three times; he wiped his head and washed his feet up to the

١٠٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلْفُ بْنُ هِشَامِ الْبَرَّارُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا يَتَوَضَّأُ، فَعَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا، ثُمَّ مَضْمَضَ ثَلَاثًا، ثُمَّ اسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ

ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did *wudoo*'.

Comments: [Its *isnad* is *hasan*]

وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، وَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحَبُّتُ أَنْ أُرِيَكُمْ كَيْفَ كَانَ طَهُورُ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٧١].

تخريج: إسناده حسن.

1047. 'Abd Khair narrated a *hadceeth* like that of Abu Hayyah from 'Ali, except that 'Abd Khair said: When he finished his *wudoo*', he took some of the leftover water in his hand and drank it.

Comments: [Its *isnad* is *saheeh*]

١٠٤٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلْفُ بْنُ هِشَامِ الْبَزَّارُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ قَالَ: وَذَكَرَ عَبْدُ خَيْرٍ عَنْ عَلِيٍّ مِثْلَ حَدِيثِ أَبِي حَيَّةَ؛ إِلَّا أَنَّ عَبْدَ خَيْرٍ قَالَ: كَانَ إِذَا فَرَّغَ مِنْ طَهُورِهِ أَخَذَ بِكَفِّهِ مِنْ فَضْلِ طَهُورِهِ، فَشَرِبَ. [راجع: ٨٧٦].

تخريج: إسناده صحيح.

1048. It was narrated from Jurayy bin Kulaib, that he heard 'Ali (ؓ) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

Comments: [Its *isnad* is *hasan*]

١٠٤٨- حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سُئِلَ سَعِيدٌ عَنِ الْأَعْضَبِ: هَلْ يُضَحَّى بِهِ؟ فَأَخْبَرَنَا عَنْ قَتَادَةَ، عَنْ جُرَيْجِ بْنِ كَلْبٍ، رَجُلٍ مِنْ قَوْمِهِ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. [راجع: ٦٣٣]. قَالَ قَتَادَةُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: الْعَضْبُ: النُّصْفُ فَأَكْثَرُ مِنْ ذَلِكَ..

تخريج: إسناده حسن.

1049. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.

١٠٤٩- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخْتُمِ بِالذَّهَبِ، وَعَنِ لُبْسِ الْقَسِيِّ وَالْمَبَايِرِ. [راجع: ٧٢٢].

Comments: [Its *isnad* is *hasan*]

1050. It was narrated that Abu Hayyah said: I saw 'Ali urinate in ar-Rahbah. (Then) he called for water and did *wudoo*'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (ﷺ) do what you have seen me do, and I wanted to show it to you.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

١٠٥٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ. وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ عَبْدُ الرَّزَّاقِ: عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا بَالَ فِي الرَّحِيَّةِ، وَدَعَا بِمَاءٍ فَتَوَضَّأَ فَغَسَلَ كَفَيْهِ ثَلَاثًا، وَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَامَ فَشَرِبَ مِنْ فَضْلِ وَضُوئِهِ، ثُمَّ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ، فَأَرَدْتُ أَنْ أُرِيكُمْوهُ. [راجع: ٩٧١].

تخريج: إسناده حسن.

1051. It was narrated that Ibraheem an-Nakha'i said: 'Alqamah bin Qais struck this *minbar* and said: 'Ali (ؑ) addressed us from this *minbar*; he praised and glorified Allah, and said what Allah willed that he should say, and he said: The best of this *ummah* after the Messenger of Allah (ﷺ) is Abu Bakr, then 'Umar, may Allah be pleased with them both. Then we got involved in events and Allah will decide concerning that.

Comments: [Its *isnad* is *qawi*]

١٠٥١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شَيْهَابُ بْنُ خِرَاشٍ: حَدَّثَنِي الْحَجَّاجُ بْنُ دِينَارٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: ضَرَبَ عَلْقَمَةُ بْنُ قَيْسٍ هَذَا الْمِنْبَرَ وَقَالَ: خَطَبَنَا عَلِيٌّ عَلَى هَذَا الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ مَا شَاءَ اللَّهُ أَنْ يَذْكُرَ، وَقَالَ: إِنَّ خَيْرَ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَبُو بَكْرٍ، ثُمَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ أَخَذْنَا بَعْدَهُمَا أَخَذَانَا يَقْضِي اللَّهُ فِيهَا. [راجع: ١٠٣١].

تخريج: إسناده قوي.

1052. It was narrated that 'Abd Khair said: I heard 'Ali (ؑ) say: The best of this *ummah* after its Prophet is Abu Bakr, then 'Umar,

١٠٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شَيْهَابُ بْنُ خِرَاشٍ: أَخْبَرَنِي يُونُسُ بْنُ خَبَّابٍ عَنِ الْمُسَيَّبِ بْنِ عَبْدِ

may Allah be pleased with them both.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yoonus bin Khabbab]

تخريج: إسناده ضعيف لضعف يونس بن خباب، لكن صح الأثر من طريق آخر عن المسيب تقدم برقم: (٩٢٦).

1053. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [*Hasan* because of corroborating evidence]

١٠٥٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ الْأَنْصَارِيِّ، عَنْ عَلِيٍّ. وَالْمَسْعُودِيِّ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمَزٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ، ضَخَمَ الرَّأْسِ وَاللَّحْيَةِ، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخَمَ الْكَرَادِيْسِ، مُشْرَبًا وَجْهَهُ حُمْرَةً، طَوِيلَ الْمَسْرُوبَةِ، إِذَا مَشَى تَكَفَّأَ تَكَفُّوًا، كَأَنَّمَا يَتَقَلَّعُ مِنْ صَخْرٍ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ. [راجع: ٩٢٦].

وَقَالَ أَبُو النَّضْرِ: الْمَسْرُوبَةُ، وَقَالَ أَبُو نَعِيمٍ: الْمَسْرُوبَةُ، وَقَالَ: كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وَقَالَ أَبُو قَطَنِ: الْمَسْرُوبَةُ، وَقَالَ يَزِيدُ: الْمَسْرُوبَةُ.

تخريج: حسن لغيره، إسناده حديث وكيع عن المسعودي محتمل للتحسين، وأما عبدالله بن عمران الأنصاري فإنه في عداد المجتهولين، بينه وبين علي رجل غير مسمى، كما ذكره ابن أبي حاتم وغيره.

1054. It was narrated that Abu Juhaifah said: I thought that 'Ali (ؑ) was the best of the people after the Messenger of Allah (ﷺ)... and he quoted the *hadeeth*. I said: No by Allah, O Amcer al-Mu'mineen; I did not think that any of the Muslims after the Messenger of Allah (ﷺ) was better than you. He

١٠٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شَهَابُ بْنُ خِرَاشٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ دِينَارٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جَحِيفَةَ قَالَ: كُنْتُ أَرَى أَنَّ عَلِيًّا أَفْضَلُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ الْحَدِيثَ، قُلْتُ: لَا وَاللَّهِ يَا أَمِيرَ

said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (ؓ). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (ﷺ) and Abu Bakr? I said: Yes. He said: 'Umar (ؓ).

Comments: [Its *isnad* is *qawi*]

1055. 'Abdul-Malik bin Sal' told us: from 'Abd Khair: I heard him say: 'Ali (ؑ) stood on the *minbar* and mentioned the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) died and Abu Bakr (ؓ) was appointed as his successor, and he did what he had done and followed in his footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death. Then 'Umar (ؓ) was appointed as his successor and he did what they had done and followed in their footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its *isnad* is *hasan*]

1056. It was narrated that 'Ali bin Rabe'ah said: I rode behind 'Ali (ؑ). When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on his mount, he said: *Al-Hamdu Lillah*. "Glory be to the One Who has placed this (transport) at our service and we ourselves would

المؤمنين، إني لم أكن أرى أن أحدا من المسلمين بعد رسول الله ﷺ أفضل منك. قال: أفلا أحدثك بأفضل الناس كان بعد رسول الله ﷺ؟ قال: قلت: بلى، فقال: أبو بكر، فقال: أفلا أخبرك بخير الناس كان بعد رسول الله ﷺ وأبي (١٢٨/١) بكر؟ قلت: بلى، قال: عمر. [راجع: ٨٣٤].

تخريج: إسناده قوي.

١٠٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا مَرْوَانُ الْقُرَارِيُّ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ سَلْعٍ عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُهُ يَقُولُ: قَامَ عَلِيٌّ عَلَى الْمِنْبَرِ، فَذَكَرَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: قَبِضَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ فَعَمِلَ بِعَمَلِهِ، وَسَارَ بِسِيرَتِهِ، حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ، ثُمَّ اسْتُخْلِفَ عُمَرُ عَلَى ذَلِكَ فَعَمِلَ بِعَمَلِهِمَا، وَسَارَ بِسِيرَتَيْهِمَا، حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ. [انظر: ١٠٥٩].

تخريج: إسناده حسن.

١٠٥٦ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: كُنْتُ رَدَفَ عَلِيٍّ ؑ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ - وَقَالَ

not have been capable of that, and to our Lord is our final destiny" [az-Zukhruf 43:13, 14]. Abu Sa'eed, the freed slave of Banu Hashim, said: Then he said *al-hamdu lillah* three times and *Allahu Akbar* three times, then he said *Subhan Allah* three times. Then he said: There is no god but You. Then he [the narrator] went back to the *hadeeth* of Wakee' and said: Glory be to You, I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and I said: What made you smile? He said: I was riding behind the Messenger of Allah (ﷺ), and he did what you have seen me do, then he smiled and I said: What made you smile, O Messenger of Allah? He said: "Allah, may He be blessed and exalted, says: How remarkable is My slave; He knows that no one forgives sin except Me."

Comments: [Hasan because of corroborating evidence]

1057. It was narrated that 'Ali said: I fell sick and the Prophet (ﷺ) came to me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then heal me or grant me well being; and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he touched me with his hand and said: "O Allah, heal him" or "grant him well being." And I never suffered that sickness again after that.

Comments: [Its *isnad* is *hasan*]

أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا، وَاللَّهُ أَكْبَرُ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ ثَلَاثًا، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا أَنْتَ. ثُمَّ رَجَعَ إِلَى حَدِيثٍ وَكَيْعٍ - سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفُزْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. ثُمَّ ضَحِكَ، قُلْتُ: مَا يُضْحِكُكَ؟ قَالَ: كُنْتُ رِدْفًا لِرَسُولِ اللَّهِ ﷺ، فَفَعَلَ كَالَّذِي رَأَيْتَنِي فَعَلْتُ، ثُمَّ ضَحِكَ، قُلْتُ: يَا رَسُولَ اللَّهِ! مَا يُضْحِكُكَ؟ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: عَجَبٌ لِعَبْدِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». [راجع: ٧٥٣].

تخريج: حسن لغيره، أبو إسحاق دلسه
فحذف منه رجلين بينه وبين علي بن ربيعة.

١٠٥٧ - حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو ابْنِ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: اسْتَكَيْتُ، فَأَتَانِي النَّبِيُّ ﷺ وَأَنَا أَقُولُ: اَللّٰهُمَّ اِنْ كَانَ اَجَلِيْ قَدْ حَضَرَ فَاَرْحَمْنِيْ، وَاِنْ كَانَ مُتَاَخِّرًا فَاَسْفِنِيْ - اَوْ عَافِنِيْ - وَاِنْ كَانَ بَلَاءٌ فَصَبِّرْنِيْ. فَقَالَ النَّبِيُّ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعَدْتُ عَلَيْهِ، قَالَ: فَمَسَحَ بِيَدِهِ، ثُمَّ قَالَ: «اَللّٰهُمَّ اشْفِهِ - اَوْ عَافِهِ» قَالَ: فَمَا اسْتَكَيْتُ وَجَبِيْ ذَاكَ بَعْدُ. [راجع: ٦٣٧].

تخريج: إسناده حسن.

1058. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its *isnad* is *hasan*]

1059. It was narrated that 'Abd Khair said: I heard 'Ali (ؑ) say: Allah took His Prophet (ﷺ) in the best way any Prophet was ever taken, then Abu Bakr (ؓ) was appointed as his successor and he did what the Messenger of Allah (ﷺ) had done and followed the *Sunnah* of his Prophet; and 'Umar (ؓ) was appointed and did likewise.

Comments: [Its *isnad* is *hasan*]

1060. It was narrated that 'Abd Khair said: I heard 'Ali (ؑ) saying on the *minbar*: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i.e. Khariji)?!

Comments: [*Saheeh* because of corroborating evidence]

1061. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that

١٠٥٨ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُبِيرَةَ، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

١٠٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ ابْنِ سَلْعٍ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَبِضَ اللَّهُ نَبِيَّهُ ﷺ عَلَى خَيْرِ مَا قُبِضَ عَلَيْهِ نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ، ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ فَعَمِلَ بِعَمَلِ رَسُولِ اللَّهِ ﷺ وَسُوءَ نَبِيِّ، وَعُمَرَ كَذَلِكَ. [راجع: ١٠٥٥].

تخريج: إسناده حسن.

١٠٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى زَحْمَوِيُّ: حَدَّثَنَا عُمَرُ بْنُ مُجَاشِعٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِنْبَرِ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الثَّالِثَ لَسَمَّيْتُهُ. [راجع: ٩٣٤].

فَقَالَ رَجُلٌ لِأَبِي إِسْحَاقَ: إِنَّهُمْ يَقُولُونَ: إِنَّكَ تَقُولُ أَفْضَلُ فِي الشَّرِّ. فَقَالَ: أَحَرُورِي؟!

تخريج: صحيح لغيره، وانظر: (٩٣٤).

١٠٦١ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، وَعَلِيٍّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْتَشِرِفَ الْعَيْنَ وَالْأُذُنَ، وَلَا نَضْحِي

has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

Comments: [Hasan]

1062. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

Comments: [Its *isnad* is *saheeh*, Muslim (78)]

1063: It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (ؓ) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the *diyah*; for the second one, one third of the *diyah*; for the third one, half of the *diyah*, and for the fourth one, the (entire) *diyah*. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (ؓ) and he approved of it.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

بِشَرَفَاءَ، وَلَا خَرْفَاءَ، وَلَا مُقَابَلَةً، وَلَا مُدَابَرَةً. [راجع: ٦٠٩، ٨٥١]

تخريج: حسن، أبو إسحاق لم يسمع هذا الحديث من شريح بن النعمان.

١٠٦٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: عَهْدَ إِلَيَّ النَّبِيُّ ﷺ: «أَنْتَ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغُضُكَ إِلَّا مُنَافِقٌ». [راجع: ٧٣١].

تخريج: إسناده صحيح، م: (٧٨).

١٠٦٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ حَنْشِ الْكِنَانِيِّ: أَنَّ قَوْمًا بِالْيَمَنِ حَفَرُوا زُبَّةً لِأَسَدٍ، فَوَقَعَ فِيهَا، فَتَكَاثَرَتِ النَّاسُ عَلَيْهِ، فَوَقَعَ فِيهَا رَجُلٌ فَتَعَلَّقَ بِآخَرَ، ثُمَّ تَعَلَّقَ الْآخَرُ بِآخَرَ، حَتَّى كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي ذَلِكَ حَتَّى أَخَذَ السَّلَاحَ بَعْضُهُمْ لِبَعْضٍ، فَقَالَ لَهُمْ عَلِيٌّ: أَتَقْتُلُونَ مِائَتِينَ فِي أَرْبَعَةٍ؟ وَلَكِنْ سَأَقْضِي بَيْنَكُمْ بِقَضَائِي إِنْ رَضِيتُمُوهُ: لِلأَوَّلِ رُبْعُ الدِّيَةِ، وَلِلثَّانِي ثُلُثُ الدِّيَةِ، وَلِلثَّالِثِ نِصْفُ الدِّيَةِ، وَلِلرَّابِعِ الدِّيَةُ. فَلَمْ يَرْضُوا بِقَضَائِهِ فَأَتُوا النَّبِيَّ ﷺ. فَقَالَ: «سَأَقْضِي بَيْنَكُمْ بِقَضَائِي» قَالَ: فَأَخْبَرَ بِقَضَائِي عَلِيٌّ فَأَجَازَهُ. [راجع: ٥٧٣].

تخريج: إسناده ضعيف لضعف حنش.

1064. It was narrated that Abul-Hayyaj said: 'Ali (ؓ) said to me - and 'Abdur-Rahman said: 'Ali (ؓ) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its *isnad* is *saheeh*, Muslim (969)]

1065. It was narrated from 'Ali that the Prophet (ﷺ) said: "There is no obedience to any human being if it involves disobedience to Allah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

1066. It was narrated that Qatadah said: I heard Jurayy bin Kulaib narrate that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

Comments: [Its *isnad* is *hasan*]

1067. It was narrated that 'Ali (ؓ) said: We were at a funeral in Baqee' al-Gharqad, and the Messenger of Allah (ﷺ) came to us. He sat down and we sat down around him. He had a stick and he started to hit the

(١٢٩/١) ١٠٦٤ - حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ لِي عَلِيٌّ - وَقَالَ عَبْدُ الرَّحْمَنِ: إِنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ -: أَبْعَثْكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ لَا تَدَعَ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ، وَلَا تَمْنَالًا إِلَّا طَمَسْتَهُ. [راجع: ٧٤١].

تخريج: إسناده صحيح، م: (٩٦٩).

١٠٦٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا طَاعَةَ لِيَشْرِ فِي مَعْصِيَةِ اللَّهِ». [راجع: ٦٢٢].

تخريج: إسناده صحيح، خ: (٤٣٤٠)، م: (١٨٤٠).

١٠٦٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ جُرَيْجَ بْنَ كَلْبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ غَضَبِ الْأُذُنِ وَالْقَرْنِ. [راجع: ٦٣٣].

قَالَ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ: مَا الْغَضَبُ؟ فَقَالَ: النُّصْفُ فَمَا فَوْقَ ذَلِكَ.

تخريج: إسناده حسن.

١٠٦٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَجَلَسَ

ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (ﷺ) said: "Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.^[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna* We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (1362) and Muslim (2647)]

1068. It was narrated that 'Ali (عليه السلام) said: We were at a funeral in Baqee' al-Gharqad - and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

وَجَلَسْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ يَنْكُتُ بِهَا، ثُمَّ رَفَعَ بَصَرَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَقْعُهَا مِنَ الْجَنَّةِ وَالنَّارِ، إِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ» فَقَالَ الْقَوْمُ: يَا رَسُولَ اللَّهِ! أَفَلَا نَمُكُثُ عَلَى كِتَابِنَا وَنَدَعِ الْعَمَلَ، فَتَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَتَصِيرُ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقْوَةِ فَتَصِيرُ إِلَى الشَّقْوَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلِ اعْمَلُوا، فَكُلُّ مُسِيرٍ، أَمَا مَنْ كَانَ مِنْ أَهْلِ الشَّقْوَةِ فَإِنَّهُ يُسَرُّ لِعَمَلِ الشَّقْوَةِ، وَأَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يُسَرُّ لِعَمَلِ السَّعَادَةِ»، ثُمَّ قَرَأَ: «فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْعُسْرَى ۝». (الليل: ٥-١٠) [راجع: ٦٢١].

تخريج: إسناده صحيح، خ: (١٣٦٢)، م: (٢٦٤٧).

١٠٦٨ - حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ: حَدَّثَنَا مَنْصُورٌ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ... فَذَكَرَ مَعْنَاهُ. [راجع: ١٠٦٧].

تخريج: إسناده صحيح، وهو مكرر ما قبله.

^[1] *Al-Husna*: The Best (i.e. either *La ilaha illa Allah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

1069. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) used to fast on the day of 'Ashoora' and enjoined others to do so.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

١٠٦٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كُرَيْبٍ
الْهَمْدَانِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ
الثَّوْرِيِّ، عَنْ جَابِرٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ
أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ، وَيَأْمُرُ بِهِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

1070. It was narrated from Abu 'Abdur-Rahman, from 'Ali (ؑ), that the Prophet (ﷺ) said: "Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

١٠٧٠- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَا خَلْفُ بْنُ
هِشَامِ الْبَزَّازِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى،
عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ
قَالَ: «مَنْ كَذَبَ عَلَى عَيْنَيْهِ، كُفِّلَ يَوْمَ الْقِيَامَةِ
عَقْدًا بَيْنَ طَرْفَيْ شَعِيرَةٍ». [راجع: ٥٦٨].

تخريج: صحيح لغيره، وهذا إسناد ضعيف
لضعف عبد الأعلى.

1071. It was narrated from 'Ali (ؑ) that he said: I was a man who emitted a great deal of *madhi* but I felt too shy to ask the Messenger of Allah (ﷺ) about it because his daughter was married to me, so I told a man to ask him and he said: "For that, do *wudoo*."

Comments: [Its *isnad* is *saheeh*]

١٠٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ عَبْدُ
الْوَّاحِدِ بْنُ غِيَاثِ الْبَصْرِيِّ. وَحَدَّثَنَا أَبُو عَبْدِ
الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسُفْيَانُ بْنُ وَكِيعٍ.
وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَيُّوبَ قَالُوا: حَدَّثَنَا
أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: كُنْتُ رَجُلًا
مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ، لِأَنَّ
ابْنَتَهُ كَانَتْ عِنْدِي، فَأَمَرْتُ رَجُلًا فَسَأَلَهُ، فَقَالَ:
«مِنْهُ الْوُضُوءُ». [راجع: ١٠٢٦].

تخريج: إسناده صحيح.

1072. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "The key to prayer is

١٠٧٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ
عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ

wudoo', entering it is takbeer and exiting it is tasleem."

Comments: [Its isnad is hasan]

1073. It was narrated from 'Ali (ؓ) from the Prophet (ﷺ) that he said: "Do not pray after 'Asr unless you pray when the sun is still high."

Comments: [A Saheeh Hadeeth]

1074. It was narrated that 'Ali (ؓ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything about his affairs until you come to me." So I went and buried him, then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his hadeeth: as-Suddi said: And 'Ali (ؓ) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

الْحَقِيقَةِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الْوُضُوءُ، وَتَخْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ». [راجع: ١٠٠٦].

تخريج: إسناده حسن.

١٠٧٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، وَشُعْبَةَ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ وَهَبِ ابْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَبِعَةً». [راجع: ٦١٠].

تخريج: حديث صحيح.

١٠٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى زَحْمَوِيهِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ، وَحَدَّثَنَا إِسْمَاعِيلُ أَبُو مَعْمَرٍ وَسُرَيْجُ بْنُ يُونُسَ قَالُوا: حَدَّثَنَا الْحَسَنُ بْنُ يَزِيدَ الْأَصَمُ - قَالَ أَبُو مَعْمَرٍ مَوْلَى قُرَيْشٍ - قَالَ: أَخْبَرَنِي الشَّدْيِيُّ وَقَالَ زَحْمَوِيهِ فِي حَدِيثِهِ: قَالَ: سَمِعْتُ الشَّدْيِيَّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا تَوَفَّيْتُ أَبَا طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ قَدْ مَاتَ. (١/ ١٣٠) قَالَ: «أَذْهَبَ فَوَارِهِ، وَلَا تُحَدِّثْ مِنْ أَمْرِهِ شَيْئًا حَتَّى تَأْتِيَنِي» فَوَارَيْتُهُ ثُمَّ أَتَيْتُهُ، فَقَالَ: «أَذْهَبْ فَأَغْتَسِلْ، وَلَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي» فَأَغْتَسَلْتُ ثُمَّ أَتَيْتُهُ، فَدَعَا لِي بِدَعَوَاتٍ مَا يَسُرُّنِي بَيْنَ حُمْرِ النَّعَمِ وَسُودُهَا. [راجع: ٨٠٧].

وَقَالَ ابْنُ بَكَّارٍ فِي حَدِيثِهِ: قَالَ الشَّدْيِيُّ: وَكَانَ عَلِيٌّ ؓ إِذَا غَسَلَ مَيِّتًا اغْتَسَلَ.

تخريج: إسناده صحيح، قاله أحمد شاكر.

1075. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي، لكن متن الحديث صحيح متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1076. It was narrated from 'Ali (ؓ) from the Prophet (ﷺ) that he said: "Do not pray after 'Asr unless you pray when the sun is still high." Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its isnad is saheeh]

١٠٧٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّزَّيْسِيُّ: حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٥٨٤].

١٠٧٦- حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةً» قَالَ سُفْيَانُ: فَمَا أَذْرِي بِمَكَّةَ يَعْنِي أَوْ بغيرها!! [راجع: ٦١٠].

تخريج: إسناده صحيح.

1077. It was narrated from 'Ali that Ukaidir Doomah gave the Prophet (ﷺ) a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

١٠٧٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ الْحَقْفِيِّ، عَنْ عَلِيٍّ أَنَّ أُكَيْدِرَ دَوْمَةَ أَهْدَى لِلنَّبِيِّ ﷺ حُلَّةً أَوْ ثَوْبَ حَرِيرٍ، قَالَ: فَأَعْطَانِيهِ وَقَالَ: «شَقَّقْهُ خُمُرًا بَيْنَ النِّسَاءِ». [انظر: ١١٧١].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1078. It was narrated that 'Abdullah bin Sabu' said: I heard 'Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What

١٠٧٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ سُبَيْعٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: لَتُخْضَبَنَّ هَذِهِ مِنْ هَذَا فَمَا يَنْتَظِرُ بَنِي الْأَشْقَى؟! قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ!

is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them; if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because Abdullah bin Sabu' is unknown]

1079. It was narrated that 'Ali (ؓ) said: We were with the Prophet (ﷺ) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

1080. It was narrated that 'Ali bin Abi Talib (ؓ) said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner and the most pious manner.

فَأَخْبَرَنَا بِهِ نُبَيْرُ عِثْرَتِهِ. قَالَ: إِذَا تَأَلَّلُوا تَقْتُلُونَ بِي غَيْرَ قَاتِلِي. قَالُوا: فَاسْتَخْلِفْ عَلَيْنَا. قَالَ: لَا، وَلَكِنْ أَتْرُكُكُمْ إِلَى مَا تَرَكَكُمْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. قَالُوا: فَمَا تَقُولُ لِرَبِّكَ إِذَا أَتَيْتَهُ؟ - وَقَالَ وَكَيْعٌ مَرَّةً: إِذَا لَقَيْتَهُ؟ - قَالَ: أَقُولُ: اللَّهُمَّ تَرَكْتَنِي فِيهِمْ مَا بَدَا لَكَ، ثُمَّ قَبَضْتَنِي إِلَيْكَ وَأَنْتَ فِيهِمْ، فَإِنْ شِئْتَ أَصْلَحْتَهُمْ، وَإِنْ شِئْتَ أَفْسَدْتَهُمْ. [انظر: ١٣٤].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة عبدالله بن سبع.

١٠٧٩ - حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَهُ عَمَّارٌ فَاسْتَأْذَنَ، فَقَالَ: «الْمُذْنُو لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ». [راجع ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

١٠٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرْثَدَةَ، عَنْ أَبِي الْبَحْرِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظَنُّوا بِهِ

Comments: [Saheeh because of corroborating evidence]

الَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَتَقَى. [انظر: ١٠٨١].

تخريج: صحيح لغيره، إلا أنه مرسل، أبو البخترى رواه عن علي مرسله، لكن السند الذي بعده موصول.

1081. A similar report was narrated from Abu 'Abdur-Rahman as-Sulami from 'Ali.

Comments: [Its isnad is saheeh]

١٠٨١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيٍّ مِثْلَهُ. [راجع: ٩٨٦]

تخريج: إسناده صحيح.

1082. It was narrated from 'Ali (ؑ) that he said: If you are told a hadeeth from the Messenger of Allah (ﷺ), then think of him in the most guided manner, the most pious manner and the best manner.

Comments: [Its isnad is hasan]

١٠٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَيُّوبَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ، فَظَنُّوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَتَقَى، وَالَّذِي هُوَ أَهْيَا. [راجع: ١٠٨٢].

تخريج: إسناده حسن، وهو مكرر ما قبله.

1083. It was narrated that Abu 'Abdur-Rahman as-Sulami said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) sent Abu Marthad, az-Zubair bin al-'Awwam and me on a mission, and we were all horsemen. He said: "Go out until you come to Rawdat Khakh." This is how Ibn Abu Shaibah said it: "Khakh." Ibn Numair said in his hadeeth: "Rawdat such and such." And Ibn Numair said: 'Affan told us: Khalid told us: from Husain... a similar report. He said "Rawdat Khakh."

١٠٨٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدَ وَالزُّبَيْرَ ابْنِ الْعَوَّامِ - وَكُنَّا فَارِسٌ - فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ». كَذَا قَالَ ابْنُ أَبِي شَيْبَةَ: «خَاخَ»، وَقَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «رَوْضَةُ كَذَا»

Comments: [Its *isnad* is *Hasan*]

1084. It was narrated that 'Umais bin Sa'eed said: 'Ali (ؑ) said: If I carried out the *hadd* punishment on a man and he died, I would not feel upset, except in the case of one who drank *khamr*; if (such a man) died, I would pay the *diyah* (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6778) and Muslim (1707)]

1085. It was narrated from Abul-Khaleel that 'Ali (ؑ) said: I heard a man asking for forgiveness for his parents and they were *mushrikeen*. I said: Are you asking for forgiveness for your parents when they are *mushrikeen*? He said: Didn't Ibraheem ask for forgiveness for his father when he was a *mushrik*? I mentioned that to the Prophet (ﷺ) and these verses were revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikoon*" [at-Tawbah 9:113-114]. 'Abdur-Rahman said: And Allah revealed [the words]: "And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)".

Comments: [Its *isnad* is *hasan*]

وَكَذًا. وَقَالَ ابْنُ نُفَيْرٍ: وَحَدَّثَنَا عَنْهُ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ مِثْلَهُ، قَالَ: «رَوْضَةٌ خَاخ».

تخريج: إسناده حسن.

١٠٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ قَالَ: قَالَ عَلِيٌّ: مَا كُنْتُ لِأُقِيمَ عَلَى رَجُلٍ حَدًّا فَيَمُوتَ فَأَجِدُ فِي نَفْسِي مِنْهُ إِلَّا صَاحِبَ الْخَمْرِ، فَلَوْ مَاتَ وَذِيئُهُ. وَزَادَ سُفْيَانُ: وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْسُهُ. [راجع: ٨٢٧].

تخريج: إسناده صحيح، خ: (٦٧٧٨)، م: (١٧٠٧).

١٠٨٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ (ح) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ (١/١٣١) لِأَبَوَيْهِ، وَهُمَا مُشْرِكَانِ، فَقُلْتُ: تَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَلَيْسَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ؟ قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَتَرَلْتُ: «مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ» إِلَى آخِرِ الْآيَتَيْنِ. (التوبة: ١١٣، ١١٤) قَالَ عَبْدُ الرَّحْمَنِ: فَأَنْزَلَ اللَّهُ: «وَمَا كَانِ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ» (التوبة: ١١٤). [راجع: ٧٧١].

تخريج: إسناده حسن.

1086. It was narrated that Suwaid bin Ghafalah said: 'Ali (ؑ) said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah (ﷺ) say: "Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur'an but it will not go any further than their throats. 'Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them, for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection." 'Abdur-Rahman said: "If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) said: " 'And have ye made it your livelihood' i.e., your gratitude 'that you should declare it false?' [al-Waqi'ah 56:82]." Then he said: "(That is when) you say, 'We were given rain by such-and-such a star.'"

١٠٨٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَا أَنْجَرَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءٌ - وَقَالَ عَبْدُ الرَّحْمَنِ -: أَسْفَاءٌ - الْأَخْلَامُ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ - قَالَ عَبْدُ الرَّحْمَنِ: لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ - يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِبْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ» قَالَ عَبْدُ الرَّحْمَنِ: «فَإِذَا لَقِبْتُهُمْ فَاقْتُلُهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [راجع: ٦١٦].

تخریج: إسناده صحيح، خ: (٣٦١١)، م: (١٠٦٦).

١٠٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿وَتَعْمَلُونَ رِزْقَكُمْ﴾ قَالَ: شُكْرُكُمْ، ﴿أَنْتُمْ تُكَذِّبُونَ﴾ قَالَ: تَقُولُونَ مُطِرْنَا بِنُوءِ كَذَا وَكَذَا. [راجع: ٦٧٧].

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

1088. It was narrated that 'Ali said - I think he attributed it to the Prophet (ﷺ) -: "Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

1089. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) said: "Whoever lies about his dream deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

١٠٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ - قَالَ: أَرَأَيْتَ رَفَعَهُ - قَالَ: «مَنْ كَذَبَ فِي حُلُمِهِ، كُلَّفَ عَقْدَ شَعِيرَةٍ يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى.

١٠٨٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُقْرِيءُ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ فِي الرُّؤْيَا مُتَعَمِّدًا، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١٠٨٨].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى.

1090. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Set out until you reach Rawdat Khakh" - this is how Abu 'Awanah said it - "and there you will find a woman who has a letter from Hatib bin Abi Balta'ah to the *mushrikeen*." And he quoted the *hadeeth* at length.

Comments: [Its *isnad* is *saheeh*]

١٠٩٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ: حَدَّثَنِي سَعْدُ بْنُ عُيَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرُ وَأَبَا مَرْثَدٍ - وَكُنَّا فَارِسٌ - فَقَالَ: «انْطَلِقُوا حَتَّى تَبْلُغُوا رَوْضَةَ حَاكِجٍ - كَذَا قَالَ أَبُو عَوَانَةَ - فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ».. وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ. [راجع: ٨٢٧].

تخريج: إسناده صحيح.

1091. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) ruled that debts must be paid before carrying out bequests, and you recite the words, "after payment of legacies he (or she) may have bequeathed or debts" [an-Nisa' 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its *isnad* is *da'eef*]

1092. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I narrate to you a *hadeeth* from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its *isnad* is *saheeh*]

1093. It was narrated that 'Ali said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the misguided old man, has died. He said: "Go and bury him, and do not do anything until you come to me." So I went and buried him. Then he told me to do *ghusl*, then he prayed for me, offering supplications that I would not like to have anything else instead of them.

Comments: [Its *isnad* is *Saheeh*]

1094. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) stood up for funerals, so we

١٠٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَضَى النَّبِيُّ ﷺ بِالَّذِينَ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرَءُونَ: ﴿مِنْ بَعْدِ وَصِيَّتِهِ يُوصِيكَ بِهَا أَوْ زَيْتٍ﴾ (النساء: ١٢)، وَأَنْ أَغْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ. [راجع: ٥٩٥].

تخريج: إسناده ضعيف، لضعف الحارث الأعور.

١٠٩٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةٍ، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظَنُّوا بِهِ الَّذِي هُوَ أَهْمِيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَتَقَى. [راجع: ٩٨٦].

تخريج: إسناده صحيح.

١٠٩٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا مَاتَ أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ، فَقَالَ: «انْطَلِقْ، فَوَارِهِ وَلَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي» قَالَ: فَأَنْطَلَقْتُ فَوَارَيْتُهُ، فَأَمَرَنِي فَأَغْتَسَلْتُ، ثُمَّ دَعَا لِي بِدَعَوَاتٍ مَا أُحِبُّ أَنْ لِي بِهِنَّ مَا عَرُضَ مِنْ شَيْءٍ. [راجع: ٧٥٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

١٠٩٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ ابْنِ الْمُثَنِّكِيرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ

stood up; then he sat down, so we sat down.

Comments: [Its *isnad* is *saheeh*, Muslim (962)]

1095. It was narrated from 'Ali that the Prophet (ﷺ) said: "There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7257) and Muslim (1840)]

عَلِيٌّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ لِلْجَنَازَةِ، فَتَمْنَا، ثُمَّ جَلَسَ فَجَلَسْنَا. [راجع: ٦٢٣].

تخريج: إسناده صحيح، م: (٩٦٢).

١٠٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ غَمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ زَيْدٍ، عَنْ سَعْدِ بْنِ عُثَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٧٢٤].

تخريج: إسناده صحيح، خ: (٧٢٥٧)، م: (١٨٤٠).

1096. It was narrated that Sa'eed bin al-Musayyab said: 'Ali (ؓ) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: "Who is she?" I said: The daughter of Hamzah. He said: "Don't you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

1097. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, but bring one quarter of one tenth, for every forty *dirhams*, one *dirham*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٠٩٦- حَدَّثَنَا وَكِيعٌ: (١٣٢/١) حَدَّثَنَا سُفْيَانُ عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عَلِيٌّ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَلَا أَدُلُّكَ عَلَى أَجْمَلِ فِتَاةٍ فِي قُرَيْشٍ؟ قَالَ: «وَمَنْ هِيَ؟» قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: «أَمَّا عَلِمْتَ أَنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ؟، إِنَّ اللَّهَ حَرَّمَ مِنَ الرِّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ». [راجع: ١٠٣٨].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف علي بن زيد، وهو ابن جدعان.

١٠٩٧- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ الْحَيْلِ وَالرَّقِيقِ، وَلَكِنْ هَاتُوا رُبْعَ الْعُشُورِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا». [راجع: ٩٨٤].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف الحارث الأعور.

1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

Comments: [Its *isnad* is *hasan*, Muslim (2078)]

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: "Do you have anyone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

1100. It was narrated from 'Ali (ؑ) that when the Prophet (ﷺ) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

1101. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) ordered me not to give the butcher any part of it for his work.

Comments: [Its *isnad* is *saheeh*]

١٠٩٨- حَدَّثَنَا وَكِيعٌ وَعُثْمَانُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ، قَالَ وَكِيعٌ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ حُنَيْنٍ، وَقَالَ عُثْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ - وَلَا أَقُولُ: نَهَاكُمْ - عَنِ الْمُعْصَفِرِ وَالتَّخْتِمِ بِالذَّهَبِ. [راجع: ٧١٠].

تخريج: إسناده حسن، م: (٢٠٧٨).

١٠٩٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَتَوَقَّ فِي قُرَيْشٍ وَتَدْعُنَا؟ قَالَ: «عِنْدَكَ شَيْءٌ؟» قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: «هِيَ ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». [راجع: ٦٢].

تخريج: إسناده صحيح، م: (١٤٤٦).

١١٠٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ لَمَّا نَحَرَ الْبُذُنَ أَمَرَنِي أَنْ أَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَجِلَالِهَا. [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

١١٠١- حَدَّثَنَا وَكِيعٌ قَالَ: زَادَ سُفْيَانُ. وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ لَا أُعْطِيَ الْجَارِزَ مِنْهَا عَلَى جَزَارَتِهَا شَيْئًا. [انظر: ١٣٢٦].

تخريج: إسناده صحيح، وانظر ما قبله.

1102. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and *nabedli* made from barley.

Comments: [Its *isnad* is *hasan*]

1103. It was narrated that 'Ali said: When the last ten days of Ramadan came, the Messenger of Allah (ﷺ) would wake up his family and tighten his *izar*. It was said to Abu Bakr: What does tightening the *izar* mean? He said: Keeping away from women.

Comments: [Its *isnad* is *hasan*]

1104. It was narrated from 'Ali that the Prophet (ﷺ) used to wake up his family during the last ten nights of Ramadan.

Comments: [Its *isnad* is *hasan*]

1105. It was narrated that 'Ali said: When the last ten nights of Ramadan came, the Messenger of Allah (ﷺ) used to tighten his *izar* and wake his wives up.

Comments: [Its *isnad* is *hasan*]

١١٠٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ، قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْهَيْثَرَةِ، وَعَنِ الْقَسِيِّ، وَعَنِ الْجِجَعَةِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

١١٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ أَتَقَطُ أَهْلَهُ، وَرَفَعَ الْمِثْرَ. قِيلَ لِأَبِي بَكْرٍ: مَا رَفَعَ الْمِثْرَ؟ قَالَ: اغْتَرَلَ النِّسَاءَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

١١٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، وَشُعْبَةَ وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وانظر ما قبله.

١١٠٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يُونُسُ بْنُ الْيَمِينِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ الْأَوَاخِرُ شَدَّ الْمِثْرَ، وَأَتَقَطُ نِسَاءَهُ. قَالَ ابْنُ وَكَيْعٍ: رَفَعَ الْمِثْرَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وهو مكرر ما قبله.

1106. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].

Comments: [Its *isnad* is *hasan*]

١١٠٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا أَبُو وَكَيْعٍ الْجَرَّاحُ بْنُ مَلِيحٍ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ نَنْشُرِفَ الْعَيْنَ وَالْأُذُنَ فَصَاعِدًا. [راجع: ٧٣٢]

تخريج: إسناده حسن.

1107. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil, and it is up to Allah to judge.

Comments: [Its *isnad* is *hasan*]

١١٠٧- حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ بْنِ كَثِيرٍ، عَنْ قَيْسِ الْخَارِفِيِّ، عَنْ عَلِيٍّ قَالَ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَتَلَّتْ عُمرُ، ثُمَّ خَبَطْنَا فِتْنَةً، فَهُوَ مَا شَاءَ اللَّهُ. [راجع: ١٠٢٠]

تخريج: إسناده حسن.

1108. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef* *isnad*]

١١٠٨- حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ الثَّقَفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيٍّ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نُتْرِيَ جِمَارًا عَلَى فَرَسٍ. [راجع: ٧٦٦]

تخريج: صحيح لغيره، وهذا إسناده ضعيف، رواية سالم بن أبي الجعد عن علي مرسل.

1109. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

١١٠٩- حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَائِهَا خَدِيجَةُ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ إِيمَرَانَ». [راجع: ٦٤٠]

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

1110. It was narrated that 'Ali (ؑ) said: We were sitting with the Prophet (ﷺ) at a funeral - I [the narrator] think he said in Baqee' al-Gharqad - and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.^[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna* (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) said: "Seek *Lailatul-Qadr* in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١١١٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ - أَرَاهُ قَالَ: بِبَيْعِ الْعَرْقَدِ - قَالَ: فَتَنَكَّتْ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» (١٢٣/١) قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَفَلَا تَتَكَلَّمُ؟ قَالَ: «لَا، اْعْمَلُوا، فَكُلُّ مُيَسَّرٍ»، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنَنَ لَهُ الْيُسْرَى ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنَنَ لَهُ الْعُسْرَى﴾ (الليل: ٥-١٠). [راجع: ٦٢١].

تخريج: إسناده صحيح، خ: (٤٩٤٧)، م: (٢٦٤٧).

١١١١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ الْحَسَنِ الْهَلَالِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اطْلُبُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ، فَإِنْ غَلِبْتُمْ فَلَا تُغْلِبُوا عَلَى السَّبْعِ الْبَوَاقِي».

^[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سويد بن سعيد ضعيف، وعبد الحميد بن الحسن الهلالي مختلف فيه.

1112. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad."

Comments: [Its *isnad* includes a man who is not known]

تخريج: إسناده فيه رجل مبهم، وقد مضى برقم: (٧٥٨) "..... عن ربعي بن حراش عن علي" دون واسطة الرجل المبهم، وصحح إسناد أحمد شاكر.

1113. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its *isnad* is *hasan*]

١١١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُؤْمِنَ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يُؤْمِنُ بِاللَّهِ، وَأَنَّ اللَّهَ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ».

١١١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عَبَادٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو إِسْحَاقَ عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِيِّ، وَعَنِ الْمَيْثَرَةِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

1114. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) used to wake his family up during the last ten nights of Ramadan and tie up his izar.

Comments: [Its *isnad* is *hasan*]

١١١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ، وَيَرْفَعُ الْمِئْزَرَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

1115. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) used to wake up his family

١١١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا سَلَمٌ بْنُ قُتَيْبَةَ عَنْ شُعْبَةَ

during the last ten nights of Ramadan.

Comments: [Its *isnad* is *hasan*]

1116. It was narrated that Hubairah bin Yareem said: We were with 'Ali and he called a son of his who was called 'Uthman and he had a lock of hair.

Comments: [Its *isnad* is *da'eef*]

1117. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to stay up at night with 'Ali, and 'Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don't you ask him about that? So I asked him and he said: The Messenger of Allah (ﷺ) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: "O Allah, take away from him heat and cold." And I have never felt heat or cold since then. And he said: "I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The people hoped to be the one, and he sent 'Ali (ؑ).

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Abu Laila the Shaikh of Wakee']

1118. It was narrated from 'Ali (ؑ) that he said - 'Ali bin Hakeem said in his *hadeeth*: Do you not

وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ. [راجع: ١١١٤].

تخريج: إسناده حسن، وهو مكرر ما قبله.

١١١٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا شَرِيكَ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: كُنَّا مَعَ عَلِيٍّ، فَذَعَا ابْنًا لَهُ يُقَالُ لَهُ: عُثْمَانُ، لَهُ ذُوَابَةٌ.

تخريج: إسناده ضعيف، شريك النخعي سيء الحفظ.

١١١٧- حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيٍّ، فَكَانَ عَلِيٌّ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ، فَتَقِيلَ لِي: لَوْ سَأَلْتُهُ عَنْ هَذَا؟ فَسَأَلْتُهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ، وَأَنَا أَرْمَدُ، يَوْمَ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي رَمِدٌ، فَتَقَلَّ فِي عَيْنِي وَقَالَ: «اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ» فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا بَعْدُ، قَالَ: وَقَالَ: «لَا بَعَثَنَّ رَجُلًا يُحِبُّهُ اللَّهُ وَرَسُولُهُ، وَيُحِبُّ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَارٍ». قَالَ: فَتَشَرَّفَ لَهَا النَّاسُ. قَالَ: فَبَعَثَ عَلِيًّا. [راجع: ٧٧٨].

تخريج: إسناده ضعيف لضعف ابن أبي ليلي شيخ وكيع، وهو محمد بن عبد الرحمن بن أبي ليلي.

١١١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو السَّرِيِّ هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا شَرِيكَ. وَحَدَّثَنَا عَلِيُّ

feel protective jealousy when your womenfolk go out; and Hannad said in his *hadeeth*: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

Comments: [Its *isnad* is *da'eef*]

ابن حكيم الأودي: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هُيَيْرَةَ، عَنْ عَلِيٍّ قَالَ عَلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِهِ: أَمَا تَغَارُونَ أَنْ تَخْرُجَ نِسَاؤُكُمْ؟ وَقَالَ هَنَادٌ فِي حَدِيثِهِ: أَلَا تَسْتَحْيُونَ أَوْ تَغَارُونَ، فَإِنَّهُ بَلَغَنِي أَنَّ نِسَاءَكُمْ يَخْرُجْنَ فِي الْأَسْوَاقِ يُزَاجِمُنَ الْعُلُوجَ.

تخريج: إسناده ضعيف لضعف شريك القاضي.

1119. It was narrated from Shuraih bin Hani' that he asked 'A'ishah (ؓ) about wiping over the *khuffain* (leather slippers). She said: Ask 'Ali (ؑ) about that, for he used to go out on campaign with the Messenger of Allah (ﷺ). So he asked him and he said: "For the traveller, three days and nights; for one who is not travelling, one day and night." It was said to Muhammad: Did he attribute it to the Prophet (ﷺ)? He said: He thought that it was *marfoo'* [attributed to the Prophet] but he was afraid to say so.

١١١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيَّمَةَ يُحَدِّثُ عَنْ شُرَيْحِ بْنِ هَانِيٍّ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: سَلَ عَنْ ذَلِكَ عَلِيًّا، فَإِنَّهُ كَانَ يَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلَهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلِلْيَاهِلِيِّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ. [راجع: ٧٤٨].

قِيلَ لِمُحَمَّدٍ: كَانَ يَرْفَعُهُ؟ فَقَالَ: إِنَّهُ كَانَ يَرَى أَنَّهُ مَرْفُوعٌ، وَلَكِنَّهُ كَانَ يَهَابُهُ.

تخريج: إسناده صحيح، م: (٢٧٦).

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

1120. It was narrated that ash-Sha'bi said: Muhammad (ﷺ) cursed the one who consumes *riba*, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn 'Awn said: Except in the case of illness? He said: Yes. [And he continued:]... the one who marries a woman and divorces her so that she

١١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ قَالَ: لَعَنَ مُحَمَّدٌ أَكِلَ الرِّبَا، وَمُؤَكِّلَهُ، وَكَاتِبَهُ، وَشَاهِدَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوِشِمَةَ - قَالَ ابْنُ عَوْنٍ: قُلْتُ: إِلَّا مِنْ دَاءٍ؟ قَالَ: نَعَمْ - وَالْحَالَ وَالْمُحَلَّلَ لَهُ، وَمَانِعَ الصَّدَقَةِ. وَقَالَ: وَكَانَ يَنْهَى عَنِ النَّوْحِ، وَلَمْ يَقُلْ: لَعَنَ. فَقُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: الْحَارِثُ الْأَعْوَرُ الْهَمْدَانِيُّ. [راجع: ٩٨٠].

becomes permissible for her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A'war al-Hamdani.

تخريج: إسناده ضعيف لضعف الحارث الأعور، وظاهر هذا الحديث الإرسال، وتقدم برقم: (٩٨٠). أنه من حديث الشعبي عن الحارث عن علي.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

1121. It was narrated that 'Ali (عليه السلام) said: I heard the Messenger of Allah (ﷺ) say: Whoever leaves a space the size of a hair when [doing *ghusl* for *janabah*] and does not pour water on it, such and such will be done to him in the Fire. 'Ali said: From that time I hated my hair, as you can see.

٢١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَبَّاجِ النَّاجِي وَمُحَمَّدُ بْنُ أَبَانَ بْنِ عِمْرَانَ الْوَابِطِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ - وَهَذَا لَفْظُ مُحَمَّدِ بْنِ أَبَانَ - عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يُصِبْهَا الْمَاءُ، فَعِلَ بِهِ كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ نَمِّ عَادَيْتُ شَعْرِي كَمَا تَرَوْنَ. [راجع: ٧٢٧].

Comments: [Its *isnad* is *marfoo'* *da'eef*]

تخريج: إسناده ضعيف مرفوعاً، عطاء بن السائب اختلط بأخيرة، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

1122. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short nor tall. I have never seen anyone like him before or since.

(١٣٤/١) ١١٢٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ ابْنِ عُمَيْرٍ. قَالَ شَرِيكٌ: قُلْتُ لَهُ: عَمْرُ يَا أَبَا عُمَيْرٍ؟ عَمْرُ حَدَّثَهُ؟ قَالَ: عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ ضَخَمَ الْهَامَةَ، مُشْرِبًا حُمْرَةً، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخَمَ اللَّحْيَةَ طَوِيلَ الْمَشْرِبَةِ، ضَخَمَ الْكَرَادِيسَ يَمْشِي فِي صَبَبٍ يَتَكَنَّفُ فِي الْمَشْيَةِ، لَا قَصِيرٌ وَلَا طَوِيلٌ، لَمْ أَرْ قَبْلَهُ مِثْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٤].

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، شريك النخعي قد توبع.

1123. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) used to teach us the Qur'an so long as he was not *junub*.

Comments: [Hasan because of corroborating evidence]

تخريج: حسن لغيره، ابن أبي ليلى - وهو محمد بن عبد الرحمن - قد توبع.

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when 'Ali came and stood next to us and said *salam*. Then he discussed some issues of the people with Abu Moosa. Then 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said to me: "Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow." And the Messenger of Allah (ﷺ) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (ﷺ) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu'mineen, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in

١١٢٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَرِّئُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنُبًا. [راجع: ٦٢٧].

١١٢٤- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا عَاصِمُ ابْنُ كُثَيْبٍ الْجَرَمِيُّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي، فَجَاءَ عَلِيُّ، فَقَامَ عَلَيْنَا فَسَلَّمَ، ثُمَّ أَمَرَ أَبَا مُوسَى بِأُمُورٍ مِنْ أُمُورِ النَّاسِ، قَالَ: ثُمَّ قَالَ عَلِيُّ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «سَلِ اللَّهَ الْهُدَى وَأَنْتَ تَعْنِي بِذَلِكَ هِدَايَةَ الطَّرِيقِ، وَاسْأَلِ اللَّهَ السَّدَادَ وَأَنْتَ تَعْنِي بِذَلِكَ تَسْدِيدَكَ السَّهْمَ». وَنَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ أَوْ هَذِهِ: السَّبَابَةِ وَالْوُسْطَى. قَالَ: فَكَانَ قَائِمًا، فَمَا أَذْرِي فِي أَيَّتِهِمَا. قَالَ: وَنَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ الْمِثْرَةِ، وَعَنِ الْقَسِيَّةِ. قُلْنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَأَيُّ شَيْءٍ الْمِثْرَةُ؟ قَالَ: شَيْءٌ يَصْنَعُهُ النِّسَاءُ لِيُعْمَلْنَ عَلَى رِحَالِهِنَّ. قَالَ: قُلْنَا: وَمَا الْقَسِيَّةُ؟ قَالَ: ثِيَابٌ تَأْتِينَا مِنْ قِبَلِ الشَّامِ مُضَلَّعَةً، فِيهَا أَمْثَالُ الْأَثْرَجِ. قَالَ: قَالَ أَبُو بُرْدَةَ: فَلَمَّا رَأَيْتُ السَّبِيَّ عَرَفْتُ أَنَّهَا هِيَ. [راجع: ٥٨٦، ٦٦٤، ١٠١٩].

تخريج: إسناده قوي، م: (٢٠٧٨).

North Africa], I realised that this is what it was.

Comments: [Its *isnad* is *qawi*]

1125. It was narrated that Maisarah and Zadhan said: 'Ali (ؓ) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [*Hasan* because of corroborating evidence]

١١٢٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ وَزَادَانَ قَالَا: شَرِبَ عَلِيٌّ ؓ قَائِمًا، ثُمَّ قَالَ: إِنْ أَشْرَبْتُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْتُ جَالِسًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ جَالِسًا. [راجع: ٧٩٥].

تخریج: حسن لغیره، خالد بن عبدالله الواسطي روى عن عطاء بعد الاختلاط لكنه توبع.

1126. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the *khuffain* or leather slippers)

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

١١٢٦- حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا شُعْبَانُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عُمَيْرِ بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مَخْبِيمَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ ؓ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ لِلْمَسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلِلْيَائِمِينَ، وَلِلْمُقِيمِ يَوْمًا وَلَيْلَةً. [راجع: ٧٤٨].

تخریج: إسناده صحيح، م: (٢٧٦).

1127. It was narrated from 'Awn bin Abi Juhaifah that his father said: 'Ali (ؓ) said: If I narrate to you a *hadeeth* from the Messenger of Allah (ﷺ), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (ﷺ) something that he did not say. However, war is deceit.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6930) and Muslim (1066)]

١١٢٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ ابْنِ أَبِي جَحِيفَةَ، عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَا أَنْ أَقَعَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ، وَلَكِنَّ الْحَرْبَ خَدْعَةٌ. [راجع: ٦١٦].

تخریج: إسناده صحيح، خ: (٦٩٣٠)، م: (١٠٦٦).

1128. It was narrated from Zadhan that 'Ali bin Abi Talib (ؓ) drank whilst standing and the people looked at him and found that strange. 'Ali (ؓ) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Its *isnad* is *hasan*]

١١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبرَاهِيمُ بْنُ الْحَجَّاجِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَادَانَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ شَرِبَ قَائِمًا، فَنَظَرَ النَّاسُ فَأَنْكَرُوا ذَلِكَ عَلَيْهِ، فَقَالَ عَلِيٌّ: مَا تَنْظُرُونَ؟! إِنْ أَشْرَبْتُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْتُ قَاعِدًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَاعِدًا. [راجع: ٧٩٥].

تخريج: إسناده حسن.

1129. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad* because of the weakness of Abdul-A'la Ath-Tha'labi]

١١٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنِي وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَأُعْطِيَ الْحَجَّامُ أَجْرَهُ. [راجع: ٦٩٢].

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

1130. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was treated with cupping and he instructed me to give the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

١١٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ، وَأَمَرَنِي فَأُعْطِيتُ الْحَجَّامُ أَجْرَهُ. [راجع: ١١٢٩].

تخريج: حسن لغيره، وهذا إسناده ضعيف، وانظر ما قبله.

1131. It was narrated that 'Ali (ؓ) said: Khadeejah asked the Prophet (ﷺ) about two children of her who had died during the

١١٣١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ ابْنِ عُثْمَانَ، عَنْ زَادَانَ، عَنْ عَلِيٍّ قَالَ:

Jahiliyyah. The Messenger of Allah (ﷺ) said: "They are in Hell." When he saw that she was upset, he said: "If you saw where they are now, you would hate them." She said: O Messenger of Allah, about my child from you? He said: "He is in Paradise." Then the Messenger of Allah (ﷺ) said: "The believers and their children will be in Paradise and the *mushrikeen* and their children will be in Hell." Then the Messenger of Allah (ﷺ) recited: "And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring..." [at-Toor 52:25].

سَأَلْتُ خَدِيجَةَ النَّبِيِّ ﷺ عَنْ وَلَدَيْنِ مَاذَا لَهَا فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُمَا فِي النَّارِ» قَالَ: فَلَمَّا رَأَى الْكَرَاهِيَّةَ فِي وَجْهِهَا قَالَ: «لَوْ رَأَيْتَ مَكَانَهُمَا لَأَبْغَضْتَهُمَا» (١/ ١٣٥) قَالَتْ: يَا رَسُولَ اللَّهِ! فَوَلَدِي مِنْكَ؟ قَالَ: «فِي الْجَنَّةِ» قَالَ: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الشُّرِكِيِّينَ وَأَوْلَادَهُمْ فِي النَّارِ» ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾ [الطور: ٢١]

تخريج: إسناده ضعيف، لجهالة محمد بن عثمان.

Comments: [Its *isnad* is *da'eef* because Muhammad bin Uthman is unknown]

1132. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: "They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

١١٣٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ كَانَ قَاعِدًا يَوْمَ الْخَنْدَقِ عَلَى فُرْصَةٍ مِنْ فُرُصِ الْخَنْدَقِ، فَقَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الرُّسْطَى، حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ بُطُونَهُمْ وَبُيُوتَهُمْ نَارًا». [انظر: ١٣٠٦]

تخريج: إسناده صحيح، م: (٦٢٧).

1133. 'Abd Khair said: 'Ali sat after praying *Fajr* in ar-Rahbah, then he said to his slave: Bring me water for *wudoo'*. The slave brought him a vessel in which there was water and another, large, vessel. 'Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took

١١٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، حَدَّثَنَا عَبْدُ خَيْرٍ قَالَ: جَلَسَ عَلِيٌّ بَعْدَ مَا صَلَّى الْفَجْرَ فِي الرَّحْبَةِ، ثُمَّ قَالَ لِغُلَامِهِ: ائْتِنِي بِطَهُورٍ. فَأَتَاهُ الْغُلَامُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٌ - قَالَ عَبْدُ خَيْرٍ: وَنَحْنُ جُلُوسٌ نَنْظُرُ إِلَيْهِ - فَأَخَذَ بِيَمِينِهِ الْإِنَاءَ فَأَكْفَأَهُ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، ثُمَّ

the vessel in his right hand and poured water over his left hand, then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his left hand with it then he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the *wudoo'* of the Prophet of Allah (ﷺ); whoever would like to see the *wudoo'* of the Prophet of Allah (ﷺ), this is his *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

1134. It was narrated from 'Ali that on the day of al-Ahzab, the Prophet (ﷺ) said: "O Allah, fill their houses and graves with fire

أَخَذَ بِيَدِهِ الْيُمْنَى الْإِنَاءَ، فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ غَسَلَ كَفَيْهِ، فَعَلَهُ ثَلَاثَ مَرَّاتٍ - قَالَ عَبْدُ خَيْرٍ: كُلُّ ذَلِكَ لَا يُدْخِلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ - ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَنَتَرَ بِيَدِهِ الْيُسْرَى، فَعَلَّ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ، فَغَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلَاثَ مَرَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى ثَلَاثَ مَرَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ حَتَّى غَمَرَهَا الْمَاءُ، ثُمَّ رَفَعَهَا بِمَا حَمَلَتْ مِنَ الْمَاءِ ثُمَّ مَسَحَهَا بِيَدِهِ الْيُسْرَى، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ كِلْتَاهِمَا مَرَّةً، ثُمَّ صَبَّ بِيَدِهِ الْيُمْنَى ثَلَاثَ مَرَّاتٍ عَلَى قَدَمَيْهِ الْيُمْنَى، ثُمَّ غَسَلَهَا بِيَدِهِ الْيُسْرَى، ثُمَّ صَبَّ بِيَدِهِ الْيُمْنَى عَلَى قَدَمَيْهِ الْيُسْرَى، ثُمَّ غَسَلَهَا بِيَدِهِ الْيُسْرَى ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فَعَرَفَ بِكَفَيْهِ فَشَرِبَ، ثُمَّ قَالَ: هَذَا طُهُورُ نَبِيِّ اللَّهِ، فَمَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى طُهُورِ نَبِيِّ اللَّهِ فَهَذَا طُهُورُهُ. [راجع: ٩٢٨].

تخريج: إسناده صحيح.

١١٣٤- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عُبَيْدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ

as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *saheeh*]

الْأَحْزَابِ: «اللَّهُمَّ اَمْلَأْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا
كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، حَتَّى آتَى
الشَّمْسُ». [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1135. It was narrated that Mujahid said: 'Ali (ؑ) said: I got very hungry once in Madinah, so I went out to look for work in 'Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma'eel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet (ﷺ) and told him, and he ate some of them with me.

١١٣٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا
أَيُّوبُ عَنْ مُجَاهِدٍ قَالَ: قَالَ عَلِيٌّ: جُعْتُ مَرَّةً
بِالْمَدِينَةِ جُوعًا شَدِيدًا، فَخَرَجْتُ أَطْلُبُ الْعَمَلَ
فِي غَوَالِي الْمَدِينَةِ، فَإِذَا أَنَا بِامْرَأَةٍ قَدْ جَمَعَتْ
مَدْرًا، فَطَنْتُهَا تُرِيدُ بَلَّةً، فَأَتَيْتُهَا فَقَاطَعْتُهَا كُلَّ
ذَنْوِبٍ عَلَى تَمْرَةٍ، فَمَدَدْتُ سِتَّةَ عَشَرَ ذَنْوِبًا،
حَتَّى مَجَلَّتْ يَدَايَ، ثُمَّ أَتَيْتُ الْمَاءَ فَأَصَبْتُ مِنْهُ،
ثُمَّ أَتَيْتُهَا فَنَلْتُ: بِكَفِّي هَكَذَا بَيْنَ يَدَيْهَا - وَبَسَطَ
إِسْمَاعِيلُ يَدَيْهِ وَجَمَعَهُمَا - فَعَدَّتْ لِي سِتَّةَ
عَشْرَةِ تَمْرَةٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَأَكَلَ
مَعِيَ مِنْهَا. [راجع: ٦٨٧].

تخريج: إسناده ضعيف لانقطاعه، مجاهد
ابن جبر لم يسمع علياً.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) was treated with cupping, then he said to the cupper when he was finished: How much do you pay to your masters? He said: Two *sa's*. He ordered that one *sa'* be waived, and he told me to give him one *sa'*.

١١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ:
حَدَّثَنَا أَبِي عَنْ أَبِي جَنَابٍ، عَنْ أَبِي جَمِيلَةَ
الطَّهَوِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: اخْتَجَمَ رَسُولُ
اللَّهِ ﷺ، ثُمَّ قَالَ لِلْحَجَّامِ جِئْنِي فَرَعَ: «كَمْ
خَرَجْتُكَ؟» قَالَ: صَاعَانِ. فَوَضَعَ عَنْهُ صَاعًا،
وَأَمَرَنِي فَأَعْطَيْتُهُ صَاعًا. [راجع: ٦٩٢].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف أبي جناب.

1137. It was narrated from 'Ali (ؑ): A female servant of the Prophet (ﷺ) committed *zina* and he ordered me to carry out the *hadd* punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: "When the bleeding stops, then carry out the *hadd* punishment on her. Carry out the *hadd* punishment on those whom your right hands possess." This is the version of Ishaq bin Isma'eel.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because Abdul-A'la is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1138. It was narrated that 'Ali (ؑ) said: The Prophet (ﷺ) was told about a slave woman of his who had committed an immoral action.... and he narrated the *hadeeth*.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* as above]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي، وانظر ما قبله.

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw 'Ali and 'Uthman (ؑ) between Makkah and Madinah. 'Uthman was telling people not to do *tamattu'* or join them together (*Hajj* and '*Umrah*, i.e., *qiran*). When 'Ali (ؑ) saw that, he entered *ihram* for both of them together and said: Here I am for '*Umrah* and *Hajj* together. 'Uthman (ؑ) said: You see me telling the people not to do that

١١٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ (ح) وَحَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ: أَنَّ خَادِمًا لِلنَّبِيِّ ﷺ فَجَرَتْ، فَأَمَرَنِي أَنْ أُقِيمَ عَلَيْهَا الْحَدَّ، فَوَجَدْتُهَا لَمْ تَجِفَّ مِنْ دَمِهَا، فَأَتَيْتُهُ فَذَكَرْتُ لَهُ، فَقَالَ: «إِذَا جَفَّتْ مِنْ دَمِهَا فَأَقِمَّ عَلَيْهَا الْحَدَّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ». وَهَذَا لَفْظُ حَدِيثِ إِسْحَاقَ بْنِ إِسْمَاعِيلَ. [راجع: ٦٧٩].

١١٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْعَبَّاسُ بْنُ الْوَلِيدِ الرَّسَيْي قَالَا: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: أَخْبَرَ النَّبِيُّ ﷺ بِأَمَةٍ لَهُ فَجَرَتْ... فَذَكَرَ الْحَدِيثَ. [راجع: ١١٣٧].

١١٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ (١/ ١٣٦) مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: شَهِدْتُ عَلِيًّا وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَعُثْمَانُ يَنْهَى عَنِ الْمُتَعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيٌّ أَهْلًا بِهِمَا، فَقَالَ: لَيْتَكَ بِعُمْرَةٍ وَحَجٍّ مَعًا. فَقَالَ عُثْمَانُ: تَرَايِي أَنْتَهَى النَّاسَ عَنْهُ، وَأَنْتَ

and you do it? He said: I will not give up a *Sunnah* of the Messenger of Allah (ﷺ) for the opinion of anyone among the people.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari (1563)]

1140. It was narrated from Maisarah: I saw 'Ali (ؓ) drinking whilst standing and I said: Do you drink whilst standing? He said: if I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Its *isnad* is *hasan*]

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: 'Ali told us that Fatimah (ؓ) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (ﷺ), so she went but did not find him. She met 'A'ishah (ؓ) and told her (why she had come). When the Prophet (ﷺ) came, 'A'ishah (ؓ) told him that Fatimah (ؓ) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (ﷺ) said: "Stay where you are." He sat between us and I felt the coolness of his feet on my

تَفْعَلُهُ؟ قَالَ: لَمْ أَكُنْ أَدْعُ سُنَّةَ رَسُولِ اللَّهِ ﷺ لِقَوْلِ أَحَدٍ مِنَ النَّاسِ. [راجع: ٧٣٣].

تخريج: إسناده صحيح، خ: (١٥٦٣).

١١٤٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَإِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ. وَحَدَّثَنَا عَبْدُ اللَّهِ قَالَ وَحَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ جَمِيعًا، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ: رَأَيْتُ عَلِيًّا شَرِبَ قَائِمًا، فَقُلْتُ: تَشْرَبُ وَأَنْتَ قَائِمٌ؟! قَالَ: إِنْ أَشْرَبْتُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْتُ قَاعِدًا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَاعِدًا. [راجع: ١١٢٥].

تخريج: إسناده حسن.

١١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَى فِي يَدَيْهَا، وَأَتَى النَّبِيَّ ﷺ سَبِيًّا، فَأَنْطَلَقْتُ فَلَمْ تَجِدْهُ، وَلَقِيتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَخْبَرْتُهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرْتُهُ عَائِشَةَ بِمَجِيءِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا إِلَيْهَا، فَجَاءَ النَّبِيُّ وَقَدْ أَخَذَنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنُقْرَمَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَى مَكَانِكُمَا» فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَعْلَمُكُمَا

chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

1142. It was narrated from 'Ali (ؓ) that he said: The Messenger of Allah (ﷺ) sent me to a black slave woman of his who had committed *zina*, to carry out the *hadd* punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet (ﷺ) and told him about that. He said to me: "When she recovers from her *nifas* (postpartum bleeding), give her fifty lashes. Abur-Rabee' said in his *hadeeth*:... I told the Prophet (ﷺ) and he said: "When her bleeding stops, then give her the *hadd* punishment." Then he said: "Carry out the *hadd* punishments."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because Abdul-A'la is *da'eef*]

1143. It was narrated from 'Abdullah bin Muhammad bin 'Umar bin 'Ali, from his father, from his grandfather, that 'Ali (ؓ) used to travel until the sun set, and when it got dark he would halt and pray *Maghrib*, then he would pray 'Isha' straight after-wards. Then he

خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا أَنْ تُكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ. [راجع: ٧٤٠].

تخريج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

١١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَا: حَدَّثَنَا أَبُو وَكَيْعٍ الْجَرَّاحُ بْنُ مَلِيحٍ عَنْ عَبْدِ الْأَعْلَى الثُّعْلَبِيِّ، عَنْ أَبِي جَمِيلٍ، عَنْ عَلِيٍّ - وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: عَنْ مَيْسَرَةَ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ - أَنَّهُ قَالَ: أُرْسَلَنِي رَسُولُ اللَّهِ ﷺ إِلَى أُمِّهِ لَهُ سَوْدَاءُ زَنْتٌ لِأَجْلِهَا الْحَدُّ، قَالَ: فَوَجَدْتُهَا فِي دِمَائِهَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ لِي: «إِذَا تَعَالَتْ مِنْ نَفَاسِهَا، فَأَجْلِدْهَا خَمْسِينَ». وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: قَالَ: فَأَخْبَرْتُ النَّبِيَّ ﷺ، فَقَالَ: «إِذَا جَفَّتْ مِنْ دِمَائِهَا فَحَدِّهَا» ثُمَّ قَالَ: «أَقِيمُوا الْحُدُودَ».

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف عبد الأعلى الثعلبي.

١١٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عَلِيًّا كَانَ يَسِيرُ حَتَّى إِذَا غَرَبَتِ الشَّمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ

would say: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *jayyid*]

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that 'Ali (عليه السلام) told them that Fatimah (عليها السلام) complained to her father about the marks she got on her hand from the millstone... and he mentioned a *hadeeth* similar to that of Muhammad bin Ja'far from Shu'bah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

1145. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari At-Ta'i say: Someone who heard 'Ali (عليه السلام) told me that he said: When the Messenger of Allah (ﷺ) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judging? The Messenger of Allah (ﷺ) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart." He said: I never found it difficult to judge between two people.

Comments: [Saheeh because of corroborating evidence]

1146. It was narrated that Sa'eed bin Al-Musayyab said: 'Ali and 'Uthman (عليه السلام) met in 'Usfan. 'Uthman was telling the people not to do *tamattu'* or *'Umrah*. 'Ali (عليه السلام) said: Why do you want to forbid

صَلَّى الْعِشَاءَ عَلَى أَثَرِهَا، ثُمَّ يَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ.

تخريج: إسناده جيد.

١١٤٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْحَكَمُ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى: أَنَّ عَلِيًّا حَدَّثَهُمْ: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَكَتْ إِلَى أَبِيهَا مَا تَلْقَى مِنْ يَدَيْهَا مِنَ الرَّحَى... فَذَكَرَ مَعْنَى حَدِيثِ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ. [راجع: ١١١٤].

تخريج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

١١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ الطَّائِيَّ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: تَبْعُنِي وَأَنَا رَجُلٌ حَدِيثُ السِّنِّ، وَلَيْسَ لِي عِلْمٌ بِكَثِيرٍ مِنَ الْقَضَاءِ؟ قَالَ: فَضْرَبَ صَدْرِي رَسُولُ اللَّهِ ﷺ وَقَالَ: «ادْهَبْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَيُبَيِّنُ لِسَانَكَ، وَيَهْدِي قَلْبَكَ». قَالَ: فَمَا أَغْيَانِي قَضَاءَ بَيْنَ اثْنَيْنِ. [راجع: ٦٣٦، ٦٦٦].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لجباله الواسطة بين أبي البختري وبين علي.

١١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمَا بِمُسَفَّانَ، فَكَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتَعَةِ

something that the Messenger of Allah (ﷺ) did? 'Uthman (ؓ) said: Leave us alone.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1569) and Muslim (1223)]

1147. It was narrated that Sa'd bin Ibraheem said: I heard 'Abdullah bin Shaddad say: 'Ali (ؓ) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa'd bin Malik. On the day of Uhud he started saying: "Shoot, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4059) and Muslim (2411)]

1148. It was narrated from Abu Harb bin Abil-Aswad, from Abul-Aswad - Abu Khaithamah said in his *hadeeth*: Ibn Abul-Aswad from his father - that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed." Qatadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its *isnad* is *saheeh*]

أَوِ الْعُمَرَةَ، فَقَالَ عَلِيٌّ: مَا تُرِيدُ إِلَيَّ أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ تَنْتَهَى عَنْهَا؟ فَقَالَ عُثْمَانُ: دَعْنَا مِنْكَ. [راجع: ٤٠٢].

تخریج: إسناده صحيح، خ: (١٥٦٩)، م: (١٢٢٣).

١١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ يَقُولُ: قَالَ عَلِيٌّ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ (١٣٧/١) جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ يَوْمَ أُحُدٍ جَعَلَ يَقُولُ: «أَزِمْ فِذَاكَ أَبِي وَأُمِّي». [راجع: ٧٠٩].

تخریج: إسناده صحيح، خ: (٤٠٥٩)، م: (٢٤١١).

١١٤٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَمُعَاذُ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي الْأَسْوَدِ - وَقَالَ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ - ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَوْلُ الْغُلَامِ الرَّضِيعِ يُنْضَحُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ، فَإِذَا طَعِمَا غُسِلَا جَمِيعًا. [راجع: ٥٦٣].

قَالَ عَبْدُ اللَّهِ: وَلَمْ يَذْكُرْ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ قَوْلَ قَتَادَةَ.

تخريج : إسناده صحيح.

1149. It was narrated from 'Ali bin Abi Talib (ؑ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its *isnad* is *saheeh*, it is a repeat of the report above]

١١٤٩ - حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ : حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ الدَّيْلِيِّ [عَنْ أَبِيهِ]، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرِّضِيعِ : «يُنْضَحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ : وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ، فَإِذَا طَعِمَا غُسِلَا جَمِيعًا. [راجع : ٥٦٣].

تخريج : إسناده صحيح كسابقه.

1150. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab; "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu'bah was not sure whether it was houses or stomachs.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

١١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ قَتَادَةَ عَنْ أَبِي حَسَّانِ الْأَعْرَجِ، عَنْ غَيْبَةَ، عَنْ عَلِيٍّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ : «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آتَى الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا، وَبُيُوتَهُمْ - أَوْ بُطُونَهُمْ» شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ. [راجع : ٥٩١].

تخريج : إسناده صحيح، خ : (٤٥٣٣)، م : (٦٢٧).

1151. It was narrated from 'Abeedah, that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves and houses - or stomachs - with fire." He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

Comments: [Its *isnad* is *saheeh*]

١١٥١ - حَدَّثَنَا حَجَّاجٌ : حَدَّثَنِي شُعْبَةُ قَالَ : سَمِعْتُ قَتَادَةَ قَالَ : سَمِعْتُ أَبَا حَسَّانَ يُحَدِّثُ عَنْ غَيْبَةَ، عَنْ عَلِيٍّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ : «شَغَلُونَا عَنْ الصَّلَاةِ الْوُسْطَى حَتَّى آتَى الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ - أَوْ بُطُونَهُمْ - نَارًا». شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ، فَأَمَّا الْقُبُورُ فَلَيْسَ فِيهِ شَكٌّ. [راجع : ١١٤٩، ١١٥٠].

تخريج : إسناده صحيح، وانظر ما قبله.

1152. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, but in the end his *Witr* was at the end of the night.

Comments: [Its *isnad* is *qawi*]

1153. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) used to wake his family during the last ten nights of Ramadan.

Comments: [Its *isnad* is *hasan*]

1154. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) was given a (*hullah*) suit of silk, and he gave it to me ['Ali]. 'Ali (ؓ) said: I went out wearing it, and the Prophet (ﷺ) said: "I do not like for you what I do not like for myself." And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (2614) and Muslim (2071)]

1155. It was narrated that Buraidd bin Asram said: I heard 'Ali (ؓ) say: A man from among *Ahlus-Suffah* died and it was said: O Messenger of Allah, he has left behind a *dinar* and a *dirlham*. He said: "Two brands. Offer the funeral prayer for your companion."

١١٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ أَوْتَرْتُ رَسُولَ اللَّهِ ﷺ مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وَتَرُهُ إِلَى آخِرِهِ. [راجع: ٥٨٠].

تخريج: إسناده قوي.

١١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

١١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ حُلَّةً مِنْ حَرِيرٍ فَكَسَانِيهَا، قَالَ عَلِيٌّ: فَخَرَجْتُ فِيهَا، فَقَالَ النَّبِيُّ ﷺ: «لَسْتُ أَرْضَى لَكَ مَا أَكْرَهُ لِنَفْسِي» قَالَ: فَأَمَرَنِي فَشَقَّقْتُهَا بَيْنَ نِسَائِي خُمْرًا: بَيْنَ فَاطِمَةَ وَعَمَّتِي. [راجع: ٦٩٨].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

١١٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ بْنِ حِسَابٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُثَيْبَةُ - وَهُوَ الضَّرِيرُ - ، عَنْ بُرَيْدِ بْنِ أَصْرَمَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكْ

Comments: [Its *isnad* is *da'eef* because Utaibah and Buraid bin Asram is unknown]

دِيَارًا وَدِرْهَمًا. فَقَالَ: «كَيْتَانِ، صَلُّوا عَلَى صَاحِبِكُمْ». [راجع: ٧٨٨].

تخريج: إسناده ضعيف لجهالة عتيبة وبريد بن أصرم.

1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

١١٥٦- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا جَعْفَرٌ... فَذَكَرَ مِنْهُ، نَحْوَهُ. [راجع: ١١٥٥].

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

1157. It was narrated that Qatadah said: I heard Jurayy bin Kulaib say: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade (sacrificing) an animal that had lost most of its horn or ear. Qatadah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

١١٥٧- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ جُرَيْيَ بْنَ كُلاَيْبٍ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ: قُلْتُ: مَا عَضَبُ الْأُذُنِ؟ فَقَالَ: إِذَا كَانَ النُّصْفُ أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راجع: ٦٣٣].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1158. It was narrated from Jurayy bin Kulaib that he heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that had lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

١١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جُرَيْيَ بْنِ كُلاَيْبٍ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: نَعَمْ، الْعَضَبُ: النُّصْفُ، أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راجع: ١١٥٧].

Comments: [Its *isnad* is *hasan* like the report above]

تخريج: إسناده حسن كسابقه.

1159. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) forbade, or forbade me ['Ali], red saddle

١١٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ

cloths, garments made from a blend of linen and silk, and gold rings.

Comments: [Its *isnad* is *hasan*]

1160. It was narrated from 'Ali (ؑ) that 'Ammar asked for permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one, let him in."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

1161. It was narrated that 'Ali (ؑ) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (ﷺ) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its *isnad* is *saheeh*]

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (ؑ) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and *nabeedh* made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I

النَّبِيِّ ﷺ نَهَى - أَوْ نَهَانِي - عَنِ الْمِثْرَةِ وَالْقَسِيِّ، وَخَاتَمِ الذَّهَبِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

(١٣٨/١) ١١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيٍّ، عَنْ عَلِيٍّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «الطَّيِّبُ الْمُطَيَّبُ، ائْذَنْ لَهُ». [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

١١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ خَارِثَةَ بْنَ مُضَرِّبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: لَقَدْ رَأَيْنَا لَيْلَةَ بَدْرٍ، وَمَا مِنَّا إِنْسَانٌ إِلَّا نَامَ، إِلَّا رَسُولُ اللَّهِ ﷺ، فَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ، وَيَدْعُو حَتَّى أَضْبَحَ، وَمَا كَانَ مِنَّا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْمِقْدَادِ بْنِ الْأَسْوَدِ. [راجع: ١٠٢٣].

تخريج: إسناده صحيح.

١١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ سَمِيعٍ: حَدَّثَنِي مَالِكُ بْنُ عَمْرِوٍّ قَالَ: جَاءَ زَيْدُ بْنُ صُوحَانَ إِلَى عَلِيٍّ، فَقَالَ: حَدَّثَنِي مَا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: نَهَانِي عَنِ الْحَتَمِ، وَالذُّبَاءِ، وَالنَّقِيرِ، وَالْجَعَةِ، وَعَنْ خَاتَمِ الذَّهَبِ - أَوْ قَالَ: حَلْقَةِ الذَّهَبِ - وَعَنِ الْحَرِيرِ، وَالْقَسِيِّ، وَالْمِثْرَةِ الْحُمْرَاءِ. قَالَ: وَأُهِدِيَتْ لِرَسُولِ اللَّهِ

went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma'eel said that.

Comments: [Its *isnad* is *qawi*]

عَلِيٍّ حُلَّةٌ خَرِيرٌ فَكَسَانِيهَا، فَخَرَجْتُ فِيهَا، فَأَخَذَهَا، فَأَعْطَاهَا فَاطِمَةَ أَوْ عَمَّتَهُ. إِسْمَاعِيلُ يَقُولُ ذَلِكَ. [راجع: ٩٦٣].

تخريج: إسناده قوي.

1163. Yoonus told us, 'Abdul-Wahid told us, with the same *isnad* and meaning, except that he said: Sa'sa'ah bin Soohan came to 'Ali (ؓ),

١١٦٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ... فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: جَاءَ صَغُصَةُ بْنُ صُوحَانَ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ. [راجع: ٩٦٣، ١١٦٢].

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1164. It was narrated that Husain Al-Muzani said: 'Ali bin Abi Talib (ؓ) said on the *minbar*: O people, I heard the Messenger of Allah (ﷺ) say: "Nothing interrupts prayer except breaking *wudoo*." I will not be embarrassed about that which the Messenger of Allah (ﷺ) was not embarrassed about. He said: "Breaking *wudoo*' means breaking wind silently or loudly."

١١٦٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا حَبَانُ بْنُ عَلِيٍّ عَنْ ضِرَارِ بْنِ مُرَّةٍ، عَنْ حُصَيْنِ الْمُرَزِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى الْمِنْبَرِ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَطْطَعُ الصَّلَاةَ إِلَّا الْوَحْدُ»، لَا أَسْتَحْيِيكُمْ مِمَّا لَا يَسْتَحْيِي مِنْهُ رَسُولُ اللَّهِ ﷺ، قَالَ: «وَالْوَحْدُ أَنْ يَفْسُو أَوْ يَضْرِبَ».

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad* because Hibban bin Ali is *da'eef* and Husain al-Mazani is unknown]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف حبان بن علي وجهالة حصين المرزني.

1165. Buraid bin Asram said: I heard 'Ali (ؓ) say: A man from among *ahlus-suffah* died, and he left behind a *dinar* and a *dirham*. It was said: O Messenger of Allah, he left behind a *dinar* and a *dirham*. He said: "Two brands; offer the funeral prayer for your companion."

١١٦٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي قَطْنُ بْنُ نَسِيرٍ أَبُو عَبَّادٍ الدَّارِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُثَيْبَةُ الضَّرِيرُ: حَدَّثَنَا بُرَيْدُ بْنُ أَصْرَمَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، وَتَرَكَ دِينَارًا وَدِرْهَمًا، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ دِينَارًا وَدِرْهَمًا. «فَقَالَ: كَيْتَانِ، صَلُّوا عَلَيَّ صَاحِبَيْكُمْ». [راجع: ٧٨٨].

Comments: [Its *isnad* is *da'eef* because Utaibah and Buraid bin Asram are unknown]

تخريج: إسناده ضعيف لجهالة عثيبة و بريد بن أصرم.

1166. It was narrated from a man among the Ansar, from 'Ali (ؑ), that the Prophet (ﷺ) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [Hasan, and the saheeh version is *mawqoof*. This is a *da'ef* *isnad* because the Ansari man is unknown]

١١٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ - يَغْنِي ابْنَ أَبِي الْحُسَّامِ - : حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا مَسَى فِي خِرَافِ الْجَنَّةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْقَعَ فِي الرَّحْمَةِ، فَإِذَا خَرَجَ مِنْ عِنْدِهِ وَكَلَّ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ ذَلِكَ الْيَوْمَ». [راجع: ٦١٢].

تخريج: حسن، والصحيح وقفه وهذا إسناد ضعيف لجهالة الرجل من الأنصار.

1167. 'Ali (ؑ) said: I saw the Messenger of Allah (ﷺ) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

Comments: [Its *isnad* is *saheeh*]

١١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ قَالَ: سَمِعْتُ عَلِيًّا - قَالَ حَجَّاجٌ: قَالَ: حَدَّثَنَا عَلِيُّ ؑ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ فِي جَنَازَةٍ فَقُمْنَا، وَرَأَيْنَاهُ قَعَدَ فَقَعَدْنَا. [راجع: ٦٣١].

تخريج: إسناده صحيح، م: (٩٦٢).

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (ؑ) say: The Messenger of Allah (ﷺ) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.

١١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ، وَادْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَادْكُرْ بِالسَّدَادِ تَسْدِيدَكَ السَّهْمَ، قَالَ: وَنَهَى - أَوْ نَهَايَنِي - عَنْ الْقَسِيِّ وَالْمِیْثَرَةِ، وَعَنِ الْخَاتَمِ فِي السَّبَّابَةِ، أَوْ الْوُسْطَى. [راجع: ١١٢٤].

Comments: [Its *isnad* is *qawi*, Muslim (2078)]

1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*]

1170. It was narrated that 'Ali (ؓ) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: "Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?" A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (ؓ) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: "Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds."

Comments: [Its *isnad* is *da'eef* because Abul-Muwarri' is unknown]

تخريج: إسناده قوي، م: (٢٠٧٨).

١١٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي غَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ قَالَ: قَالَ عَلِيٌّ: ذَكَرْتُ ابْنَةَ حَمْزَةَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ».

تخريج: إسناده صحيح.

١١٧٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو شِهَابٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ أَبِي الْمَوَرِّعِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ، فَقَالَ: «مَنْ يَأْتِي الْمَدِينَةَ فَلَا يَدْعُ قَبْرًا إِلَّا سَوَّاهُ، وَلَا صُورَةً إِلَّا طَلَحَهَا، وَلَا وَثَنًا إِلَّا كَسَرَهُ؟»، قَالَ: فَقَامَ رَجُلٌ، فَقَالَ: أَنَا. ثُمَّ هَابَ أَهْلُ الْمَدِينَةِ فَجَلَسَ، قَالَ عَلِيٌّ: فَاظْلَمْتُ، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَمْ أَدْعُ بِالْمَدِينَةِ قَبْرًا إِلَّا سَوَّيْتُهُ، وَلَا صُورَةً إِلَّا طَلَحْتُهَا، وَلَا وَثَنًا إِلَّا كَسَرْتُهُ، قَالَ: فَقَالَ: «مَنْ عَادَ فَصَنَعَ شَيْئًا مِنْ ذَلِكَ، فَقَدْ (١/١٣٩) كَفَرَ بِمَا أُنْزِلَ اللَّهُ عَلَى مُحَمَّدٍ، يَا عَلِيُّ! لَا تَكُونَنَّ فَتَنًا- أَوْ قَالَ: مُخْتَلًا- وَلَا تَاجِرًا إِلَّا تَاجِرَ الْخَيْرِ، فَإِنَّ أَوْلَيْكَ هُمُ الْمُسَوِّفُونَ فِي الْعَمَلِ».

[راجع: ٦٥٧].

تخريج: إسناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة و تسوية القبر المشرف مضت بإسناد صحيح، برقم: (٧٤١).

1171. It was narrated that Abu Salih said: I heard 'Ali (ؓ) say: A suit of silk was given to the Messenger of Allah (ﷺ) and he sent it to me. I went out wearing it, and the Messenger of Allah (ﷺ) was so angry that I could see anger on his face. He said: "I did not give it to you to wear it." Then he told me to divide it among my womenfolk.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

١١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ قَالَ: سَمِعْتُ عَلِيًّا قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيرَاءٌ، فَبَعَثَ بِهَا إِلَيَّ رَسُولُ اللَّهِ ﷺ، فَخَرَجْتُ فِيهَا، فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «إِنِّي لَمْ أُعْطِكُمَا لِتَلْبَسَهُمَا»، قَالَ: فَأَمَرَنِي، فَأَطَرْتُهَا بَيْنَ نِسَائِي. [راجع: ١٠٧٧].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1172. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a person who is *junub* or a dog."

Comments: [*Saheeh* because of corroborating evidence]

١١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُذَرِّكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ نَجِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا جُنُبٌ وَلَا كَلْبٌ». [راجع: ٦٣٢].

تخريج: صحيح لغيره، دون ذكر الجنب، وهذا إسناده ضعيف لعل.

1173. It was narrated from an-Nazzal bin Sabrah that he saw 'Ali (ؓ) pray *Zuhr*, then he sat in ar-Rahbah to listen to people and see what they needed. When the time for 'Asr came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (ﷺ) did what I have done, and this is the *wudoo'* of one who has not broken his *wudoo'*.

١١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ الثَّوَالِي بْنِ سَبْرَةَ: أَنَّهُ شَهِدَ عَلِيًّا صَلَّى الظُّهْرَ، ثُمَّ جَلَسَ فِي الرَّحْبَةِ فِي حَوَائِجِ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أَتَى بِتَوْرٍ، فَأَخَذَ حَفْنَةً مَاءٍ، فَمَسَحَ بِدَيْهِ وَذِرَاعَيْهِ وَوَجْهَهُ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ شَرِبَ فَضْلَهُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّ نَاسًا يَكْرَهُونَ أَنْ يَشْرَبُوا وَهُمْ قِيَامٌ، وَإِنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ كَمَا صَنَعْتُ، وَهَذَا وَضُوءٌ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

1174. An-Nazzal bin Sabrah said: I heard 'Ali (ؓ)... and he narrated a similar *hadeeth*, except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its *isnad* is *saheeh*, like the report above]

1175. It was narrated that 'Ali (ؓ) said that the Prophet (ﷺ) sent him to Madinah and ordered him to level the graves.

Comments: [*Hasan* because of corroborating evidence; this is a *da'ef* *isnad* because Abu Muhammad is unknown]

1176. It was narrated from Abu Muhammad Al-Hudhali, from 'Ali bin Abi Talib (ؓ) that the Messenger of Allah (ﷺ) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

Comments: [Its *isnad* is *da'ef*]

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called Abu Muwarri' whilst the people of Koofah called him Abu Muhammad

١١٧٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَيْرَةَ قَالَ: سَمِعْتُ عَلِيًّا... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: أُنِّي بِكُوزٍ. [راجع: ١١٧٣].

تخريج: إسناده صحيح كسابقه.

١١٧٥ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسَوِّيَ الْقُبُورَ. [راجع: ٦٥٧].

تخريج: حسن لغيره، وهذا إسناده ضعيف لجهالة أبي محمد الهذلي.

١١٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - أَخْبَرَنَا حَجَّاجُ بْنُ أَرْطَاةٍ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ أَبِي مُحَمَّدٍ الْهَذَلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا مِنَ الْأَنْصَارِ أَنْ يُسَوِّيَ كُلَّ قَبْرِ، وَأَنْ يُلْطَخَ كُلُّ صَنْمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْرَهُ أَنْ أَدْخُلَ بُيُوتَ قَوْمِي. قَالَ: فَأَرْسَلَنِي، فَلَمَّا جِئْتُ قَالَ: «يَا عَلِيُّ! لَا تَكُونَنَّ فَتَنًا، وَلَا مُخْتَلَا، وَلَا تَاجِرًا إِلَّا تَاجِرَ خَيْرٍ، فَإِنَّ أَوْلَئِكَ مُسَوِّفُونَ - أَوْ مَسْبُوفُونَ - فِي الْعَمَلِ». [راجع: ١١٧٥].

تخريج: إسناده ضعيف، وانظر ما قبله.

١١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ - قَالَ: وَأَهْلُ الْبَصْرَةِ يُكْتَوْنَهُ: أَبَا مَوْرِعٍ، قَالَ: وَكَانَ

- said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a *hadeeth* similar to that of Abu Dawood from Abu Shihab.

Comments: [Its *isnad* is *da'eef*]

1178. 'Abd Khair said: I saw 'Ali (ؑ) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head - Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), this is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

1179. It was narrated that 'Abul-Wadi' said: I saw 'Ali (ؑ) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So

أَهْلُ الْكُوفَةِ يُكْتَنُوهُ بِأَبِي مُحَمَّدٍ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ... فَذَكَرَ نَحْوَ حَدِيثِ أَبِي دَاوُدَ عَنْ أَبِي شِهَابٍ. [راجع: ١١٧٠].

تخريج: إسناده ضعيف، وانظر ما قبله.

١١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفُطَةَ قَالَ: سَمِعْتُ عَبْدَ خَيْرٍ، قَالَ: رَأَيْتُ عَلِيًّا أَنِي بِكُرْسِيِّ، فَقَعَدَ عَلَيْهِ، ثُمَّ أَتَيْ بِكُوزٍ - قَالَ حَجَّاجٌ: يَتَوَرَّ مِنْ مَاءٍ - قَالَ: فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَمُضْمَضٌ ثَلَاثًا مَعَ الْإِسْتِشْقَاقِ بِمَاءٍ وَاحِدٍ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا - قَالَ حَجَّاجٌ: ثَلَاثًا ثَلَاثًا - بِيَدٍ وَاحِدَةٍ، وَوَضَعَ يَدَيْهِ فِي الثَّوَرِ، ثُمَّ مَسَحَ رَأْسَهُ - قَالَ حَجَّاجٌ: فَأَشَارَ بِيَدَيْهِ مِنْ مُقَدِّمِ رَأْسِهِ إِلَى مُؤَخَّرِ رَأْسِهِ، قَالَ: وَلَا أُدْرِي أَرَدَهَا إِلَى مُقَدِّمِ رَأْسِهِ أَمْ لَا - وَغَسَلَ رِجْلَيْهِ ثَلَاثًا - قَالَ حَجَّاجٌ: ثَلَاثًا ثَلَاثًا - ثُمَّ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللَّهِ ﷺ، فَهَذَا طُهُورُ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٨٩].

تخريج: إسناده صحيح.

١١٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَبِيلُ بْنُ مَرْثَةَ عَنْ أَبِي الْوَضِيِّ، قَالَ: شَهِدْتُ عَلِيًّا حَيْثُ قُتِلَ أَهْلُ النَّهْرَوَانَ، قَالَ: التَّمِسُوا لِي الْمُخْدَجَ. فَطَلَبُوهُ فِي الْقَتْلَى، فَقَالُوا: لَيْسَ نَجْدُهُ. فَقَالَ: ارْجِعُوا فَالتَّمِسُوا، فَوَاللَّهِ مَا

they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to 'Ali]. Abul-Wadi' said: It is as if I can see him: an Abyssinian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its *isnad* is *saheeh*]

1180. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) forbade gourds and varnished jars.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5594) and Muslim (1994)]

1181. It was narrated from 'Ali (ؑ) from the Prophet (ﷺ) that he was at a funeral. He started hitting the ground with a stick and said: "There is no one among you but Allah has decreed his place in Hell or his place in Paradise." They said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]. Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.^[1]

كَذَبْتُ وَلَا كُذِّبْتُ. فَرَجَعُوا فَطَلَبُوهُ، فَرَدَّدَ ذَلِكَ مِرَارًا، كُلَّ ذَلِكَ يَخْلِفُ بِاللَّهِ: مَا كَذَبْتُ وَلَا كُذِّبْتُ، فَانْطَلَقُوا، فَوَجَدُوهُ تَحْتَ الْقَتْلَى فِي طِينٍ فَاسْتَخْرَجُوهُ، فَجِئَ بِهِ، فَقَالَ أَبُو الرُّضَيْي: فَكَأَنِّي أَنْظُرُ إِلَيْهِ: حَبَشِيٌّ عَلَيْهِ نَذْيٌ قَدْ طَبَّقَ إِحْدَى يَدَيْهِ، مِثْلُ نَذْيِ الْمَرْأَةِ، عَلَيْهَا شَعْرَاتٌ مِثْلُ شَعْرَاتٍ تَكُونُ عَلَى ذَنْبِ الزُّبُوعِ. [انظر: ١١٨٨، ١١٩٧].

تخريج: إسناده صحيح.

١١٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: (١/١٤٠) حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الذُّبَابِ وَالْمُرَقَّتِ. [راجع: ١٣٤].

تخريج: إسناده صحيح، خ: (٥٥٩٤)، م: (١٩٩٤).

١١٨١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ فِي جَنَازَةٍ، فَأَخَذَ عُودًا يَنْكُثُ فِي الْأَرْضِ، فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ». قَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا تَنْكُلُ؟ قَالَ: «اعْمَلُوا فَكُلُّ مُيَسَّرٍ: ﴿فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى﴾ وَصَدَّقَ بِالْحُسْنَى ﴿فَسَيُسَّرُهُ لِلْيُسْرَى﴾ وَأَمَّا مَنْ بَخِلَ

^[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna*, We will make smooth for him the path for evil" [al-Lail 92:5-10]. Shu'bah said: Mansoor bin al-Mu'tamir narrated it to me and I did not object to the *hadeeth* of Sulaiman at all.

وَاسْتَفْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنِيَرُهُ
لِلْمُعْسِرِ ﴿١٠﴾ (الليل: ٥-١٠). قَالَ شُعْبَةُ
: وَحَدَّثَنِي بِدِ مَنُصُورُ بْنُ الْمُعْتَمِرِ، فَلَمْ أَنْكَرْ مِنْ
حَدِيثِ سُلَيْمَانَ شَيْئًا. [راجع: ٦٢١، ١٠٦٧].

تخريج: إسناده صحيح، خ: (٧٥٥٢)، م:
(٢٦٤٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that 'Ali (ؑ) said: I felt too shy to ask the Prophet (ﷺ) about *madhi* because of Fatimah (ؑ), so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (ﷺ) about that. He said: "*Wudoo'* should be done for that."

١١٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنِ الْمُنْذِرِ
النُّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ:
اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ
أَجْلِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَمَرْتُ الْمِقْدَادَ
ابْنَ الْأَسْوَدِ، فَسَأَلَ عَنْ ذَلِكَ النَّبِيَّ ﷺ،
فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦١٨].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (132) and Muslim (303)]

تخريج: إسناده صحيح، خ: (١٣٢)، م: (٣٠٣).

1183. It was narrated from Al-Hasan that 'Umar bin Al-Khattab wanted to stone an insane woman, but 'Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses." So 'Umar (ؑ) pardoned her.

١١٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ
عَنْ قَتَادَةَ، عَنِ الْحَسَنِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ
أَرَادَ أَنْ يَرْجُمَ مَجْنُونَةً، فَقَالَ لَهُ عَلِيٌّ: مَا لَكَ
ذَلِكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رُفِعَ
الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ
الطِّفْلِ حَتَّى يَخْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ، أَوْ
يَعْقِلَ»، فَأَذْرَأَ عَنْهَا عُمَرُ. [راجع: ٩٤٠].

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، والحسن البصري
لم يسمع من عمر ولا من علي.

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin 'Uqbah

١١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
سَعِيدٌ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُضَيْنِ

before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (ؑ) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (ﷺ) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are *Sunnah*.

قَالَ: شَهِدَ عَلَى الْوَلِيدِ بْنِ عُقْبَةَ عِنْدَ عُثْمَانَ أَنَّهُ شَرِبَ الْخَمْرَ، فَكَلَّمَ عَلِيٌّ عُثْمَانَ فِيهِ، فَقَالَ: دُونَكَ ابْنَ عَمِّكَ فَاجْلِدْهُ. فَقَالَ: قُمْ يَا حَسَنُ! فَقَالَ: مَا لَكَ وَلِهَذَا؟ وَلَ هَذَا غَيْرُكَ. فَقَالَ: بَلْ عَجَزْتَ وَوَهَنْتَ وَضَعُفْتَ، قُمْ يَا عَبْدَ اللَّهِ بْنُ جَعْفَرٍ! فَجَلَدَهُ، وَعَدَّ عَلِيٌّ فَلَمَّا كَمَلَ أَرْبَعِينَ، قَالَ: حَسْبُكَ - أَوْ أَمْسِكَ - جَلَدَ رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ، وَأَبُو بَكْرٍ أَرْبَعِينَ، وَكَمَلَهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ. [راجع: ٦٢٤].

تخریج: إسناده صحيح، م: (١٧٠٧).

Comments: [Its *isnad* is *saheeh*, Muslim (1707)]

1185. It was narrated from ash-Sha'bi that Sharahah al-Hamdaniyyah came to 'Ali (ؑ) and said: I have committed *zina*. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Prophet of Allah (ﷺ).

١١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ: أَنَّ شَرَاهَةَ الْهَمْدَانِيَّةِ أَتَتْ عَلِيًّا فَقَالَتْ: إِنِّي زَنَيْتُ. فَقَالَ: لَعَلَّكَ غَيْرِي، لَعَلَّكَ رَأَيْتَ فِي مَنَامِكَ، لَعَلَّكَ اسْتَكْرَهْتَ؟ فَكُلُّ تَقُولُ: لَا، فَجَلَدَهَا يَوْمَ الْخَمِيسِ وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ نَبِيِّ اللَّهِ ﷺ. [راجع: ٧١٦].

تخریج: حديث صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

Comments: [A *saheeh hadeeth*]

1186. It was narrated that 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I saw 'Ali (ؑ) say: I heard the Messenger of Allah (ﷺ) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.

١١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: شَهِدْتُ عَلِيًّا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسَكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ. [راجع: ٤٣٥].

Comments: [Its *isnad* is *saheeh*]

1187. It was narrated that Nu'aim bin Dijajah al-Asadi said: I was with 'Ali (ؓ), and Abu Mas'ood entered upon him and he said to him: O Farrookh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, the time of prosperity and ease for this *ummah* will be after one hundred years.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده صحيح.

١١٨٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَسُفْيَانُ بْنُ وَكِيعٍ بْنُ الْجَرَّاحِ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ نُعَيْمِ بْنِ دِجَاجَةَ الْأَسَدِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، فَقَالَ لَهُ: يَا فَرُوخُ: أَنْتَ الْقَائِلُ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ؟ أَخْطَطِ اسْتَكْ الْحُفْرَةَ! إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ، وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ مِمَّنْ هُوَ الْيَوْمَ حَيٌّ» وَإِنَّمَا رَحَاءُ هَذِهِ الْأُمَّةِ وَفَرَجُهَا بَعْدَ الْمِائَةِ. [راجع: ٧١٤].

تخريج: إسناده قوي.

1188. It was narrated that Abul-Wadi' said: I saw 'Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi' said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its *isnad* is *saheeh*]

١١٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمِيلُ بْنُ مُرَّةٍ عَنْ أَبِي الرُّضَيْيِّ، قَالَ: شَهِدْتُ عَلِيًّا حِينَ قَتَلَ أَهْلَ النَّهْرَوَانِ قَالَ: التَّمِسُوا الْمُخْدَجَ فِي الْقَتْلِ. قَالُوا: لَمْ نَجِدْهُ. قَالَ: اظْلُبُوهُ، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ. حَتَّى اسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلِ، قَالَ أَبُو الرُّضَيْيِّ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ: حَبَشِيٌّ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، عَلَيْهَا شَعْرَاتٌ مِثْلُ ذَنْبِ الْيَرْبُوعِ. [راجع: ١١٧٩].

تخريج: إسناده صحيح.

1189. Yazeed bin Abi Salih narrated that Abul-Wadi' 'Abbad told him: We were heading for Koofah with 'Ali bin Abi Talib (ؑ) and when we were two of three days away from Haroorah, many people drifted away from us. We mentioned that to 'Ali (ؑ) and he said: Do not worry about them, for they will come back.... And he narrated the *hadeeth* at length. He said: 'Ali bin Abi Talib (ؑ) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then 'Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. 'Ali (ؑ) said: *Allahu Akbar!* Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik. And 'Ali (ؑ) said: Whose son is he?

Comments: [Its *isnad* is *hasan*]

1190. It was narrated from ash-Sha'bi that 'Ali (ؑ) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to

١١٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي صَالِحٍ: أَنَّ أَبَا الْوَضِيءِ عَبَّادًا حَدَّثَهُ: أَنَّهُ قَالَ: كُنَّا غَامِدِينَ إِلَى الْكُوفَةِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَلَمَّا بَلَّغْنَا مَسِيرَةَ لَيْلَتَيْنِ أَوْ ثَلَاثٍ مِنْ (١/١٤١) حُرُورَاءَ شَدَّ مِنَّا نَاسٌ كَثِيرٌ، فَذَكَّرْنَا ذَلِكَ لِعَلِّيٍّ، فَقَالَ: لَا يَهْوِلَنَّكُمْ أَمْرُهُمْ، فَإِنَّهُمْ سَيَرْجِعُونَ... فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ. قَالَ: فَحَمِدَ اللَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَقَالَ: إِنَّ خَلِيلِي أَخْبَرَنِي أَنَّ قَائِدَ هَؤُلَاءِ رَجُلٌ مُخَدَّجٌ الْيَدِ، عَلَى خَلْمَةٍ تَذِيهِ شَعْرَاتٌ كَأَنَّهُنَّ ذَنَبُ الْبُرْبُوعِ. فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، فَأَتَيْنَاهُ، فَقُلْنَا: إِنَّا لَمْ نَجِدْهُ. فَقَالَ: فَالْتَمَسُوهُ، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ - ثَلَاثًا - . فَقُلْنَا: لَمْ نَجِدْهُ. فَجَاءَ عَلِيٌّ بِنَفْسِهِ، فَجَعَلَ يَقُولُ: أَقْبِلُوا ذَا، أَقْبِلُوا ذَا. حَتَّى جَاءَ رَجُلٌ مِنَ الْكُوفَةِ، فَقَالَ: هُوَ ذَا. قَالَ عَلِيٌّ: اللَّهُ أَكْبَرُ، لَا بَأْسَكُمْ أَحَدٌ يُخْبِرُكُمْ مَنْ أَبُوهُ؟ فَجَعَلَ النَّاسُ يَقُولُونَ: هَذَا مَالِكٌ، هَذَا مَالِكٌ. يَقُولُ عَلِيٌّ: ابْنُ مَنْ هُوَ؟ [راجع: ١١٧٩].

نخريج: إسناده حسن.

١١٩٠ - حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سَلَمَةُ بْنُ كَهَيْلٍ عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا قَالَ لِشَرَاهَةَ: لَعَلَّكَ اسْتُكْرِهْتَ، لَعَلَّ زَوْجَكَ أَتَاكَ، لَعَلَّكَ، لَعَلَّكَ؟ قَالَتْ: لَا، قَالَ: فَلَمَّا

what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*]

1191. It was narrated that Habbah al-'Urani said: I heard 'Ali (ﷺ) say: I was the first man to pray with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

وَضَعْتُ مَا فِي بَطْنِهَا جَلَدَهَا، ثُمَّ رَجَمْتُهَا، فَقِيلَ لَهُ: جَلَدْتَهَا، ثُمَّ رَجَمْتَهَا؟ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: حديث صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

١١٩١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ سَلَمَةَ ابْنِ كَهِيلٍ، عَنْ حَبَّةِ الْعُرْنِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ رَجُلٍ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ٧٧٦].

تخريج: إسناده ضعيف، سلمة بن كهيل متروك الحديث وحبة العرنبي ضعيف.

1192. It was narrated that Habbah al-Urani said: I heard Ali (ﷺ) say: I was the first who prayed with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

١١٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كَهِيلٍ، قَالَ: سَمِعْتُ حَبَّةَ الْعُرْنِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ١١٩١].

تخريج: إسناده ضعيف كسابقه.

1193. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said:... Then I was present with 'Ali. He prayed before delivering the *khutbah*, with no *adhan* or *iqamah*, then he delivered the *khutbah*. He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

Comments: [Its *isnad* is *saheeh*]

١١٩٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُيَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: ... ثُمَّ شَهِدْتُهُ مَعَ عَلِيٍّ، فَصَلَّى قَبْلَ أَنْ يَخْطُبَ بِلاَ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى أَنْ تَأْكُلُوا نُسُكَكُمْ بَعْدَ ثَلَاثِ لَيَالٍ، فَلَا تَأْكُلُوهَا بَعْدُ. [راجع: ٤٣٥].

تخريج: إسناده صحيح.

1194. It was narrated from 'Ali (عليه السلام), from the Prophet (ﷺ) that he said: "Do not pray after 'Asr, unless you pray when the sun is still high."

Comments: [A *Saheeh Hadeeth*]

١١٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ وَهْبِ ابْنِ الْأَجْدَعِ، عَنْ عَلِيِّ بْنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةً». [راجع: ٦١٠].

تخريج: حديث صحيح.

1195. It was narrated from Muhammad bin 'Ali, from 'Ali (عليه السلام), that the Prophet (ﷺ) used to fast continually from pre-dawn to pre-dawn.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la Ath-Tha'labi]

١١٩٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوَاصِلُ مِنَ السَّحْرِ إِلَى السَّحْرِ. [راجع: ٧٠٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1196. It was narrated that Muhammad bin 'Ali said: Some people came to 'Ali (عليه السلام) and complained about 'Uthman's tax collector. My father said to me: Take this letter to 'Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (ﷺ) about collecting *zakah*; tell them to follow it. So I went to 'Uthman and told him about that. He (the narrator) said: If he ['Ali] had wanted to say anything about 'Uthman, he would have said it on that occasion - i.e., saying something bad.

١١٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ مُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: جَاءَ إِلَى عَلِيٍّ نَاسٌ مِنَ النَّاسِ، فَشَكَّوْا سُعَاةَ عُثْمَانَ، قَالَ: فَقَالَ لِي أَبِي: اذْهَبْ بِهَذَا الْكِتَابِ إِلَى عُثْمَانَ فَقُلْ لَهُ: إِنَّ النَّاسَ قَدْ شَكَّوْا سُعَاتَكَ، وَهَذَا أَمْرُ رَسُولِ اللَّهِ ﷺ فِي الصَّدَقَةِ، فَمُرْهُمْ فَلْيَأْخُذُوا بِهِ. قَالَ: فَأَتَيْتُ عُثْمَانَ، فَذَكَرْتُ ذَلِكَ لَهُ قَالَ: فَلَوْ كَانَ ذَاكِرًا عُثْمَانَ بِشَيْءٍ لَذَكَرَهُ يَوْمَئِذٍ، يَغْنَبِي بِسُوءٍ.

تخريج: إسناده صحيح، خ: (٣١١١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi' told him that he said: We were heading towards

١١٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ

Koofah with 'Ali bin Abi Talib (ؓ)... and he mentioned the hadeeth about the man with the deformity. 'Ali said: By Allah, I did not lie and I was not lied to - three times. Then 'Ali said: My close friend told me that there are three brothers of the jinn; this is the oldest of them, the second has a lot of followers around him and the third is somewhat weak.

Comments: [Its *isnad* is *hasan*]

الْوَارِثُ: حَدَّثَنَا يَزِيدُ بْنُ صَالِحٍ: أَنَّ أَبَا الْوَضِيِّ عَبَّادًا حَدَّثَهُ: أَنَّهُ قَالَ: كُنَّا عَامِدِينَ إِلَى الْكُوفَةِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ... فَذَكَرَ حَدِيثَ الْمُحَدِّجِ. قَالَ عَلِيٌّ: فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ - ثَلَاثًا. فَقَالَ عَلِيٌّ: أَمَا إِنَّ خَلِيلِي أَخْبَرَنِي ثَلَاثَةَ إِخْوَةٍ مِنَ الْجِنِّ، هَذَا أَكْبَرُهُمْ، وَالثَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالثَّلَاثُ فِيهِ ضَعْفٌ. [راجع: ١١٨٩].

تخريج: إسناده حسن، هو مكرر (١١٨٩). وقوله: «أما إن خليلي...» لم يرد إلا في هذا الحديث.

1198. It was narrated that 'Abd Khair said: We prayed *Fajr*, then we sat with 'Ali bin Abi Talib (ؓ). He called for water for *wudoo'*, then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the *wudoo'* of your Prophet (ﷺ), so learn it.

Comments: [*Hasan*]

١١٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكْرِيَّا بْنُ يَحْيَى زَحْمَوِيٌّ: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّيْنَا الْعَدَاةَ، فَجَلَسْنَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَدَعَا بِوُضُوءٍ، فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَمَضْمَضَ مَرَّتَيْنِ مِنْ كَفٍّ وَاحِدٍ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ ذِرَاعَيْهِ، ثُمَّ غَسَلَ قَدَمَيْهِ ثَلَاثًا، ثُمَّ قَالَ: هَذَا وَضُوءُ نَبِيِّكُمْ، فَاعْلَمُوا. [راجع: ٩٢٨].

تخريج: حسن، شريك النخعي قد توبع.

1199. It was narrated that 'Abd Khair said: We came to 'Ali (ؓ) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the

١١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْنَا عَلِيًّا وَقَدْ صَلَّى، فَدَعَا بِكُوزٍ، ثُمَّ تَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، تَمَضْمَضَ مِنَ الْكَفِّ الَّذِي يَأْخُذُ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَهُ الْيُمْنَى ثَلَاثًا، وَيَدَهُ الشَّمَالَى ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وَضُوءَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هَذَا. [راجع: ٩٢٨].

Messenger of Allah (ﷺ) did *wudoo'*, this is it.

Comments: [Saheeh]

1200. It was narrated that Abu Ma'mar said: We were with 'Ali (ﷺ) when a funeral passed by him and some people stood up for it. 'Ali (ﷺ) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (ﷺ) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [Saheeh]

1201. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I got an old she-camel as booty on the day of Badr, and the Messenger of Allah (ﷺ) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry *idhkhir* [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa' with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin 'Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. 'Ali said: I looked at a sight that shocked me. I went to the Prophet (ﷺ), and Zaid

تخريج: صحيح، أبو بحر البكراوي - وإن كان فيه ضعف - قد توبع.

١٢٠٠ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُعْبَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: كُنَّا مَعَ عَلِيٍّ فَمَرَّ بِهِ جَنَازَةٌ، (١/١٤٢) فَقَامَ لَهَا نَاسٌ، فَقَالَ عَلِيٌّ: مَنْ أَفْتَاكُمْ هَذَا؟! فَقَالُوا: أَبُو مُوسَى، قَالَ إِنَّمَا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ مَرَّةً، فَكَانَ يَتَشَبَّهُ بِأَهْلِ الْكِتَابِ، فَلَمَّا نَهَى انْتَهَى.

تخريج: صحيح، ليث ضعيف وقد توبع.

١٢٠١ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عَلِيٍّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ عَلِيٌّ: أَصَبْتُ شَارِقًا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَغَنَمِ يَوْمَ بَدْرٍ، وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِقًا أُخْرَى، فَأَنْخَضْتُهُمَا يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخَرَا لِابِيعَةٍ، وَمَعِيَ صَائِغٌ مِنْ بَنِي قَيْقَاعٍ لَا سَتَعِينَ بِهِ عَلَى وَلِيمَةٍ فَاطِمَةٍ، وَحَمْرَةٌ بِنْتُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، فَتَارَ إِلَيْهِمَا حَمْرَةٌ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قُلْتُ لِابْنِ شِهَابٍ: وَمِنْ السَّنَامِ؟ قَالَ: جَبَّ أَسْنِمَتَهُمَا، فَذَهَبَ بِهَا. قَالَ: فَتَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي، فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدٌ

bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol.

ابْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبْرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، فَاذْهَبَ مَعَهُ فَدَخَلَ عَلَى حَمْزَةَ، فَتَغَيَّبَ عَلَيْهِ، فَزَجَّ حَمْزَةُ بَصْرَهُ فَقَالَ: هَلْ أَنْتُمْ إِلَّا عِبِيدٌ لِأَبِي! فَزَجَّ رَسُولُ اللَّهِ ﷺ يُقَهِّقُهُ حَتَّى خَرَجَ عَنْهُمْ، وَذَلِكَ قَبْلَ تَحْرِيمِ الْخَمْرِ.

تخريج: إسناده صحيح، خ: (٢٣٧٥)، م: (١٩٧٩).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that 'Asim bin Damrah said: Some of the companions of 'Ali (ؓ) said: Why don't you tell us about the voluntary prayers that the Messenger of Allah (ﷺ) offered during the day? 'Ali (ؓ) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do.... then he quoted the *hadeeth* at length.

١٢٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قَالَ نَاسٌ مِنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَلَا تُحَدِّثُنَا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ وَالنَّطْوُعِ. فَقَالَ عَلِيٌّ: إِنَّكُمْ وَاللَّهِ لَا تُطِيقُونَهَا. فَقَالُوا لَهُ: أَخْبِرْنَا بِهَا نَأْخُذَ مِنْهَا مَا أَطَقْنَا... فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ. [راجع: ٦٥٠]

تخريج: إسناده قوي.

1203. It was narrated from 'Ali (ؓ) that he was asked about the (voluntary) prayers of the Messenger of Allah (ﷺ) during the day. He said: He used to pray sixteen *rak'ahs*. When the sun was as high there as it is at the time of 'Asr there, he would pray two *rak'ahs*. When the sun was as high there as it is at the time of *Zuhr* there, he would pray two *rak'ahs*. He would pray four *rak'ahs* before *Zuhr* and two *rak'ahs* after *Zuhr*,

١٢٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ الْحُسَيْنِ إِمْلَاءَ عَلِيٍّ مِنْ كِتَابِهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ أَنَّهُ سُئِلَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ، فَقَالَ: كَانَ يُصَلِّي سِتَّ عَشْرَةَ رَكْعَةً، قَالَ: يُصَلِّي إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا كَصَلَاةِ الْعَصْرِ رَكْعَتَيْنِ، وَكَانَ يُصَلِّي إِذَا

and he would pray four *rak'ahs* before 'Asr.

Comments: [Its *isnad* is *qawi*]

كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا
كَضَلَاةِ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ. وَكَانَ يُصَلِّي قَبْلَ
الظُّهْرِ أَرْبَعَ رَكَعَاتٍ، وَبَعْدَ الظُّهْرِ رَكْعَتَيْنِ
وَقَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ. [راجع: ١٢٠٢].

تخريج: إسناده قوي، وانظر ما قبله.

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (عليه السلام), say to Ibn 'Abbas, when he heard that he had permitted *mut'ah* marriage with women - 'Ali bin Abi Talib (عليه السلام) said to him: The Messenger of Allah (ﷺ) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5115) and Muslim (1407)]

١٢٠٤ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ
عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ
مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا مُحَمَّدِ بْنِ عَلِيٍّ:
أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ لِابْنِ
عَبَّاسٍ، وَبَلَغَهُ أَنَّهُ رَخَّصَ فِي مُتْعَةِ النِّسَاءِ،
فَقَالَ لَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ: إِنَّ رَسُولَ اللَّهِ
ﷺ قَدْ نَهَى عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ
الْحُمُرِ الْأَهْلِيَّةِ. [راجع: ٥٩٢].

تخريج: إسناده صحيح، خ: (٥١١٥)، م: (١٤٠٧).

1205. It was narrated from 'Ali (عليه السلام) that he did *wudoo'* washing each part three times, then he wiped his head, then he drank the water left over from his *wudoo'*. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at this.

Comments: [Its *isnad* is *hasan*]

١٢٠٥ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ
أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ
عَلِيٍّ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ رَأْسَهُ،
ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ
أَنْ يَنْظُرَ إِلَى وَضْءِ النَّبِيِّ ﷺ، فَلْيَنْظُرْ إِلَى
هَذَا. [راجع: ٩٧١].

تخريج: إسناده حسن.

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali (عليه السلام) say: Each Prophet was given seven advisers from his nation and the Prophet (ﷺ) was given fourteen advisers from his

١٢٠٦ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ
عَنْ شَيْخٍ لَهُمْ يُقَالُ لَهُ: سَالِمٌ، عَنْ عَبْدِ اللَّهِ
ابْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أُعْطِيَ
كُلُّ نَبِيٍّ سَبْعَةَ نُجَبَاءَ مِنْ أُمَّتِهِ، وَأُعْطِيَ النَّبِيُّ

umimah, among them Abu Bakr and 'Umar (ؓ).

Comments: [Its *isnad* is *da'eef*]

1207. It was narrated that Qais bin 'Ubad said: We were with 'Ali (ؑ) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur: Let us go to Ameer al-Mu'mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu'mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (ﷺ) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (ﷺ) did not tell me anything exclusively that he did not tell to other people, but the people attacked 'Uthman bin 'Affan (ؓ) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid bin Jud'an]

1208. It was narrated that 'Asim bin Danrah said: We asked 'Ali (ؑ) about the voluntary prayers of the

ﷺ أَرْبَعَةَ عَشَرَ نَجِيًّا مِنْ أُمَّتِهِ، مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٦٦٥].

تخريج: إسناده ضعيف لعل.

١٢٠٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنَّا مَعَ عَلِيٍّ فَكَانَ إِذَا شَهِدَ مَشْهَدًا، أَوْ أَشْرَفَ عَلَى أَكْمَةٍ، أَوْ هَبَطَ وَادِيًا قَالَ: سُبْحَانَ اللَّهِ، صَدَقَ اللَّهُ وَرَسُولُهُ، فَقُلْتُ لِرَجُلٍ مِنْ بَنِي يَشْكُرَ: انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى نَسْأَلَهُ عَنْ قَوْلِهِ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَانْطَلَقْنَا إِلَيْهِ، فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! رَأَيْنَاكَ إِذَا شَهِدْتَ مَشْهَدًا، أَوْ هَبَطْتَ وَادِيًا، أَوْ أَشْرَفْتَ عَلَى أَكْمَةٍ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَهَلْ عَهَدَ رَسُولُ اللَّهِ ﷺ إِلَيْكَ شَيْئًا فِي ذَلِكَ؟ قَالَ: فَأَعْرَضَ عَنَّا وَالْحَحْنَا عَلَيْهِ، فَلَمَّا رَأَى ذَلِكَ قَالَ: وَاللَّهِ مَا عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ عَهْدًا إِلَّا شَيْئًا عَهْدَهُ إِلَى النَّاسِ، وَلَكِنَّ النَّاسَ (١/١٤٣) وَقَعُوا عَلَى عُثْمَانَ فَقَتَلُوهُ، فَكَانَ غَيْرِي فِيهِ أَسْرًا حَالًا وَفِعْلًا مِنِّي، ثُمَّ إِنِّي رَأَيْتُ أَنِّي أَحَقُّهُمْ بِهَذَا الْأَمْرِ، فَوَثِّبْتُ عَلَيْهِ، فَاللَّهُ أَعْلَمُ أَصَبْنَا أَمْ أَخْطَأْنَا. [أنظر: ١٢٧١].

تخريج: إسناده ضعيف لضعف علي بن زيد

وهو ابن جدعان.

١٢٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ

Prophet (ﷺ) during the day. 'Ali said: That was sixteen voluntary *rak'ats* that the Messenger of Allah (ﷺ) did during the day, and it is very rare for anyone to persist in doing that. Wakee' told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this *hadeeth* of yours.

Comments: [Its *isnad* is *qawi*]

سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ. وَحَدَّثَنِي أَبِي: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ النَّبِيِّ ﷺ بِالنَّهَارِ؟ قَالَ: قَالَ عَلِيٌّ: يَلْكَ سِتُّ عَشْرَةَ رَكْعَةً تَطَوُّعُ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ، وَقُلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [راجع: ٦٥٠].

حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا وَكِيعٌ قَالَ: وَقَالَ أَبِي: قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ: يَا أَبَا إِسْحَاقَ! مَا أَحَبُّ أَنْ لِي بِحَدِيثِكَ هَذَا مِثْلُ مَسْجِدِكَ هَذَا ذَهَبًا.

تخريج: إسناده قوي.

1209. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

١٢٠٩- حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُذْيِهِ، وَأَنْ أَتَصَدَّقَ بِجُلُودِهَا وَجِلَالِهَا. [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1210. It was narrated that 'Amir said: Shurahah became pregnant and her husband was absent. Her former master took her to 'Ali, and 'Ali (ﷺ) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted *zina*. So 'Ali (ﷺ) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:

١٢١٠- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا مُجَالِدٌ عَنْ عَامِرٍ قَالَ: حَمَلَتْ شُرَاهَةَ، وَكَانَ زَوْجُهَا غَائِبًا، فَأَنْطَلَقَ بِهَا مَوْلَاهَا إِلَى عَلِيٍّ، فَقَالَ لَهَا عَلِيٌّ: لَعَلَّ زَوْجَكَ جَاءَكَ، أَوْ لَعَلَّ أَحَدًا اسْتَكْرَهَكَ عَلَى نَفْسِكَ، قَالَتْ: لَا، وَأَقَرَّتْ بِالزَّانَا، فَجَلَدَهَا عَلِيٌّ يَوْمَ الْخَمِيسِ أَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ وَأَنَا شَاهِدُهُ، فَأَمَرَ بِهَا، فَحُفِرَ لَهَا إِلَى السُّرَّةِ، ثُمَّ قَالَ: إِنَّ الرَّجْمَ سُنَّةٌ مِنْ

Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur'an died in al-Yamamah.

Comments: [Its *isnad* is *da'ef* because of the weakness of Mujalid]

1211. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge." He said: Since then I became a good judge.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'ef* because of the weakness of Hanash]

1212. 'Abdullah bin Ja'far narrated that he heard 'Ali (عليه السلام) say: I heard the Messenger of Allah (ﷺ) say: "The best woman of her time was Maryam bint 'Imran and the best woman of her time was Khadeejah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

1213. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) said: "Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship."

Comments: [Its *isnad* is *qawi*]

رَسُولِ اللَّهِ ﷺ، وَقَدْ كَانَتْ نَزَلَتْ آيَةُ الرَّجْمِ، فَهَلَكَ مَنْ كَانَ يَقْرُؤُهَا وَأَيَا مِنْ الْقُرْآنِ بِالْيَمَامَةِ. [راجع: ٧١٦].

تخريج: إسناده ضعيف لضعف مجاليد، وفي الخبر ألفاظ منكرة، وانظر: (٧١٦).

١٢١١ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْآخَرُ، تَرَى كَيْفَ تَقْضِي». قَالَ: فَمَا زِلْتُ بَعْدُ قَاضِيًا. [راجع: ٦٩٠].

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف حنش.

١٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ حَدَّثَهُ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ». [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

١٢١٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ - يَعْنِي الصَّنْعَانِيَّ - عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ، وَيُوسَّعَ لَهُ فِي رِزْقِهِ، وَيُذْفَعَ عَنْهُ مِيتَةُ السُّوءِ، فَلْيَتَّقِ اللَّهَ وَلْيَصِلْ رَحِمَهُ».

تخريج: إسناده قوي.

1214. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray *Witr*, O people of the Qur'an."

Comments: [Its *isnad* is *qawi*]

1215. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, then in the end he settled on praying *Witr* at the end of the night.

Comments: [Its *isnad* is *qawi*]

1216. It was narrated from 'Ali (ؑ) that the sun was eclipsed, and 'Ali (ؑ) led the people in prayer. He recited *Ya-Seen* or something similar, then he bowed for as long as a *soorah*, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the *soorah*, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the *soorah*. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second *rak'ah*, in which he did the same as

١٢١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَتَرَّ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ!». [راجع: ٨٧٧].

تخريج: إسناده قوي.

١٢١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرْتُ رَسُولَ اللَّهِ ﷺ؛ مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَأَنْتَهَى وَتَرَّهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

١٢١٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنَا الْحَكَمُ بْنُ عُثَيْبَةَ عَنْ رَجُلٍ يُدْعَى حَنْشًا، عَنْ عَلِيٍّ قَالَ: كَسَفَتِ الشَّمْسُ فَصَلَّى عَلَيَّ لِلنَّاسِ، فَقَرَأَ ﴿يَس﴾ أَوْ نَحْوَهَا، ثُمَّ رَكَعَ نَحْوًا مِنْ قَدْرِ سُورَةٍ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ قَدَرَ السُّورَةِ يَدْعُو وَيُكَبِّرُ، ثُمَّ رَكَعَ قَدَرَ قِرَائَتِهِ أَيْضًا، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ أَيْضًا قَدَرَ السُّورَةِ، ثُمَّ رَكَعَ قَدَرَ ذَلِكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ سَجَدَ، ثُمَّ قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَعَمَلَ كَفِعْلِهِ فِي الرَّكْعَةِ الْأُولَى، ثُمَّ جَلَسَ يَدْعُو وَيَزَعِبُ،

he had done in the first *rak'ah*. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (ﷺ) did.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

1217. It was narrated that 'Ali said: The Prophet (ﷺ) did not offer any (obligatory) prayer but he prayed two *rak'ahs* after it.

Comments: [Its *isnad* is *qawi*]

1218. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night, in the middle and at the end, then he settled on praying *Witr* at the end of the night.

Comments: [Its *isnad* is *qawi*]

1219. It was narrated that Abu 'Abdur-Rahman said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) said: "When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings

حَتَّى انْكَشَفَتِ الشَّمْسُ، ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَذَلِكَ فَعَلَ.

تخريج: إسناده ضعيف لضعف حنش، وفي مسلم: (٩٠٨) «عن ابن عباس قال: صلى رسول الله حين كسفت الشمس، ثمان ركعات، في أربع سجعات، وعن علي مثل ذلك».

١٢١٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فَضِيلٍ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يُصَلِّي صَلَاةً إِلَّا صَلَّى بَعْدَهَا رَكَعَتَيْنِ. [راجع: ١٠١٢].

تخريج: إسناده قوي.

١٢١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، (١٤٤/١) عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، وَفِي أَوْسَطِهِ، وَفِي آخِرِهِ، ثُمَّ ثَبَّتَ لَهُ الْوِتْرُ فِي آخِرِهِ. [راجع: ٥٨٠].

تخريج: إسناده قوي.

١٢١٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ الشَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا جَلَسَ فِي مُصَلَّاهُ بَعْدَ الصَّلَاةِ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَّاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَإِنْ جَلَسَ يَنْتَظِرُ الصَّلَاةَ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ،

upon him are: O Allah, forgive him, O Allah have mercy on him.

Comments: [Hasan because of corroborating evidence]

وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ. [انظر: ١٢٥١].

تخريج: حسن لغیره، عطاء بن السائب قد اختلط.

1220. It was narrated that 'Ali (عليه السلام) said: *Witr* is not a must, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence]

١٢٢٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: الْوَيْتْرُ لَيْسَ بِحَثْمٍ وَلَكِنَّهُ سُنَّةُ سَنَنِ رَسُولِ اللَّهِ ﷺ. [راجع: ٦٥٢].

تخريج: صحيح لغیره، شريك قد توبع.

1221. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: "What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (4533) and Muslim (627)]

١٢٢١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ: «مَا لَهُمْ، مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1222. It was narrated that 'Ali (عليه السلام) said: You recite: "after the payment of legacies he may have bequeathed or debts" [an-Nisa' 4:12]. The Messenger of Allah (ﷺ) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

١٢٢٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِنَّكُمْ تَقْرَأُونَ ﴿مِنْ بَعْدِ وَصِيَّتِهِ تَوْصِيَّتُكُمْ﴾ يَهَا أَوْ دَيْتُ (النساء: ١٢)، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالَّذِينَ قَبْلَ الْوَصِيَّةِ، وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَاتِ، يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ، وَأُمُّهُ دُونَ أَخِيهِ لِأَبِيهِ. [راجع: ٥٩٥].

تخريج: إسناده ضعيف لضعف الحارث الأور.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (5616)]

1224. It was narrated that 'Abeedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abeedah said: I said to 'Ali (ؑ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

1225. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray *Witr*, O people of the Qur'an."

Comments: [Its *isnad* is *qawi*]

١٢٢٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ التَّزَالِ بْنِ سَبْرَةَ قَالَ: أَتَيْتُ عَلِيَّ بِإِنَاءٍ مِنْ مَاءٍ، فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّهُ بَلَّغَنِي أَنَّ أَقْوَامًا يَكْرَهُونَ أَنْ يَشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ. ثُمَّ أَخَذَ مِنْهُ فَنَمَسَحَ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

١٢٢٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ قَالَ: قَالَ عَلِيٌّ لِأَهْلِ النَّهْرَوَانِ: مِنْهُمْ رَجُلٌ مَثْدُونُ الْيَدِ - أَوْ مُودُنُ الْيَدِ، أَوْ مُخَدَّجُ الْيَدِ - لَوْلَا أَنْ تَبَطَّرُوا لَأَتَيْنَاكُمْ مَا قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّهِ لِمَنْ قَتَلَهُمْ. قَالَ عُبَيْدَةُ: فَقُلْتُ لِعَلِيِّ: أَنْتَ سَمِعْتَهُ؟ قَالَ: نَعَمْ وَرَبِّ الْكَعْبَةِ. يَخْلِفُ عَلَيْهَا ثَلَاثًا. [راجع: ٦٢٦].

تخريج: إسناده صحيح، م: (١٠٦٦).

١٢٢٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَتَرُّ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ». [راجع: ٨٧٧].

تخريج: إسناده قوي.

1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* following every prescribed prayer, except *Fajr* and *'Asr*.

Comments: [Its *isnad* is *qawi*]

١٢٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى أَثَرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ، إِلَّا النَّجَرَ وَالْعَصْرَ. [راجع: ١٠١٢].

تخريج: إسناده قوي.

1227. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) did not offer any prayer after which (*nafl*) prayer may be offered, but he prayed two *rak'ahs* after it.

Comments: [Its *isnad* is *qawi*]

١٢٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فَضِيلٍ بْنُ غَزْوَانَ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي صَلَاةً يُصَلِّي بَعْدَهَا، إِلَّا صَلَّى بَعْدَهَا رَكْعَتَيْنِ. [راجع: ١٢١٧].

تخريج: إسناده قوي.

1228. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray *Witr*, O people of the Qur'an."

Comments: [Its *isnad* is *qawi*]

١٢٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَثَرٌ يُحِبُّ الْوَثَرَ، فَأَوْثِرُوا يَا أَهْلَ الْقُرْآنِ!». [راجع: ٨٧٧].

تخريج: إسناده قوي.

1229. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three *tasbeehah*, thirty-three *tahmeedah* and thirty-four *takbeerah*. 'Ali said: I never

١٢٢٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَتَانَا النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى وَضَعَ قَدَمَهُ بَيْنِي وَبَيْنَ فَاطِمَةَ، فَعَلَّمَنَا مَا نَقُولُ إِذَا أَخَذْنَا مَضَاجِعَنَا: ثَلَاثًا

omitted it after that. A man said to him: Not even on the night of Sifteen? He said: Not even on the night of Sifteen.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

تخريج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa'lah that al-Waleed bin 'Uqbah led the people in *Fajr* prayer and he prayed four *rak'ahs*. Then he turned to them and said: Shall I give you more?! The matter was referred to 'Uthman, who ordered that he be flogged. 'Ali said to al-Hasan bin 'Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? 'Ali said: Rather you are incapable and weak; get up, O 'Abdullah bin Ja'far and flog him. So 'Abdullah bin Ja'far got up and flogged him, and 'Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did 'Umar at the beginning of his caliphate. Then 'Umar completed it, making it eighty. And all of it is *Sunnah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1707)].

1231. It was narrated from 'Ali bin Abi Talib (ؑ) that a slave woman of the Prophet (ﷺ) gave birth to an illegitimate child. The Prophet (ﷺ) sent me to carry out the *hadd* punishment, but I found that her

وَتَلَايْنِ تَسِيحَةً، وَتَلَايْنِ تَحْمِيدَةً، وَأَرْبَعًا وَتَلَايْنِ تَكْبِيرَةً، قَالَ عَلِيٌّ: فَمَا تَرَكْتُهَا بَعْدُ. فَقَالَ لَهُ رَجُلٌ: وَلَا لَيْلَةَ صِفَيْنَ؟ قَالَ: وَلَا لَيْلَةَ صِفَيْنَ. [راجع: ٧٤٠].

١٢٣٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سَعِيدُ ابْنِ أَبِي عَرُوبَةَ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ بْنِ الْحَارِثِ بْنِ وَغَلَةَ: أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ صَلَّى بِالنَّاسِ الصُّبْحَ أَرْبَعًا، ثُمَّ اتَّفَقَتْ إِلَيْهِمْ فَقَالَ: أَرِيدُكُمْ؟! فَرَفَعَ ذَلِكَ إِلَى عُثْمَانَ، فَأَمَرَ بِهِ أَنْ يُجْلَدَ، فَقَالَ عَلِيٌّ لِلْحَسَنِ بْنِ عَلِيٍّ: قُمْ يَا حَسَنُ! فَاجْلِدْهُ. قَالَ: وَفِيمَ أَنْتَ وَذَلِكَ؟! فَقَالَ عَلِيٌّ: بَلْ عَجَزْتَ وَوَهَنْتَ، قُمْ يَا عَبْدَ اللَّهِ بْنُ (١/ ١٤٥) جَعْفَرٍ فَاجْلِدْهُ. فَقَامَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فَجْلَدَهُ، وَعَلِيٌّ يَعُدُّ، فَلَمَّا بَلَغَ أَرْبَعِينَ قَالَ لَهُ: أَمْسِكْ، ثُمَّ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ أَرْبَعِينَ، وَضَرَبَ أَبُو بَكْرٍ أَرْبَعِينَ، وَعُمَرُ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ أَتَمَّهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سَنَةٍ. [راجع: ٦٢٤].

تخريج: إسناده صحيح، م: (١٧٠٧).

١٢٣١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْأَعْلَى الثُّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: أَنَّ جَارِيَةَ النَّبِيِّ ﷺ نَفِسَتْ مِنَ الزَّانَا، فَأَرْسَلَنِي النَّبِيُّ ﷺ لِأَقِمَ

postpartum bleeding had not stopped. So I went back to the Prophet (ﷺ) and told him, and he said to me: "When her postpartum bleeding stops, give her the *hadd* punishment of flogging." Then he said: "Carry out the *hadd* punishment on those whom your right hands possess."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1232. It was narrated that 'Ali (ؑ) said: *Witr* is not a must, but it is a *Sunnah* that the Messenger of Allah (ﷺ) established, so pray *Witr*, O people of the Qur'an.

Comments: [*Its isnad is qawi*]

1233. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, so pay *zakah* on silver, for every forty *dirhams* one *dirham*. There is nothing due on one hundred and ninety, but if it reaches two hundred, then five *dirhams* are due."

Comments: [*Saheeh*]

تخريج: صحيح، أبو عوانة وإن روى عن أبي إسحاق بعد تغير، لكن قد تابعه غير واحد.

1234. It was narrated that 'Asim bin Damrah said: 'Ali (ؑ) was asked about the prayer of the Messenger of Allah (ﷺ). He said: He used to pray sixteen *rak'ahs* at night.

عَلَيْهَا الْحَدَّ، فَوَجَدْتُهَا فِي الدَّمِ لَمْ يَجِفْ عَنْهَا، فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ لِي: «إِذَا جَفَّ الدَّمُ عَنْهَا، فَاجْلِدْهَا الْحَدَّ». ثُمَّ قَالَ: «أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ». [راجع: ٦٧٩].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

١٢٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دَاوُدَ الْخَرِيبِيُّ عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: إِنَّ الْوَيْتَرَ لَيْسَ بِحَتْمٍ، وَلَكِنَّهُ سُنَّةُ سَنَةِ رَسُولِ اللَّهِ ﷺ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ. [راجع: ٦٥٢].

تخريج: إسناده قوي.

١٢٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ التَّرْسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَأَدُّوا صَدَقَةَ الرِّقَّةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٌ، فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمٍ». [راجع: ٧١١].

١٢٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سُئِلَ عَلِيٌّ عَنْ

Comments: [Its *isnad* is *qatwi*]

صَلَاةَ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ يُصَلِّي مِنَ اللَّيْلِ سِتَّ عَشْرَةَ رَكْعَةً. [راجع: ٦٥٠].

تخريج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، والصحيح «من النهار» انظر رقم: (٦٥٠) و(١٦٤٢).

1235. It was narrated that 'Ali bin Abi Talib (ؓ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him, and Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him. The kings gave him gifts and he accepted them from them.

Comments: [Its *isnad* is *da'eef* because of the weakness of Thuwair bin Abu Fakhitah]

١٢٣٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِثَةَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَهْدَى كِسْرَى لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِنْهُ، وَأَهْدَى قَيْصَرُ لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِنْهُ، وَأَهْدَتِ الْمُلُوكُ، فَقَبِلَ مِنْهُمْ. [راجع: ٧٤٧].

تخريج: إسناده ضعيف لضعف ثوير بن أبي فاختة، وأخذ الهدية من المشركين لقصد تأنيبهم وتألينهم على الإسلام ثابت عنه

1236. It was narrated from 'Ali that the Messenger of Allah (ﷺ) forbade visiting the graves, (some types of) vessels, and keeping the sacrificial meat after three days. Then he said: "I used to forbid you to visit the graves, but now visit them, for they remind you of the Hereafter. And I forbade you to drink from (certain types of) vessels, but now drink from them, but avoid everything that causes intoxication. And I forbade you to keep the sacrificial meat after three days, but now keep it as long as you wish."

١٢٣٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ رَبِيعَةَ بْنِ النَّابِغَةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ زِيَارَةِ الْقُبُورِ، وَعَنِ الْأَوْعِيَةِ، وَأَنْ تُحْبَسَ لُحُومُ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُزُّوْهُمَا، فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ، وَنَهَيْتُكُمْ عَنِ الْأَوْعِيَةِ فَاشْرَبُوا فِيهَا، وَاجْتَنِبُوا كُلَّ مَا أَشْكُرُ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ أَنْ تَحْبِسُوهَا بَعْدَ ثَلَاثٍ، فَاخْبِسُوا مَا بَدَا لَكُمْ».

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف علي بن زيد ولجهالة ربعة بن النابغة وأبيه.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* *isnad* because of the weakness of Ali bin Zaid and Rabe'ah bin an-Nabighah and his father are unknown]

1237. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade visiting graves... and he narrated a similar report, except

١٢٣٧- حَدَّثَنَا عُفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ رَبِيعَةَ بْنِ

that he said: "and beware of every intoxicant."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* like the report above]

التَّابِعَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ زِيَارَةِ الْقُبُورِ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «وَيَاكُمْ وَكُلَّ مُسْكِرٍ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

1238. It was narrated that 'Ali said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Messenger of Allah (ﷺ) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (ﷺ) about a man who finds *madhi*. He said: "That is the water of the male, and every male has water, so let him wash his private part and testicles and do *wudoo'* as for prayer."

Comments: [*Hasan* because of corroborating evidence]

١٢٣٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكَ عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ مِنْ أَجْلِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يَجِدُ الْمَذْيَ؟ فَقَالَ: «ذَلِكَ مَاءُ الْفَحْلِ، وَلِكُلِّ فَحْلٍ مَاءٌ، فَلْيَغْسِلْ ذَكَرَهُ وَأَنْثِيَهُ، وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ». [راجع: ٨٦٨].

تخريج: حسن لغيره، شريك النخعي قد توبع.

1239. It was narrated from Hanash Abul-Mu'tamir that 'Ali (عليه السلام) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (ﷺ) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٢٣٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَشْعَثُ بْنُ سَوَّارٍ عَنْ ابْنِ أَشْوَعٍ، عَنْ حَنْشِرِ أَبِي الْمُعْتَمِرِ: أَنَّ عَلِيًّا بَعَثَ صَاحِبَ شُرْطِهِ فَقَالَ: أُنَبِّئُكَ لِمَا بَعَثَنِي لَهُ رَسُولُ اللَّهِ ﷺ: لَا تَدْغُ قَبْرًا إِلَّا سَوَّيْتَهُ، وَلَا تِمْنَالًا إِلَّا وَضَعْتَهُ. [انظر: ١٢٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف أشعث بن سوار وحنش.

1240. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "For [crops] that are irrigated by rainfall, one tenth is due [as *zakat*]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.

١٢٤٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِيمَا سَقَّتِ السَّمَاءُ فِيهِ الْعُشْرُ، وَمَا سَقَّى بِالْعَرَبِ وَالذَّالِيَةِ فِيهِ نِصْفُ الْعُشْرِ».

Comments: [A *salieeh hadeeth*]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَحَدَّثْتُ أَبِي بِحَدِيثِ
عُثْمَانَ، عَنْ جَرِيرٍ، فَأَنْكَرَهُ جِدًّا، وَكَانَ أَبِي
لَا يُحَدِّثُنَا عَنْ مُحَمَّدِ بْنِ سَالِمٍ لِضَعْفِهِ عِنْدَهُ،
وَأِنْكَارِهِ لِحَدِيثِهِ.

تخريج: حديث صحيح، وإسناد هذا مرفوعاً ضعيف لضعف محمد بن سالم الهمداني.

1241. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) used to pray sixteen *rak'ahs* at night apart from the prescribed prayers.

Comments: [Its *isnad* is *qawi*, apart the words 'at night', which are a mistake]

١٢٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ
ابْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ - بَغِي الرَّاظِي -
عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ (١٤٦/١)
رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ بَسْتُ عَشْرَةَ رَكْعَةً
سِوَى الْمَكْتُوبَةِ. [راجع: ١٢٣٤].

تخريج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، وانظر ما بعده.

1242. It was narrated that 'Asim bin Damrah said: We came to 'Ali bin Abi Talib (ؑ) and said: O Ameer al-Mu'mineen, why don't you tell us about the voluntary prayer of the Messenger of Allah (ﷺ)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (ﷺ) used to pray sixteen *rak'ahs* during the day apart from the prescribed prayers.

Comments: [Its *isnad* is *qawi* like the report above]

١٢٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ
عَبْدُ اللَّهِ بْنُ عُمَرَ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ الرَّاظِي عَنْ
زَكَرِيَّا بْنِ أَبِي زَائِدَةَ وَالْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي
إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: أَتَيْنَا عَلِيَّ بْنَ
أَبِي طَالِبٍ فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! أَلَا تُحَدِّثُنَا
عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ تَطَوُّعًا؟ فَقَالَ: وَأَيُّكُمْ
يُطِيقُهَا؟ قَالُوا: نَأْخُذُ مِنْهُ مَا أَطَقْنَا. قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ النَّهَارِ بَسْتُ عَشْرَةَ رَكْعَةً
سِوَى الْمَكْتُوبَةِ. [راجع: ٦٥٠، ١٢٤١].

تخريج: إسناده قوي كسابقه.

1243. It was narrated from 'Ali that the Prophet (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, so give one quarter of one tenth."

١٢٤٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ وَشَرِيكُ
عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ
النَّبِيِّ ﷺ قَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ
وَالرِّقِيِّ، فَأَذُوا رُبْعَ الْمُسْوَرِ». [راجع: ٩٨٤].

Comments: [Saheeh because of corroborating evidence; its *isnad* is *da'eef*]

1244. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said to me: "O 'Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur'an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the *Shaitan* sits; do not sit like a dog between the two prostrations [putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the *imam*; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths."

Comments: [This is a *da'eef isnad*]

1245. It was narrated that Shuraih bin Hani' said: I came to 'A'ishah (ؓ) to ask her about the *khuffain* (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (ﷺ). So I went to him and asked him, and he said: The Messenger of Allah (ﷺ) set three days and nights for the traveller and one day and night for one who is not travelling.

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

١٢٤٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، وَأُكْرَهُ لَكَ مَا أُكْرَهُ لِنَفْسِي، لَا تَقْرَأُ وَأَنْتَ رَاكِعٌ، وَلَا وَأَنْتَ سَاجِدٌ، وَلَا تُصَلِّي وَأَنْتَ عَاقِصُ شَعْرِكَ، فَإِنَّهُ كِفْلُ الشَّيْطَانِ، وَلَا تُثْعَبُ بَيْنَ السَّجْدَتَيْنِ، وَلَا تَعْبَثُ بِالْحَصَى، وَلَا تَقْتَرِشُ ذِرَاعَيْكَ، وَلَا تَفْتَحَ عَلَى الْإِمَامِ، وَلَا تَحْتَمِ بِالذَّهَبِ، وَلَا تَلْبَسَ الْقُمِّيَّ، وَلَا تَرْكَبَ عَلَى الْمَيَاثِرِ. [راجع: ٦١٩]

تخريج: هذا إسناد ضعيف لضعف الحارث الأعور، ثم هو منقطع، أبو إسحاق لم يسمعه من الحارث.

١٢٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ ابْنِ مُخَبَّرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَسْأَلُهَا عَنِ الْخُفَّيْنِ، فَقَالَتْ: عَلَيْكَ يَا ابْنَ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ فَسَأَلْتُهُ، فَقَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمَقِيمِ. [راجع: ٧٤٨]

تخريج: إسناده صحيح، م: (٢٧٦).

1246. It was narrated that Shutair bin Shakal al-'Absi said: I heard 'Ali (عليه السلام) say: On the day of al-Ahzab, we prayed 'Asr between Maghrib and 'Isha'. The Prophet (ﷺ) said: "They distracted us from the middle prayer, 'Asr prayer, may Allah fill their graves and stomachs with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

١٢٤٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ شُتَيْرِ ابْنِ شَكَلِ الْعَبْسِيِّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ صَلَّيْنَا الْعَصْرَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، فَقَالَ النَّبِيُّ ﷺ: «سَعَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَأَجْوَأَهُمْ نَارًا».

[راجع: ٧٤٨].

تخريج: إسناده صحيح، م: (٦٢٧).

1247. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) said: "Jibreel (عليه السلام) came to me but did not enter upon me." The Prophet (ﷺ) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its isnad is da'eef jiddan]

١٢٤٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَلَمْ يَدْخُلْ عَلَيَّ» فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا مَنَعَكَ أَنْ تَدْخُلَ؟» قَالَ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا بَوْلٌ. [انظر: ١٢٧٠].

تخريج: إسناده ضعيف جداً، الحسن بن ذكوان ليس بالقوي، وعمرو بن خالد الفرشي متروك.

1248. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (ﷺ) said: "Jibreel (عليه السلام) came to me and greeted me." And he narrated a similar hadeeth.

Comments: [Its isnad is da'eef jiddan]

١٢٤٨- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَا شَيْبَانُ مَرَّةً أُخْرَى: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حُسَيْنِ ابْنِ ذَكْوَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ ابْنِ أَبِي حَبَّةَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ ابْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ يُسَلِّمُ عَلَيَّ...» فَذَكَرَ الْحَدِيثَ مِثْلَهُ، نَحْوَهُ. [راجع: ١٢٤٧].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَكَانَ أَبِي لَا يُحَدِّثُ عَنْ عَمْرِو بْنِ خَالِدٍ؛ يَعْنِي كَانَ حَدِيثُهُ لَا يَسُوَّى عِنْدَهُ شَيْئًا.

تخريج: إسناده ضعيف جداً من أجل عمرو بن خالد، و حبة بن أبي حبة لم نقف له على ترجمة.

1249. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said to me: "Do not let your thigh show, and do not look at the thigh of another person, living or dead."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناده ضعيف لانقطاعه، حبيب بن أبي ثابت مدلس وقد عمن، و هو لم يسمع من عاصم بن ضمرة شيئاً.

١٢٤٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَزِيدُ أَبُو خَالِدٍ الْبَيْسَرِيُّ الْقُرَشِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تُبْرِزْ فَخْذَكَ، وَلَا تَنْظُرَ إِلَى فَخْذِ حَيٍّ وَلَا مَيِّتٍ».

1250. It was narrated that 'Ali (عليه السلام) said: I said to Fatimah: Why don't you go to the Prophet (ﷺ) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (ﷺ) said: "Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times. That is one hundred on the lips and one thousand in the Balance." 'Ali (عليه السلام) said: I never omitted that after I heard it from the Prophet (ﷺ). A man said: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

١٢٥٠- حَدَّثَنَا أَنَسُ بْنُ عَامِرٍ وَحُسَيْنُ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالُوا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَ: قُلْتُ لِفَاطِمَةَ: لَوْ أَتَيْتِ النَّبِيَّ ﷺ فَسَأَلْتِيهِ خَادِمًا، فَقَدْ أَجْهَدَكَ الطَّحْنُ وَالْعَمَلُ؟ قَالَ حُسَيْنٌ: إِنَّهُ قَدْ جَهِدَكَ الطَّحْنُ وَالْعَمَلُ - وَكَذَلِكَ قَالَ أَبُو أَحْمَدَ، قَالَتْ: فَانْطَلِقِي مَعِي. قَالَ: فَانْطَلَقْتُ مَعَهَا فَسَأَلْنَاهُ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَدْلُكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ ذَلِكَ؟ إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، فَسَبَّحَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَاهُ أَرْبَعًا وَثَلَاثِينَ، فَبَلَغَ مِائَةً عَلَى اللِّسَانِ (١٤٧/١) وَأَلْفٌ فِي الْمِيزَانِ». فَقَالَ عَلِيٌّ: مَا تَرَكْتُهَا بَعْدَ مَا سَمِعْتُهَا مِنَ النَّبِيِّ.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

ﷺ فَقَالَ رَجُلٌ: وَلَا لَيْلَةً صِفِينَ؟ قَالَ: وَلَا لَيْلَةً صِفِينَ. [راجع: ١٢٢٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

1251. It was narrated that 'Ata' bin as-Sa'ib said: I entered upon Abu 'Abdur-Rahman as-Sulami who had prayed *Fajr* and was sitting in the mosque. I said: Why don't you go to your bed, for it will be more comfortable for you? He said: I heard 'Ali (ؑ) say: I heard the Messenger of Allah (ﷺ) say: "Whoever pray *Fajr*, then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.' And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.'"

١٢٥١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ وَقَدْ صَلَّى الْفَجْرَ، وَهُوَ جَالِسٌ فِي الْمَسْجِدِ، فَقُلْتُ: لَوْ قُمْتَ إِلَى فِرَاشِكَ كَانَ أَوْطَأَ لَكَ، فَقَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي مُصَلَّاهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَمَنْ يَنْتَظِرُ الصَّلَاةَ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». [راجع: ١٢١٩].

تخريج: حسن لغيره، عطاء بن السائب قد اختلط.

Comments: [*Hasan* because of corroborating evidence]

1252. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) prayed *Duha* when the sun was as high in the east as it is in the west at the time of 'Asr prayer.

١٢٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عَمَرَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ صُمْرَةَ، عَنْ عَلِيٍّ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الصُّحَى حِينَ كَانَتِ الشَّمْسُ مِنَ الْمَشْرِقِ مِنْ مَكَانِهَا مِنَ الْمَغْرِبِ صَلَاةَ الْعَصْرِ. [راجع: ٦٥٠].

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

1253. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Whoever asks people to give

١٢٥٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ أَبِي سَمِيَّةَ: حَدَّثَنَا عَبْدُ الصَّمَدِ:

him when he is independent of means is asking for more red hot stones of Hell.” They said: What does independent of means mean? He said: “Having sufficient food for the evening (dinner).”

Comments: [Its *isnad* is *da'eef jiddan* because Hasan bin Dhakwan is *da'eef*]

حَدَّثَنِي أَبِي: حَدَّثَنَا حَسَنُ بْنُ ذَكْوَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ مَسْأَلَةً عَنْ ظَهْرِ غَنَى، اسْتَكْتَرَ بِهَا مِنْ رَضْفِ جَهَنَّمَ». قَالُوا: مَا ظَهْرُ غَنَى؟ قَالَ: عِشَاءُ لَيْلَةٍ.

تخریج: إسناده ضعيف جداً، حسن بن ذكوان ضعيف، وهو لم يسمع من حبيب بن أبي ثابت، بينهما عمرو بن خالد القرشي المتهم بالكذب.

1254. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

Comments: [Its *isnad* is *da'eef jiddan* like the previous report]

١٢٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حَسَنُ بْنُ ذَكْوَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ، وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ، وَعَنْ ثَمَنِ الْمَيْتَةِ، وَعَنْ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ، وَعَنْ مَهْرِ الْبَغِيِّ، وَعَنْ عَسَبِ الْفَحْلِ، وَعَنْ الْمَيَاثِرِ الْأَرْجَوَانِ.

تخریج: إسناده ضعيف جداً كسابقه.

1255. It was narrated that Tariq bin Ziyad said: 'Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet (ﷺ) said: “There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then

١٢٥٥- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ: سَارَ عَلِيٌّ إِلَى النَّهْرَوَانِ فَقَتَلَ الْخَوَارِجَ، فَقَالَ: اظْلُبُوا فَإِنَّ النَّبِيَّ ﷺ قَالَ: «سَيَجِيءُ قَوْمٌ يَتَكَلَّمُونَ بِكَلِمَةِ الْحَقِّ لَا يُجَاوِزُ حُلُوقَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، سِيَمَاهُمْ - أَوْ فِيهِمْ - رَجُلٌ أَسْوَدُ مُخْدَجُ الْيَدِ، فِي يَدَيْهِ شَعْرَاتٌ سَوْدٌ، إِنْ كَانَ فِيهِمْ فَقَدْ قَاتَلْتُمْ شَرَّ النَّاسِ، وَإِنْ لَمْ يَكُنْ فِيهِمْ،

you will have killed the worst of people; if he is not among them, then you will have killed the best of people." Then we found the one with the deformity, and we fell down in prostration and 'Ali fell down in prostration with us.

فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ". قَالَ: ثُمَّ إِنَّا وَجَدْنَا الْمُخَدَّجَ، قَالَ: فَخَرَزْنَا سُجُودًا وَخَرَّ عَلَيَّ سَاجِدًا مَعَنَا. [راجع: ٨٤٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة طارق بن زياد الكوفي.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnaad*]

1256. It was narrated that 'Amr bin Sufyan said: A man gave a speech when 'Ali (ؓ) prevailed on the day of Basrah, and 'Ali said: This speaker does not know what he is talking about. The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills.

١٢٥٦- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَرِيكُ عَنِ الْأَسْوَدِ بْنِ قَبِيصٍ، عَنْ عَمْرِو بْنِ سُفْيَانَ قَالَ: خَطَبَ رَجُلٌ يَوْمَ الْبَصْرَةِ حِينَ ظَهَرَ عَلَيٌّ، فَقَالَ عَلِيُّ: هَذَا الْخَطِيبُ الشَّخْشُخُ، سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَتَلَّتْ عُمرُ، ثُمَّ خَبَطْنَا فِتْنَةً بَعْدَهُمْ، يَضْنَعُ اللَّهُ فِيهَا مَا شَاءَ. [راجع: ١٠٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك وجهالة عمرو بن سفيان الثقفي.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnaad*]

1257. It was narrated from Abu Salih al-Hanafi that it was said to 'Ali and Abu Bakr on the day of Badr: Jibreel is with one of you and Mika'eel is with the other, and Israfeel, a mighty angel, is present at the fight - or he said: is present in the ranks.

١٢٥٧- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ الْحَنْظَلِيِّ، عَنْ عَلِيٍّ قَالَ: قِيلَ لِعَلِيٍّ وَلِأَبِي بَكْرٍ يَوْمَ بَدْرٍ: مَعَ أَحَدِكُمَا جِبْرِيلُ، وَمَعَ الْآخَرِ ميكَائِيلُ، وَإِسْرَافِيلُ مَلَكٌ عَظِيمٌ يَشْهَدُ الْقِتَالَ، أَوْ قَالَ: يَشْهَدُ الصَّفَّ.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

1258. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) prayed four [*rak'ahs*] before *Zuhr*.

١٢٥٨- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ صَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ. [راجع: ٦٥].

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

1259. It was narrated that Qais al-Kharifi said: I heard 'Ali (ؑ) say on this *minbar*: The Messenger of Allah (ﷺ) came first, Abu Bakr (ؓ) came second and 'Umar came third; then we got involved in turmoil, and it was what Allah willed.

Comments: [Its *isnad* is *hasan*]

١٢٥٩- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ الْقَاسِمِ بْنِ كَثِيرٍ أَبِي هَاشِمٍ بَيَّاعِ السَّابِرِيِّ، عَنْ قَيْسِ الْخَارِفِيِّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى هَذَا الْمِنْبَرِ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ وَتَلَتْ عُمَرُ، ثُمَّ حَبَطْنَا فِتْنَةً - أَوْ أَصَابَتْنَا فِتْنَةً - فَكَانَ مَا شَاءَ اللَّهُ. [راجع: ١٠٢٠].

تخريج: إسناده حسن.

1260. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end. Then in the end his *Witr* was at the end of the night.

Comments: [Its *isnad* is *hasan*]

١٢٦٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِوَيْهِ أَبُو مُحَمَّدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرْتُ رَسُولَ اللَّهِ ﷺ: مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وَتَرَهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨].

تخريج: إسناده حسن.

1261. It was narrated that 'Ali (ؑ) said: The Prophet (ﷺ) used to pray eight *rak'ahs* of voluntary prayer and during the day twelve *rak'ahs*.

Comments: [Sa'eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken]

١٢٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سَعِيدُ بْنُ خُثَيْمٍ أَبُو مَعْمَرٍ الْهَلَالِيُّ: حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ (١/١٤٨) عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ التَّطَوُّعِ ثَمَانِي رَكَعَاتٍ وَبِالنَّهَارِ ثِنْتِي عَشْرَةَ رَكَعَةً. [راجع: ١٢٠٨].

تخريج: سعيد بن خثيم وفضيل بن مرزوق صدوقان يهمان، وقد روي عن أبي إسحاق بأسانيد أصح من هذا، فذكروا تطوع النبي ﷺ بالنهار ست عشرة ركعة.

1262. It was narrated that 'Asim bin Damrah as-Salooli said: 'Ali (ؑ) said: Verily, *Witr* is not a must like your prescribed prayers, but the Messenger of Allah (ﷺ) prayed *Witr*, then he said: "Pray *Witr*, O

١٢٦٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَنْدَلٍ وَسُوَيْدُ بْنُ سَعِيدٍ جَمِيعًا فِي سَنَةِ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ

people of the Qur'an. Pray Witr, for Allah is One and loves that which is odd numbered."

Comments: [A *qawi hadeeth*]

ضَمَرَةَ السَّلَاطِي قَالَ: قَالَ عَلِيٌّ: أَلَا إِنَّ الْوَيْتَرَ لَيْسَ بِحَتْمٍ كَصَلَاتِكُمُ الْمَكْتُوبَةَ وَلَكِنَّ رَسُولَ اللَّهِ ﷺ أَوْتَرَ، ثُمَّ قَالَ: «أَوْزُوا يَا أَهْلَ الْقُرْآنِ! أَوْزُوا فَإِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوَيْتَرَ». وَهَذَا لَفْظُ حَدِيثِ عَبْدِ اللَّهِ بْنِ صَنْدَلٍ، وَمَعْنَاهُمَا وَاحِدٌ. [راجع: ٦٥٢، ٨٧٧].

تخریج: حديث قوي، عبدالله بن صندل وسويد بن سعيد قد توبعا.

1263. It was narrated that Katheer bin Nafi' an-Nawwa' said: I heard 'Abdullah bin Mulail say: I heard 'Ali (ؓ) say: The Messenger of Allah (ﷺ) said: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja'far, 'Ali, Hasan, Husain, Abu Bakr, 'Umar, al-Miqdad, Hudhaifah, Salman, 'Ammar and Bilal."

Comments: [Its *isnad* is *da'eef*]

١٢٦٣- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا فِطْرٌ عَنْ كَثِيرِ ابْنِ نَافِعِ النَّوَّاءِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُلَيْلٍ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ قَبْلِي نَبِيٌّ إِلَّا قَدْ أُعْطِيَ سَبْعَةَ رُفَقَاءَ نُجَبَاءَ وَزُرَّاءَ، وَإِنِّي أُعْطِيتُ أَرْبَعَةَ عَشَرَ: حَمْزَةً، وَجَعْفَرًا، وَعَلِيًّا، وَحَسَنًا، وَحُسَيْنًا، وَأَبُو بَكْرًا، وَعُمَرُ، وَالْمِقْدَادُ، وَحُذَيْفَةُ، وَسَلْمَانٌ، وَعَمَّارٌ، وَبِلَالٌ». [راجع: ٦٦٥].

تخریج: إسناده ضعيف لضعف كثير النواء وعبدالله بن مليل.

1264. It was narrated that 'Abd Khair said: I saw 'Ali (ؓ) doing *wudoo'* and wiping over his shoes. Then he said: "If I had not seen the Messenger of Allah (ﷺ) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [Saheeh because of corroborating evidence]

١٢٦٤- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، وَمَسَحَ عَلَى التَّلَعُّلَيْنِ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا رَأَيْتُمُونِي فَعَلْتُ، لَرَأَيْتُ أَنَّ بَاطِنَ الْقَدَمَيْنِ هُوَ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا. [راجع: ٧٣٧].

تخریج: صحيح لغيره، وانظر (٧٣٧).

1265. It was narrated that 'Ali (ؓ) said: No *zakah* is due on wealth until one year has passed.

١٢٦٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ،

Comments: [A saheeh hadeeth]

عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ فِي مَالِ زَكَاةٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.

تخريج: حديث صحيح، شريك - وإن كان سيء الحفظ - متابع.

1266. It was narrated that 'Asim bin Damrah said: I said to al-Hasan bin 'Ali: The Shi'ah claim that 'Ali (ؑ) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

١٢٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: إِنَّ الشَّيْعَةَ يَزْعُمُونَ أَنَّ عَلِيًّا يَرْجِعُ! قَالَ: كَذَبَ أَوْلِيكَ الْكَذَّابُونَ، لَوْ عَلِمْنَا ذَلِكَ مَا تَزَوَّجَ نِسَاؤُهُ، وَلَا قَسَمْنَا مِيرَاثَهُ.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef because of the weakness of Shareek]

تخريج: حسن لنسبه، وهذا إسناد ضعيف لضعف شريك.

1267. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) said: "I have exempted you with regard to horses and slaves; no zakah is due on them."

١٢٦٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَيُّوبَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ ابْنِ ضَمْرَةَ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، وَلَا صَدَقَةٌ فِيهِمَا». [راجع: ٧١١].

Comments: [Its isnad is jayyid]

تخريج: إسناده جيد.

1268. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "Whoever reads Qur'an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due."

١٢٦٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الرَّقِّيُّ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ، شَفَعَ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ قَدْ وَجِبَتْ لَهُمُ النَّارُ». [انظر: ١٢٧٨].

Comments: [Its isnad is da'eef jiddan because of the weakness of 'Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhan is unknown]

تخريج: إسناده ضعيف جداً لضعف عمرو بن عثمان الرقي وحفص أبي عمر القاري، و لجهالة كثير بن زاذان.

1269. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "I have exempted horses and slaves from *zakah*."

Comments: [Its *isnad* is *qawi*]

١٢٦٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فِي الصَّدَقَةِ». [راجع: ٧١١].

تخريج: إسناده قوي.

1270. It was narrated from 'Ali (ؑ) that Jibreel came to the Prophet (ﷺ) and said: "We do not enter a house in which there is an image or a dog." And the dog belonging to al-Hasan was in the house.

Comments: [Its *isnad* is *da'eef jiddan*]

١٢٧٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو سَلَمٍ خَلِيلُ بْنُ سَلَمٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ، فَقَالَ: «إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ أَوْ كَلْبٌ» وَكَانَ الْكَلْبُ لِلْحَسَنِ فِي الْبَيْتِ. [راجع: ٦٣٢، ١٢٤٧].

تخريج: إسناده ضعيف جداً، عمرو بن خالد متهم بالكذب، وحسن بن ذكوان ضعيف.

1271. It was narrated that Qais bin 'Ubad said: I said to 'Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (ﷺ) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (ﷺ) did not recommend me to do anything with regard to this; rather it is something I decided myself.

Comments: [Its *isnad* is *saheeh*]

١٢٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا ابْنُ عُثَيْمٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: قُلْتُ لِعَلِيِّ: أَرَأَيْتَ مَسِيرَكَ هَذَا، عَهْدُ عَهْدُهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، أَمْ رَأَيْتَ رَأَيْتَهُ؟ قَالَ: مَا تُرِيدُ إِلَيَّ هَذَا؟ قُلْتُ: دِينَنَا دِينُكَ. قَالَ: مَا عَهْدُ إِلَيَّ رَسُولُ اللَّهِ ﷺ فِيهِ شَيْءٌ، وَلَكِنْ رَأَيْتَ رَأَيْتَهُ. [راجع: ١٢٠٧].

تخريج: إسناده صحيح.

1272. It was narrated that 'Ali (ؑ) said: al-Mugheerah bin Shu'bah had a spear, and when we went out with the Messenger of Allah (ﷺ) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (ﷺ) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its *isnad* is *hasan*]

1273. It was narrated that Abu Hayyah bin Qais said: 'Ali (ؑ) did *wudoo'*, each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (ﷺ) do *wudoo'*.

Comments: [Its *isnad* is *hasan*]

1274. It was narrated that Salim bin Abi Hafsah said: A man narrated to me from 'Abdullah bin Mulail that he said: I heard 'Ali (ؑ) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, 'Umar, 'Abdullah bin Mas'ood and 'Ammar bin Yasir.

Comments: [Its *isnad* is *da'eef* because it is defected]

1275. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears (of sacrificial

١٢٧٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ: كَانَ لِلْمُغِيرَةِ بْنِ شُعْبَةَ رُمْحٌ، فَكُنَّا إِذَا خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ خَرَجَ بِهِ مَعَهُ، فَيَرْكُزُهُ فَيَمُرُّ النَّاسُ عَلَيْهِ فَيَحْمِلُونَهُ، فَقُلْتُ: لَئِنْ أَتَيْتُ النَّبِيَّ ﷺ لَأُخْبِرَنَّهُ. فَقَالَ: «إِنَّكَ إِنْ فَعَلْتَ لَمْ تَرْفَعْ ضَالَّةً».

تخريج: إسناده حسن.

١٢٧٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، قَالَ: تَوَضَّأَ عَلِيٌّ ثَلَاثًا ثَلَاثًا، ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: هَكَذَا (١/١٤٩) رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. [راجع: ٩٧١].

تخريج: إسناده حسن.

١٢٧٤- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ: بَلَغَنِي عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ، فَقَدَوْتُ إِلَيْهِ، فَوَجَدْتُهُمْ فِي جَنَارَةٍ، فَحَدَّثَنِي رَجُلٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أُعْطِيَ كُلُّ نَبِيٍّ سَبْعَةَ نَجَبَاءَ، وَأُعْطِيَ نَبِيُّكُمْ أَرْبَعَةَ عَشَرَ نَجِيًّا، مِنْهُمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَعَمَّارُ ابْنُ يَاسِرٍ. [راجع: ٦٦٥].

تخريج: إسناده ضعيف لعلل.

١٢٧٥- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ

animals), and told us not to sacrifice any that is one-eyed, or any *muqabalah*, *mudabarah*, *sharqa'* or *kharqa'*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-muqabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *ash-sharqa'*? He said: One whose ears are slit in two lengthwise. I said: What is *al-kharqa'*? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a *da'eef isnad*]

1276. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade keeping the meat of sacrificial animals after three days.

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لغيره، سفيان بن حسين ثقة في غير الزهري باتفاقهم.

1277. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah (ؓ) about wiping over the *kluuffain*. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ؑ) and he said: The Messenger of Allah (ﷺ) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."

التَّعْمَانِ - قَالَ وَكَانَ رَجُلٌ صَدَقَ - عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضْحِي بِعَوْرَاءَ، وَلَا مُقَابِلَةً، وَلَا مُدَابِرَةً، وَلَا شَرْقَاءَ، وَلَا خَرْقَاءَ. قَالَ زُهَيْرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ عُضْبَاءَ؟ قَالَ: لَا، قُلْتُ: مَا الْمُقَابِلَةُ؟ قَالَ: هِيَ الَّتِي يُقَطِّعُ طَرَفَ أُذُنِهَا. قُلْتُ: فَالْمُدَابِرَةُ؟ قَالَ: الَّتِي يُقَطِّعُ مُوْخِرَ الْأُذُنِ. قُلْتُ: مَا الشَّرْقَاءُ؟ قَالَ: الَّتِي يُسَقُّ أُذُنُهَا. قُلْتُ: فَمَا الْخَرْقَاءُ؟ قَالَ: الَّتِي تَخْرُقُ أُذُنَهَا السَّمَةُ. [راجع: ٦٠٩].

تخریج: حسن، وهذا إسناده ضعيف، زهير سمع من أبي إسحاق بعد تغيره.

١٢٧٦ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَحْبِسُوا لُحُومَ الْأَضَاجِي بَعْدَ ثَلَاثٍ. [راجع: ٤٣٥].

١٢٧٧ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: سَلْ عَلِيًّا فَهُوَ أَعْلَمُ بِهَذَا مِنِّي، هُوَ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَلِيًّا فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ، وَلِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ». [راجع: ٧٤٨].

Comments: [Saheeh]

تخريج: صحيح، م: (٢٧٦)، الحجاج مدلس، وقد توبع.

1278. It was narrated that 'Ali bin Abi Talib (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever learns the Qur'an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell."

Comments: [Its isnaad is da'eef jiddan]

١٢٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ - يَعْنِي أَبَا عَمَرَ الْقَارِيَّ - عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ الْقُرْآنَ فَاسْتَظْهَرَهُ وَحَفِظَهُ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدْ وَجَبَتْ لَهُمُ النَّارُ. [راجع: ١٢٦٨].

تخريج: إسناده ضعيف جداً لضعف حفص بن سليمان القاري، وجهالة كثير بن زاذان.

1279. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin 'Ubaid al-Muharibi said in his *hadeeth*: He sacrificed two rams, one on behalf of the Prophet (ﷺ) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its isnaad is da'eef because Abul-Hasna is unknown]

١٢٧٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عُثَيْدٍ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي أَبِي الْحَسَنِ، عَنْ الْحَكَمِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَضْحِيَ عَنْهُ بِكَبْشَيْنِ، فَأَنَا أُحِبُّ أَنْ أَفْعَلَهُ. وَقَالَ مُحَمَّدُ بْنُ عُثَيْدٍ الْمُحَارِبِيُّ فِي حَدِيثِهِ: ضَحَى عَنْهُ بِكَبْشَيْنِ: وَاحِدٌ عَنِ النَّبِيِّ ﷺ، وَالْآخَرُ عَنْهُ، فَقِيلَ لَهُ: فَقَالَ: إِنَّهُ أَمَرَنِي فَلَا أَدْعُهُ أَبَدًا. [راجع: ٨٤٣].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1280. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) sent me as a judge and said: "If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you."

١٢٨٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُخْرِزُ بْنُ عَوْنٍ بْنُ أَبِي عَوْنٍ: حَدَّثَنَا شَرِيكٌ عَنْ سَيْمَاقٍ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ قَاضِيًا، فَقَالَ: «إِذَا جَاءَكَ الْخُضَمَانِ فَلَا تَقْضِ عَلَى أَحَدِهِمَا حَتَّى

Comments: [*Hasan* because of corroborating evidence]

تَسْمَعُ مِنَ الْآخِرِ، فَإِنَّهُ يَبِينُ لَكَ الْقَضَاءُ.
[راجع: ٦٩٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك وحسن.

1281. It was narrated that 'Ali (ؓ) said: The Prophet (ﷺ) sent me to Yemen as a judge. I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: "May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict." Since then I have become a (good) judge.

Comments: [*Hasan* because of corroborating evidence]

١٢٨١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: وَحَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ. وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوُرْكَانِيُّ. وَحَدَّثَنَا زَكَرِيَّا ابْنُ يَحْيَى رَحْمَتُ اللَّهِ عَلَيْهِ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ زُرَّارَةَ الْحَضْرَمِيُّ. وَحَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّي، قَالُوا: حَدَّثَنَا شَرِيكَ عَنْ سِمَاكِ، عَنْ حَنْسٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى الْيَمَنِ قَاضِيًا، فَقُلْتُ: نَبْعَثُكَ إِلَى قَوْمٍ وَأَنَا حَدَثُ السِّنِّ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ فَوَضَعَ يَدَهُ عَلَى صَدْرِي، فَقَالَ: «يُبَيِّنُكَ اللَّهُ وَسَدِّدَكَ، إِذَا جَاءَكَ الْخَصْمَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ مِنَ الْآخِرِ، فَإِنَّهُ أَجْدَرُ أَنْ يَبِينُ لَكَ الْقَضَاءُ» قَالَ: فَمَا زِلْتُ قَاضِيًا.
[راجع: ١٢٨٠].

وَهَذَا لَفْظُ حَدِيثِ دَاوُدَ بْنِ عَمْرٍو الضَّبِّي، وَبَعْضُهُمْ أَتَمُّ كَلَامًا مِنْ بَعْضٍ.

تخريج: حسن لغيره، وانظر ما قبله.

1282. It was narrated that 'Ali bin Abi Talib (ؓ) said: The Prophet (ﷺ) sent me as a judge to Yemen... and he narrated the *hadeeth*. He said: "Allah will make your heart steadfast and guide your mind and heart."... and he mentioned the *hadeeth*.

Comments: [*Hasan* because of corroborating evidence]

١٢٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ سِمَاكِ، عَنْ حَنْسٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ قَاضِيًا إِلَى الْيَمَنِ... فَذَكَرَ الْحَدِيثَ، قَالَ: «إِنَّ اللَّهَ مُثَبِّتُ قَلْبِكَ، وَهَادٍ فُؤَادَكَ»... فَذَكَرَ الْحَدِيثَ. [راجع: ١٢٨١].

تخريج: حسن لغيره، وانظر ما قبله.

1283. A similar report was narrated from 'Ali (ؓ).

Comments: [Hasan because of corroborating evidence]

١٢٨٣- قَالَ لَوْثُنٌ: وَحَدَّثَنَا شَرِيكَ عَنْ سَيْمَالٍ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ عَنِ (١٥٠/١) النَّبِيِّ ﷺ بِمِثْلِ مَعْنَاهُ. [راجع: ١٢٨٢].

تخريج: حسن لغيره، وانظر ما قبله.

1284. It was narrated from 'Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (ﷺ) sent me: To erase every image and level every grave.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef* isnad]

١٢٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا الشَّكْنُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْأَشْعَثُ بْنُ سَوَّارٍ عَنِ ابْنِ أَسْوَعٍ، عَنْ حَنْشٍ الْكِنَانِيِّ، عَنْ عَلِيٍّ: أَنَّهُ بَعَثَ عَامِلَ شَرْطَتِهِ، فَقَالَ لَهُ: أَتَدْرِي عَلَى مَا أُرْسِلُ؟ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ أُنْحَتَ كُلُّ - يَعْنِي - صُورَةٍ، وَأَنْ أُسَوَّى كُلُّ قَبْرِ. [راجع: ١٢٣٩].

تخريج: صحيح لغيره، وهذا إسناده ضعيف لضعف الأشعث بن سوار وحنش الكناني.

1285. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge."

Comments: [Hasan because of corroborating evidence]

١٢٨٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَيْمَالٍ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْآخَرُ، فَإِنَّكَ سَوْفَ تَرَى كَيْفَ تَقْضِي». [راجع: ٦٩٠].

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف حنش.

1286. It was narrated that Hanash said: I saw 'Ali (ؓ) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf.

Comments: [Its isnad is *da'eef* because Abul-Hasna' is unknown and Shareek is *da'eef*]

١٢٨٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكَ عَنْ أَبِي الْحَسَنِ، عَنْ الْحَكَمِ، عَنْ حَنْشٍ قَالَ: رَأَيْتُ عَلِيًّا ؓ يُضْحِي بِكَبْشَيْنِ، فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ أَنْ أُضْحِيَ عَنْهُ. [راجع: ١٢٧٩].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1287. It was narrated from 'Ali (ؓ) that when the Prophet (ﷺ) sent him with Bara'ah (Soorat at-Tawbah), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: "I have no choice but to go myself or send you with it." 'Ali said: If that is the case, I have no choice but to go. He said: "Go, and Allah will make your tongue steadfast and guide your heart." Then he placed his hand over his mouth.

Comments: [Hasan because of corroborating evidence]

1288. It was narrated from 'Ali (ؓ) from the Prophet (ﷺ) that he said on the day of Uhud: "They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

1289. It was narrated from 'Ali (ؓ) that he said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

١٢٨٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ: حَدَّثَنَا عَمْرُو بْنُ حَمَادٍ عَنْ أَشْبَاطِ بْنِ نَضْرٍ، عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ حِينَ بَعَثَهُ بِرَاءَةً، فَقَالَ: يَا نَبِيَّ اللَّهِ! إِنِّي لَأَسْتُ بِاللِّسَنِ وَلَا بِالْخَطِيبِ. قَالَ: «مَا بُدُّ أَنْ أَذْهَبَ بِهَا أَنَا، أَوْ تَذْهَبَ بِهَا أَنْتَ» قَالَ: فَإِنْ كَانَ وَلَا بُدُّ فَسَأَذْهَبُ أَنَا. قَالَ: «فَانْطَلِقْ، فَإِنَّ اللَّهَ يُثَبِّتُ لِسَانَكَ، وَيَهْدِي قَلْبَكَ» قَالَ: ثُمَّ وَضَعَ يَدَهُ عَلَى فَمِهِ.

تخريج: حسن لغيره، حنش الكناي قد توبع.

١٢٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ: أَنَّ عَاصِمَ بْنَ بَهْدَلَةَ قَالَ: سَمِعْتُ زَرًّا يُحَدِّثُ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ يَوْمَ أُحُدٍ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آتَى الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُؤْتِيَهُمْ وَبُطُونَهُمْ نَارًا». [راجع: ٥٩١، ٦١٧].

تخريج: صحيح لغيره، خ: (٤٥٣٣)، م: (٦٢٧)، جابر الجعفي قد توبع عند غير المؤلف.

١٢٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَتَهُ، وَالْوَأْسِمَةَ، وَالْمُتَوَشِّمَةَ، وَالْمُجَلَّ، وَالْمُحَلَّلَ لَهُ، وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ التَّوْحِ. [راجع: ٦٣٥].

her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead].

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi and al-Harith al-A'war]

1290. It was narrated that 'Ali (ؓ) said: I used to spend a little time with the Messenger of Allah (ﷺ) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a dog or a person who is *junub*." He said: "I looked and found a puppy belonging to al-Hasan bin 'Ali beneath the bed, so I took it out."

Comments: [Its *isnad* is *da'eef*]

1291. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) forbade me to put the ring on the middle finger.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

1292. It was narrated from Rib'i bin Hirash that he heard 'Ali (ؓ) deliver a *khutbah*, saying: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for the one who tells lies about me will enter Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (106)]

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف جابر الجعفي والحرث الأعور.

١٢٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ نَجِيٍّ يُحَدِّثُ، عَنْ عَلِيٍّ قَالَ: كَانَتْ لِي سَاعَةٌ مِنْ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ يَنْفَعُنِي اللَّهُ عَزَّ وَجَلَّ بِمَا شَاءَ أَنْ يَنْفَعَنِي بِهَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ» قَالَ: «فَتَنَظَرْتُ فَإِذَا جِرْوٌ لِلْحَسَنِ بْنِ عَلِيٍّ تَحْتَ السَّرِيرِ، فَأَخْرَجْتُهُ». [راجع: ٦٠٨].

تخريج: إسناده ضعيف لعل.

١٢٩١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَضَعَ الْخَاتَمَ فِي الْوُسْطَى. [راجع: ١١٦٨].

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف جابر الجعفي.

١٢٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ: أَنَّهُ سَمِعَ عَلِيًّا يَخْطُبُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ». [راجع: ١٠٠١].

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1293. It was narrated from Qatadah that he heard Jurayy bin Kulaib narrate that he heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade (sacrificing an animal that) had lost most of its horn or ear.

Comments: [Its *isnad* is *hasan*]

١٢٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ جُرَيْيَ بْنَ كُلَيْبٍ يُحَدِّثُ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضْبَاءِ الْقَرْنِ وَالْأُذُنِ. [راجع: ٦٣٣].

تخريج: إسناده حسن.

1294. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its *isnad* is *Hasan*]

١٢٩٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جُرَيْيَ بْنِ كُلَيْبٍ النَّهْدِيِّ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضْحَى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. [راجع: ١٢٩٣].

تخريج: إسناده حسن كسابقه.

1295. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its *isnad* is *qawi*]

١٢٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِي: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْقَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [راجع: ٧٥١].

تخريج: إسناده قوي.

1296. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ), when he wanted to travel, would say: "O Allah, by Your

١٢٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْأَزْدِيُّ: أَخْبَرَنِي أَبِي عَنْ أَبِي سَلَامٍ

power I charge at the enemy, by Your power I ward off the plot of the enemy and by Your power I march to the enemy."

Comments: [Its isnad is *da'eef* because of the weakness of Imran bin Zabyan]

عَبْدُ الْمَلِكِ بْنِ مُسْلِمٍ (١٥١/١) عَنْ عُمَرَ بْنِ ظَبْيَانَ، عَنْ حَكِيمِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ سَفَرًا قَالَ: «اللَّهُمَّ بِكَ أَصُولُ، وَبِكَ أَحْوَلُ، وَبِكَ أَسِيرُ». [راجع: ٦٩١].

تخريج: إسناده ضعيف لضعف عمران بن ظبيان.

1297. It was narrated that 'Ali (ؑ) said: When ten verses of *Bara'ah* (Soorat at-Tawbah) were revealed to the Prophet (ﷺ), he called Abu Bakr (ؓ) and sent him to recite them to the people of Makkah. Then the Prophet (ﷺ) called me and said to me: "Catch up with Abu Bakr (ؓ) and wherever you meet him, take the document from him and take it to the people of Makkah and read it to them." I caught up with him at al-Juhfah and took the letter from him. Abu Bakr (ؓ) went back to the Prophet (ﷺ) and said: O Messenger of Allah, has something been revealed concerning me? He said: "No, but Jibreel came to me and said: No one should do this for you except you or a man of your [family]."

Comments: [Its isnad is *da'eef* because of the weakness of Muhammad bin Jabir]

١٢٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيُّ بْنُ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ عَشْرُ آيَاتٍ مِنْ بَرَاءَةِ عَلَى النَّبِيِّ ﷺ، دَعَا النَّبِيُّ ﷺ أَبَا بَكْرٍ فَبَعَثَهُ بِهَا لِيَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ، ثُمَّ دَعَانِي النَّبِيُّ ﷺ، فَقَالَ لِي: «أَدْرِكْ أَبَا بَكْرٍ! فَحَيْثُمَا لَحِقْتَهُ فَخُذِ الْكِتَابَ مِنْهُ، فَادْهَبْ بِهِ إِلَى أَهْلِ مَكَّةَ، فَاقْرَأْهُ عَلَيْهِمْ» فَلَحِقْتُهُ بِالْجُحْفَةِ، فَأَخَذْتُ الْكِتَابَ مِنْهُ وَرَجَعْتُ أَبُو بَكْرٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! نَزَلَ فِيَّ شَيْءٌ؟ قَالَ: «لَا، وَلَكِنْ جَبْرِيلُ جَاءَنِي، فَقَالَ: لَنْ يُؤَدِّيَ عَنْكَ إِلَّا أَنْتَ، أَوْ رَجُلٌ مِنْكَ». [راجع: ٤، ٥٩٤].

تخريج: إسناده ضعيف لضعف محمد بن جابر، وحنش بن المعتمر، ومته منكر، والصواب ما أخرجه البخاري برقم: (٤٦٥٦).

1298. It was narrated that al-Harith bin Suwaid said: It was said to 'Ali (ؑ): Did your Messenger say anything to you only that was not for the people in general? He said: The Messenger of Allah (ﷺ)

١٢٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: قِيلَ لِعَلِيِّ: إِنَّ رَسُولَكُمْ كَانَ يَخْصُكُمْ بِشَيْءٍ دُونَ النَّاسِ

did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for zakah] and in it was said: "Madinah is sacred, the area between Thawr and 'A'ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him. Whoever takes people as *mawla*^[1] without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from 'Ali (ؓ) from the Prophet (ﷺ) that he said on the day of al-Ahzab: "They distracted us from the

عَامَّةٌ؟ قَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَخْصُ النَّاسَ، إِلَّا بِشَيْءٍ فِي قِرَابِ سَيْفِي هَذَا، فَأَخْرَجَ صَحِيفَةً فِيهَا شَيْءٌ مِنْ أَسْنَانِ الْإِبِلِ، وَفِيهَا: «إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْرٍ إِلَى عَائِرٍ، مَنْ أَخَذَتْ فِيهَا حَدًّا أَوْ أَوَى مُحَدِّثًا، فَإِنَّ عَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ تَوَلَّى مَوْلًى بَغْيٍ إِذْهُمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ. [راجع: ٦١٥].

تخريج: إسناده صحيح، خ: (٣١٧٢)، م: (١٣٧٠).

١٢٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ شَتِيرِ بْنِ

^[1] The word *mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *mawla* means giving the right of inheritance to the new *mawla*.

middle prayer, 'Asr prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire." Shu'bah said: "May Allah fill their graves and houses - or their graves and bellies - with fire": I do not know whether this is part of the *hadeeth* or is not part of the *hadeeth*; I am not certain about it.

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

1300. It was narrated from Yoosuf bin Mazin that a man asked 'Ali (عليه السلام): O Ameer al-Mu'mineen, describe the Messenger of Allah (ﷺ) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (عليه السلام).

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، يوسف بن مازن لم يدرك علياً، وخالد بن خالد مجهول.

1301. It was narrated from 'Ali (عليه السلام) that it was said to him: Describe the Prophet (ﷺ) to us. He said: He was not very tall... and he mentioned a similar report.

شكراً، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ الْأَحْزَابِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ - أَوْ قُبُورَهُمْ وَبُطُونَهُمْ - نَارًا». [راجع: ٦١٧].

قَالَ شُعْبَةُ: «مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ - أَوْ قُبُورَهُمْ وَبُطُونَهُمْ - نَارًا» لَا أَذْرِي أَفِي الْحَدِيثِ هُوَ أَمْ لَيْسَ فِي الْحَدِيثِ؟ أَشْكُ فِيهِ.

تخريج: إسناده صحيح، م: (٦٢٧).

١٣٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَازِنٍ: أَنَّ رَجُلًا سَأَلَ عَلِيًّا فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! انْعَثَ لَنَا رَسُولَ اللَّهِ ﷺ، صِفْهُ لَنَا. فَقَالَ: كَانَ لَيْسَ بِالذَّاهِبِ طَوْلًا، وَفَوْقَ الرَّبْعَةِ، إِذَا جَاءَ مَعَ الْقَوْمِ غَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضَحِ، ضَخَمَ النِّهَامَةِ، أَغْرَأَ أَبْلَجَ، هَدَبَ الْأَشْفَارِ، شَنَّ الْكَثْمِينَ وَالْقَدَمَيْنِ، إِذَا مَسَى يَتَقَلَّعُ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ، كَأَنَّ الْعَرَقَ فِي وَجْهِهِ اللَّوْلُؤُ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ، بِأَبِي وَأُمِّي [راجع: ٩٤٤].

١٣٠١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَازِنٍ عَنْ رَجُلٍ، عَنْ عَلِيٍّ أَنَّهُ قِيلَ لَهُ: انْعَثَ لَنَا

Comments: [Its *isnad* is *da'eef* like the report above]

النَّبِيِّ ﷺ، فَقَالَ: كَانَ لَيْسَ بِالذَّاهِبِ طُولًا.. فَذَكَرَ مِثْلَهُ سَوَاءً. [راجع: ١٣٠٠].

تخريج: إسناده ضعيف كسابقه.

1302. It was narrated that 'Ali (ع) said: There were idols on top of the Ka'bah, and I wanted to lift up the Prophet (ﷺ) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

١٣٠٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ قَالَ: كَانَ عَلَى الْكَعْبَةِ أَصْنَامٌ، فَذَهَبْتُ لِأَحْمِلَ النَّبِيَّ ﷺ إِلَيْهَا، فَلَمْ أَسْتَطِعْ، فَحَمَلَنِي فَجَعَلْتُ أَقْطَعُهَا، وَلَوْ شِئْتُ لَنَلْتُ السَّمَاءَ. [راجع: ٦٤٤].

Comments: [Its *isnad* is *da'eef* because Abu Maryam is unknown and Nu'aim bin Hakeem is *da'eef*]

تخريج: إسناده ضعيف لجهالة أبي مريم الثقفي وضعف نعيم بن حكيم.

1303. 'Ali bin Abi Talib (ع) narrated that the Messenger of Allah (ﷺ) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur'an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm.

١٣٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنِي نُعَيْمُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبُو مَرْيَمَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ قَوْمًا يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتْلُوهُ، عَلَامَتُهُمْ رَجُلٌ مُخْدَجُ الْيَدِ». [راجع: ٨٤٨].

Comments: [A *Saheeh Hadeeth*, Muslim (1066); this is a *da'eef* *isnad* like the previous report]

تخريج: حديث صحيح، م: (١٠٦٦)، وهذا إسناده ضعيف كسابقه.

1304. It was narrated from 'Ali (ع) that the wife of al-Waleed bin 'Uqbah came to the Prophet (ﷺ) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin 'Ali said in his *hadeeth*: she complained about him. - He said: "Tell him: He [the Prophet (ﷺ)] has given me protection." 'Ali said: It was not

١٣٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ: أَنَّ امْرَأَةَ الْوَلِيدِ بْنِ عُقْبَةَ أَتَتْ النَّبِيَّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ الْوَلِيدَ يَضْرِبُنِي - وَقَالَ نَصْرُ بْنُ عَلِيٍّ فِي

long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: "Tell him: The Messenger of Allah (ﷺ) has given me protection." It was not long before she came back and said: He only hit me more. He raised his hands and said: "O Allah, punish al-Waleed; he has wronged me twice."

Comments: [Its *isnad* is *da'eef* like the report above]

حَدِيثُهُ: تَشْكُوهُ - قَالَ: «قُولِي لَهُ: قَدْ أَجَارَنِي»، (١٥٢/١) قَالَ عَلِيٌّ: فَلَمْ تَلْبَثْ إِلَّا يَسِيرًا حَتَّى رَجَعْتُ، فَقَالَتْ: مَا زَادَنِي إِلَّا ضَرْبًا، فَأَخَذَ هَذَبَةً مِنْ ثَوْبِهِ فَدَفَعَهَا إِلَيْهَا، وَقَالَ: «قُولِي لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَجَارَنِي». فَلَمْ تَلْبَثْ إِلَّا يَسِيرًا حَتَّى رَجَعْتُ، فَقَالَتْ: مَا زَادَنِي إِلَّا ضَرْبًا، فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ عَلَيْكَ الْوَلِيدَ، أَيْمَ بِي مَرَّتَيْنِ». وَهَذَا لَفْظُ حَدِيثِ الْقَوَارِيرِيِّ، وَمَعْنَاهُمَا وَاحِدٌ. [انظر: ١٣٠٥]

تخریج: إسناده ضعيف كسابقه، وانظر ما بعده.

1305. It was narrated from 'Ali that the wife of al-Waleed bin 'Uqbah came to the Messenger of Allah (ﷺ), complaining about al-Waleed and saying that he hit her.... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the report above]

١٣٠٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا نَعِيمُ بْنُ حَكِيمٍ عَنْ أَبِي مَرْثَمَ، عَنْ عَلِيٍّ: أَنَّ امْرَأَةَ الْوَلِيدِ بْنِ عُقْبَةَ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَشْكِي الْوَلِيدَ، أَنَّهُ يَضْرِبُهَا... فَذَكَرَ الْحَدِيثَ. [راجع: ١٣٠٤]

تخریج: إسناده ضعيف كسابقه.

1306. It was narrated from 'Ali (ؓ), from the Prophet (ﷺ) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: "They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

١٣٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَوْمَ الْأَحْزَابِ عَلَى فُرْصَةٍ مِنْ فِرَاضِ الْخَنْدَقِ، فَقَالَ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَنَهُمْ - أَوْ بُطُونَهُمْ وَيُوتَنَهُمْ - نَارًا». [راجع: ١١٣٢].

تخریج: إسناده صحيح، م: (٦٢٧).

1307. It was narrated that Abut-Tufail said: 'Ali (ؓ) was asked: Did the Messenger of Allah (ﷺ) say anything to you exclusively? He said: The Messenger of Allah (ﷺ) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: "May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender."

Comments: [Its *isnad* is *saheeh*, Muslim (1978)]

1308. It was narrated from 'Ali bin Abi Talib (ؓ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (ؓ), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked

١٣٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَرَّةٍ يُحَدِّثُ: عَنْ أَبِي الطُّفَيْلِ قَالَ: سُئِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ: هَلْ خَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَغْمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَأَخْرَجَ صَحِيفَةً فِيهَا مَكْتُوبٌ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا». [راجع: ٩٥٤].

تخريج: إسناده صحيح، م: (١٩٧٨).

١٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانٍ الْأَعْرَجِ، عَنْ عُبَيْدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «اللَّهُمَّ امْلَأْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آتَى الشَّمْسُ». [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

١٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ حُجَيْيَةَ بْنَ عَدِيٍّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةٍ. وَسَأَلَهُ عَنِ الْأَعْرَجِ؟ فَقَالَ: إِذَا بَلَغَتْ الْمَسْكُ. وَسُئِلَ عَنِ الْقَرْنِ؟ فَقَالَ: لَا يَضُرُّهُ.

about the horn. He said: It doesn't matter. And 'Ali said: The Messenger of Allah (ﷺ) instructed us to check the eye and ear.

Comments: [Its *isnad* is *hasan*]

1310. It was narrated from Hanash bin al-Mu'tamir that 'Ali (ؓ) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them, and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). 'Ali (ؓ) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good), otherwise refer the matter to the Prophet (ﷺ). He ruled that one quarter of the *diyah* should be given for the first one, one third of the *diyah* for the second one, half of the *diyah* for the third one and the complete *diyah* for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the *diyah* on the tribes of the people who had crowded one another in that place. So they referred the matter to the Prophet (ﷺ). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: "I shall judge between you." Then he was told that 'Ali (ؓ) had issued such

وَقَالَ عَلِيٌّ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذْنَ. [راجع: ١٠٢٢].

تخريج: إسناده حسن.

١٣١٠ - حَدَّثَنَا بَهْزٌ وَعَفَّانُ الْمَغْنِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سِمَاكٌ عَنْ حَنْشِ بْنِ الْمُعْتَمِرِ: أَنَّ عَلِيًّا كَانَ بِالْيَمَنِ، فَاحْتَفَرُوا زُبَيْةً لِلْأَسَدِ، فَجَاءَ حَتَّى وَقَعَ فِيهَا رَجُلٌ، وَتَعَلَّقَ بِآخَرَ، وَتَعَلَّقَ الْآخَرُ بِآخَرَ، وَتَعَلَّقَ الْآخَرُ بِآخَرَ، حَتَّى صَارُوا أَرْبَعَةً، فَجَرَحَهُمُ الْأَسَدُ فِيهَا، فَمِنْهُمْ مَنْ مَاتَ فِيهَا، وَمِنْهُمْ مَنْ أُخْرِجَ فَمَاتَ، قَالَ: فَتَنَازَعُوا فِي ذَلِكَ حَتَّى أَخَذُوا السَّلَاحَ، قَالَ: فَأَتَانَهُمْ عَلِيٌّ فَقَالَ: وَيْلَكُمْ تَقْتُلُونَ مَا تَنِي إِنْسَانٍ فِي شَأْنِ أَرْبَعَةِ أَنْاسِيٍّ؟ تَعَالَوْا أَقْضِ بَيْنَكُمْ بِقَضَاءٍ، فَإِنْ رَضِيتُمْ بِهِ، وَإِلَّا فَارْتَفِعُوا إِلَى النَّبِيِّ ﷺ. قَالَ: فَقَضَى لِلْأَوَّلِ رُبْعَ دِيَّتِهِ، وَلِلثَّانِي ثُلُثَ دِيَّتِهِ، وَلِلثَّالِثِ نِصْفَ دِيَّتِهِ، وَلِلرَّابِعِ الدِّيَّةَ كَامِلَةً، قَالَ: فَرَضِي بَعْضُهُمْ وَكَرِهَ بَعْضُهُمْ، وَجَعَلَ الدِّيَّةَ عَلَى قَبَائِلِ الَّذِينَ أَرْدَحُمُوا. قَالَ: فَارْتَفِعُوا إِلَى النَّبِيِّ ﷺ - قَالَ بَهْزٌ: قَالَ حَمَّادٌ: أَحْسَبُهُ قَالَ: كَانَ مُتَكِنًا فَاحْتَبَى - قَالَ: «سَأَقْضِي بَيْنَكُمْ بِقَضَاءٍ» قَالَ: فَأُخِيرَ أَنَّ عَلِيًّا قَضَى بِكَذَا وَكَذَا، قَالَ: فَأَمْضَى قَضَاءَهُ. قَالَ عَفَّانُ: «سَأَقْضِي بَيْنَكُمْ».

[راجع: ٥٧٤].

تخريج: إسناده ضعيف لضعف حنش بن المعتمر.

and such a verdict, and he approved of it, 'Affan said: 'I shall judge between you.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash bin al-Mu'tamir]

1311. It was narrated from 'Ali that the Prophet (ﷺ) said on the day of Ghadeer Khumm: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*." And the people added after that: "So take as friends those who take him as a friend and take as enemies those who take him as an enemy."

Comments: [Saheeh because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Nu'aim bin Hakeem and Abu Maryam is unknown]

1312. It was narrated from Hujayyah bin 'Adiyy that 'Ali (ؑ) was asked about a cow and he said: [It may be sacrificed] on behalf of seven people. He was asked about the cow with a broken horn and he said: It does not matter. He was asked about a lame animal, and he said: If it can reach the place of sacrifice [then sacrifice it]. Then he said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears.

Comments: [Its *isnad* is *hasan*]

1313. It was narrated that Ibn A'bud said: 'Ali bin Abi Talib (ؑ) said to me: O son of A'bud, do you know what the rights of the food are? I said: What are its rights, O son of Abu Talib? He said: To say: In the Name of Allah; O Allah, bless for us what You have provided for us. Do you

١٣١١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاحُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي نُعَيْمُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبُو مَرْيَمَ، وَرَجُلٌ مِنْ جُلَسَاءِ عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ غَدِيرِ خَمٍّ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ». قَالَ فَرَّادُ النَّاسِ بَعْدُ: «وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ». [راجع: ٩٥٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف نعيم بن حكيم ولجهالة أبي مريم.

١٣١٢- حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سَلَمَةُ بْنُ كُثَيْلٍ، عَنْ حُجَّيَّةَ بْنِ عَدِيٍّ: أَنَّ عَلِيًّا سُئِلَ عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةٍ. وَسُئِلَ عَنِ الْمَكْسُورَةِ الْقَرْنِ، فَقَالَ: لَا بَأْسَ. وَسُئِلَ عَنِ الْعَرَجِ، فَقَالَ: مَا بَلَغَتِ الْمَشْكُ. ثُمَّ قَالَ: أَمَرْنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَيْنِ (١/١٥٣) وَالْأُذُنَيْنِ. [راجع: ٧٣٢]

تخريج: إسناده حسن.

١٣١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ الرَّسِيِّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا سَعِيدُ الْحَرِيرِيُّ عَنْ أَبِي الْوَرْدِ، عَنْ ابْنِ أَعْبَدٍ، قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: يَا ابْنَ أَعْبَدٍ! هَلْ تَذَرِي مَا حَقُّ الطَّعَامِ؟ قَالَ: قُلْتُ: وَمَا حَقُّهُ يَا ابْنَ أَبِي

know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (ؓ)? She was the daughter of the Messenger of Allah (ﷺ) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (ﷺ), and I said to her: Go to the Messenger of Allah (ﷺ) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (ﷺ) and she found some servants with him, then she came back and did not ask him for one.... and he narrated the *hadeeth*.... and he [the Messenger of Allah (ﷺ)] said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times. She stuck her head out and said: I am content with Allah

طَالِبٍ؟ قَالَ: تَقُولُ: بِسْمِ اللَّهِ، اللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا. قَالَ: وَتَذَرِي مَا شُكْرُهُ إِذَا فَرَعْتَ؟ قَالَ: قُلْتُ: وَمَا شُكْرُهُ؟ قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ عَنِّي وَعَنْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا؟ كَانَتْ ابْنَةُ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ مِنْ أَكْرَمِ أَهْلِهِ عَلَيْهِ، وَكَانَتْ زَوْجَتِي، فَجَرَّتْ بِالرَّحَى حَتَّى أَثَرُ الرَّحَى بِيَدِهَا، وَاسْتَقْتْ بِالنَّيْرَةِ حَتَّى أَثَرَتِ النَّيْرَةُ بَنَحْرِهَا، وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتْ تَحْتَ الْقِدْرِ حَتَّى دَنَسَتْ ثِيَابُهَا، فَأَصَابَهَا مِنْ ذَلِكَ ضَرْ، فَقَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ - أَوْ خَدَمَ - قَالَ: فَقُلْتُ لَهَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْأَلِيهِ خَادِمًا يَقِيلُكَ حَرًّا مَا أَنْتَ فِيهِ. فَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدْتُ عِنْدَهُ خَدَمًا - أَوْ خُدَامًا - فَرَجَعْتُ وَلَمْ تَسْأَلْهُ... فَذَكَرَ الْحَدِيثَ، «فَقَالَ: «أَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ لَكَ مِنْ خَادِمٍ؟ إِذَا أَوَيْتِ إِلَى فِرَاشِكَ سَبَّحِي ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدِي ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرِي أَرْبَعًا وَثَلَاثِينَ» قَالَ: فَأَخْرَجَتْ رَأْسَهَا، فَقَالَتْ: رَضِيتُ عَنِ اللَّهِ وَرَسُولِهِ. مَرَّتَيْنِ. فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ أَوْ نَحْوَهُ. [راجع: ٨٣٨، ١٢٢٩، ١٢٥٠].

تخریج: إسناده ضعيف لجهالة ابن أعبد، واسمه علي.

and His Messenger, twice. And he narrated a *luadeeth* like that of Ibn 'Ulayyah from al-Jurairi or similar to it.

Comments: [Its *isnad* is *da'eef* because Ibn A'bud is unknown and his name is Ali]

1314. It was narrated that 'Abeedah said: We used to think that the middle prayer was *Fajr* prayer. Then 'Ali (ؑ) told us that on the day of al-Ahzab they fought and were distracted from 'Asr prayer. The Prophet (ﷺ) said: "O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer." Then on that day we realised that the middle prayer was 'Asr prayer.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

١٣١٤ - حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عُبَيْدَةَ قَالَ: كُنَّا نَرَى أَنَّ صَلَاةَ الْوُسْطَى صَلَاةُ الصُّبْحِ، قَالَ: فَحَدَّثَنَا عَلِيٌّ: أَنَّهُمْ يَوْمَ الْأَحْزَابِ اقْتَتَلُوا، وَحَبَسُونَا عَنْ صَلَاةِ الْعَصْرِ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ ائْمَلْ أَقْبُورَهُمْ نَارًا - أَوْ ائْمَلْ بُطُونَهُمْ نَارًا - كَمَا حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى» قَالَ: فَعَرَفْنَا يَوْمَئِذٍ أَنَّ صَلَاةَ الْوُسْطَى صَلَاةُ الْعَصْرِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1315. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet's] face, and he [the Prophet (ﷺ)] instructed him to cut it up and divide it among his womenfolk.

١٣١٥ - حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ خُلَّةَ سَيَرَاءٍ، فَلَبِسَهَا وَخَرَجَ عَلَى الْقَوْمِ، فَعَرَفَ الْغَضَبَ فِي وَجْهِهِ، فَأَمَرَهُ أَنْ يُشَقِّقَهَا بَيْنَ نِسَائِهِ. [راجع: ٦٩٨].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that 'Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw 'Ali (ؑ) praying *Zuhr*, then he sat to listen to the people's needs. When the time for 'Asr came, a stone vessel of water was brought to him. He took a

١٣١٦ - حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: رَأَيْتُ عَلِيًّا صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ لِحَوَائِجِ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أُتِيَ بِتَوْرٍ مِنْ مَاءٍ، فَأَخَذَ مِنْهُ كَفًّا، فَمَسَحَ وَجْهَهُ

handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (ﷺ) do it. And this is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

1317. It was narrated from ash-Sha'bi that 'Ali (ؓ) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Saheeh]

1318. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

وَذَرَاغِيهِ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ قَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ، وَهَذَا وَضُوءٌ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

١٣١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا قَالَ لِنِسْرَاحَةَ: لَعَلَّكَ اسْتَكْرِهْتِ، لَعَلَّ زَوْجَكَ أَتَاكَ، لَعَلَّكَ؟ قَالَتْ: لَا، فَلَمَّا وَضَعَتْ جَلَدَهَا، ثُمَّ رَجَمَهَا، فَقِيلَ لَهُ: لِمَ جَلَدْتَهَا، ثُمَّ رَجَمْتَهَا؟ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: صحيح وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

١٣١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ الْحُسَيْنِ. وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ ابْنِ جَسَابٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». [راجع: ٤٠٥].

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف عبد الرحمن بن إسحاق و جهالة النعمان بن سعد.

1319. It was narrated that Abu Wa'il said: A man came to 'Ali (ؓ) and said: O Ameer al-Mu'mineen, I am unable to pay

١٣١٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْقُرَشِيِّ، عَنْ سَيَّارِ أَبِي

off my contract of manumission; help me. 'Ali (ؓ) said: Shall I not tell you some words that the Messenger of Allah (ﷺ) taught me, then if you owe debts as great as Mount Seer in *dinars*, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

1320. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

الْحَكَمَ، عَنْ أَبِي وَائِلٍ قَالَ: أَتَى عَلِيًّا رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي عَجَزْتُ عَنْ مَكَاتِبِي فَأَعْنِي. فَقَالَ عَلِيٌّ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيَهُنَّ رَسُولُ اللَّهِ ﷺ، تَرَوْكَانَ عَلَيْكَ مِثْلُ جَبَلٍ صَبِيرٍ ذَنَابِيرَ لَادَّاهُ اللَّهُ عَنْكَ؟ قُلْتُ: بَلَى، قَالَ: قُلْ: اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

تخریج: إسناده ضعيف لضعف عبدالرحمن ابن إسحاق الواسطي.

١٣٢٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ وَرَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ الْمُقَرِّيُّ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَابٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [انظر: ١٣٢٣، ١٣٢٩، ١٣٣١، ١٣٣٩].

تخریج: حسن لغيره، وهذا إسناده ضعيف لضعف عبدالرحمن بن إسحاق الواسطي وجهالة الثعمان بن سعد.

1321. It was narrated from 'Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when 'Ali (ؓ) came to us and stood over Abu Moosa and told him to do something concerning the people. 'Ali (ؓ) said: The Messenger of Allah (ﷺ)

١٣٢١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مُوسَى، فَأَتَانَا عَلِيٌّ فَقَامَ عَلَى أَبِي مُوسَى، فَأَمَرَهُ بِأَمْرٍ مِنْ أَمْرِ النَّاسِ، قَالَ: قَالَ عَلِيٌّ: قَالَ لِي

said to me: "Say: 'O Allah, guide me and correct my aim.' When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow." And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. 'Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu'mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen - 'Asim was not sure - which contained silk in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

Comments: [Its *isnad* is *qawi*]

1322. It was narrated that an-Nu'man bin Sa'd said: A man said to 'Ali: O Ameer al-Mu'mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what

رَسُولُ اللَّهِ ﷺ: «قُلْ: اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، وَادْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَادْكُرْ بِالسَّدَادِ تَسْدِيدَ السَّهْمِ» وَنَهَانِي أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ وَأَهْوَى أَبُو بُرْدَةَ إِلَى السَّبَابَةِ أَوْ الْوُسْطَى - قَالَ عَاصِمٌ: أَنَا الَّذِي اشْتَبَهَ عَلَيَّ أَيَّتُهُمَا عَنَى - وَنَهَانِي عَنِ الْمَيْثَرَةِ وَالْقَسِيَّةِ. قَالَ أَبُو بُرْدَةَ: فَقُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ: مَا الْمَيْثَرَةُ، وَمَا الْقَسِيَّةُ؟ قَالَ: أَمَّا الْمَيْثَرَةُ: شَيْءٌ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِيُعْوَلَنَّهُنَّ لِيَجْعَلْنَ عَلَى رِجَالِهِمْ، وَأَمَّا الْقَسِيَّةُ: فَيَتَابُ كَانَتْ تَأْتِينَا مِنَ الشَّامِ أَوْ الْيَمَنِ - شَكَّ عَاصِمٌ - فِيهَا حَرِيرٌ، فِيهَا أَمْثَالُ الْأُتْرُجِ. قَالَ أَبُو بُرْدَةَ: فَلَمَّا رَأَيْتُ السَّبَبِيَّ عَرَفْتُ أَنَّهَا هِيَ.

[راجع: ١١٢٤]

تخريج: إسناده قوي.

١٣٢٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْجَنْهَالِ أَخُو حَجَّاجٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ قَالَ: قَالَ رَجُلٌ لِعَلِيِّ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ رَمَضَانَ؟ فَقَالَ: مَا سَمِعْتُ أَحَدًا سَأَلَ

month do you advise me to fast after Ramadan? He said: "If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق الواسطي وجهالة النعمان بن سعد. وفي مسلم: (١١٦٣)، عن أبي هريرة مرفوعا: «أفضل الصيام بعد رمضان شهر الله المحرم».

1323. It was narrated that 'Ali bin Abi Talib (ؓ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* *isnad*]

عَنْ هَذَا بَعْدَ رَجُلٍ سَأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ رَمَضَانَ؟ فَقَالَ: «إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ عَلَى قَوْمٍ، وَيَتُوبُ فِيهِ عَلَى قَوْمٍ». [انظر: ١٣٣٥].

١٣٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تخريج: حسن لغيره، وهذا إسناده ضعيف كسابقه.

1324. It was narrated that 'Abd Khair said: I came to 'Ali (ؓ) and he had prayed. He called for water for *wudoo'*. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he

١٣٢٤- حَدَّثَنَا عَفَّانُ، أَرَاهُ عَنْ أَبِي عَوَّانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْتُ عَلِيًّا وَقَدْ صَلَّى، فَدَعَا بِطَهُورٍ، فَقُلْنَا: مَا يَصْنَعُ بِالطَّهْوَرِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا أَنْ يُعَلِّمَنَا. فَأَتَيْنِي بِطَسْتٍ وَإِنَاءٍ، فَرَفَعَ الْإِنَاءَ فَصَبَّ عَلَى يَدَيْهِ، فَعَسَلَهَا ثَلَاثًا، ثُمَّ غَمَسَ يَدَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَرَ ثَلَاثًا، ثُمَّ تَمَضْمَضَ وَنَشَّرَ مِنَ الْكَفِّ الَّذِي أَخَذَ مِنْهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا، وَيَدَهُ الشَّمَالَ ثَلَاثًا، ثُمَّ جَعَلَ يَدَهُ فِي الْمَاءِ،

washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the *wudoo'* of the Messenger of Allah (ﷺ), this is it.

Comments: [Its *isnad* is *saheeh*]

1325. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

1326. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*]

1327. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."

فَسَحَّ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا، وَرِجْلَهُ الشَّمَالَى ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ طَهُورَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هَذَا. [راجع: ١١٩٩].

تخريج: إسناده صحيح.

١٣٢٥- حَدَّثَنَا مُعَاذُ: أَخْبَرَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ أَبُو حَيْثَمَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بَدَنِهِ، وَأَنْ أَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَأَجْلَتِهَا، وَأَنْ لَا أُعْطِيَ الْجَازَرَ مِنْهَا، قَالَ: «نَحْنُ نُعْطِيهِ مِنْ عَيْنِنَا». [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

١٣٢٦- حَدَّثَنَا مُعَاذُ: حَدَّثَنَا شُعْبَانُ النَّوْرِيُّ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ ... مِثْلَ هَذَا، إِلَّا أَنَّهُ لَمْ يَقُلْ: «نَحْنُ نُعْطِيهِ مِنْ عَيْنِنَا». [راجع: ١١٠١، ١٣٢٥].

تخريج: إسناده صحيح، وانظر ما قبله.

١٣٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ: أَخْبَرَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ، عَنْ عِيْدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا حَبَسُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

الشَّمْسُ». أَوْ قَالَ: «حَتَّى آتَى الشَّمْسُ»
إِخْدَى الْكَلِمَتَيْنِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1328. It was narrated that a woman who had committed *zina* was brought to 'Umar bin al-Khattab (ؓ), and he ordered that she be stoned. They took her to stone her, and were met by 'Ali (ؑ) who said: What is this? They said: She committed *zina*, and 'Umar ordered that she be stoned. 'Ali took her from them and sent them back. They went back to 'Umar (ؓ) who said: Why have you come back? They said: 'Ali (ؑ) sent us back. He said: 'Ali has only done this because of something he knows. So he sent for 'Ali who was somewhat angry. He said: Why did you send these people back? He said: Didn't you hear the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses." 'Umar said: Yes I did. 'Ali (ؑ) said: This is the insane woman of the tribe of Banu So and so. Perhaps he came to her when she was in that state. 'Umar said: I do not know. He ['Ali] said: And I do not know. And he did not stone her.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is interrupted]

1329. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

١٣٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي ظَلْيَانَ الْجَنَبِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَتَى بِامْرَأَةٍ قَدْ زَنَتْ، فَأَمَرَ بِرَجْمِهَا، فَذَهَبُوا بِهَا لِيَرْجُمُوهَا، فَلَقِيَهُمْ عَلِيٌّ فَقَالَ: مَا هَذِهِ؟ قَالُوا: زَنَتْ، فَأَمَرَ عُمَرُ بِرَجْمِهَا، فَانْتَرَعَهَا عَلِيٌّ مِنْ أَيْدِيهِمْ وَرَدَّهُمْ، فَارْجَعُوا إِلَى عُمَرَ فَقَالَ: مَا رَدَّكُمْ؟ قَالُوا: رَدَّنَا عَلِيٌّ. قَالَ: مَا فَعَلَ هَذَا عَلِيٌّ إِلَّا لَشَيْءٍ قَدْ عَلِمَهُ، فَأَرْسَلَ إِلَى عَلِيٍّ فَجَاءَ وَهُوَ شَبُهِ الْمُغْضَبِ، فَقَالَ: مَا لَكَ رَدَدْتَ هَؤُلَاءِ؟ قَالَ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ (١/١٥٥) يَقُولُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمُبْتَلَى حَتَّى يَعْقِلَ؟». قَالَ: بَلَى. قَالَ عَلِيٌّ: فَإِنَّ هَذِهِ مُبْتَلَاءُ بَنِي فَلَانٍ، فَلَعَلَّهُ أَتَاهَا وَهُوَ بِهَا. فَقَالَ عُمَرُ: لَا أَذْرِي، قَالَ: وَأَنَا لَا أَذْرِي، فَلَمْ يَرْجُمَهَا. [انظر: ١٣٦٢].

تخريج: صحيح لغيره، هذا إسناده منقطع، أبو ظبيان لم يدرك عمر.

١٣٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: وَحَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

زِيَادٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ
الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا».
[راجع: ١٣٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة الثعمان ابن سعد.

1330. It was narrated from 'Ali bin Abi Talib and attributed to the Prophet (ﷺ), that the Prophet (ﷺ) forbade reciting Qur'an whilst bowing and said: "When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

١٣٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبيدُ اللَّهِ
ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ
زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ
الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ
رَفَعَهُ: أَنَّهُ نَهَى أَنْ يَقْرَأَ الْقُرْآنَ وَهُوَ رَاكِعٌ،
وَقَالَ: «إِذَا رَكَعْتُمْ فَعَظِّمُوا اللَّهَ، وَإِذَا
سَجَدْتُمْ فَادْعُوا، فَتَمِنَ أَنْ يُسْتَجَابَ لَكُمْ».
[انظر: ١٣٣٧، ١٩٠٠].

Comments: [Hasan because of corroborating evidence; this is a weak *isnad* like the one above]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1331. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

١٣٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مَعْمَرٍ:
حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ وَأَبُو مُعَاوِيَةَ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ
عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ
لِأُمَّتِي فِي بُكُورِهَا».[راجع: ١٣٢٠، ١٣٢٩].

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1332. It was narrated that Muhammad said: 'Abeedah said: I only narrated what I heard from him. Muhammad said: 'Abeedah swore to us three times and 'Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on

١٣٣٢- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ،
عَنْ مُحَمَّدٍ قَالَ: قَالَ عُبَيْدَةُ: لَا أُحَدِّثُكَ إِلَّا
مَا سَمِعْتُ مِنْهُ. قَالَ مُحَمَّدٌ: فَحَلَفَ لَنَا عُبَيْدَةُ
ثَلَاثَ مَرَّاتٍ، وَحَلَفَ لَهُ عَلِيٌّ، قَالَ: قَالَ:
لَوْلَا أَنْ تَبَطَّرُوا لَنَبَأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ

the lips of Muhammad (ﷺ) to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah. Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (ؑ) and he recited this verse: "The Day We shall gather the *Muttaqoon* (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)" [Maryam 19:85]. He said: No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

Comments: [Its *isnad* is *da'eef*]

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, *Labbaika, labbaika*, until he stoned the *Jamrah*. I said: O Abu 'Abdullah, what is this *talbiyah*? He said: I heard 'Ali bin Abi Talib (ؑ) reciting the *talbiyah* until he reached the *Jamrah*, and he told me that the Messenger of Allah (ﷺ) recited the *talbiyah* until he reached it.

يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ. أَحْسَبُهُ قَالَ: أَوْ مَوْدُنُ الْيَدِ. [راجع: ٦٢٦].

تخريج: إسناده صحيح، م: (١٠٦٦).

١٣٣٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُؤْدَةُ بِنْتُ سَعِيدٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنَا النُّعْمَانُ بْنُ سَعْدٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلِيٍّ فَقَرَأَ هَذِهِ الْآيَةَ: ﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾ (مريم: ٨٥) قَالَ: لَا، وَاللَّهِ مَا عَلَى أَرْجُلِهِمْ يُحْشَرُونَ، وَلَا يُحْشَرُ الْوَفْدُ عَلَى أَرْجُلِهِمْ، وَلَكِنْ يَنْوِي لَمْ يَرِ الْخَلَائِقُ مِثْلَهَا، عَلَيْهَا رَحَائِلُ مِنْ ذَهَبٍ، فَيَرْكَبُونَ عَلَيْهَا حَتَّى يَضْرِبُوا أَبْوَابَ الْجَنَّةِ.

تخريج: إسناده ضعيف لضعف عبد الرحمن ابن إسحاق الواسطي، وجهالة النعمان بن سعد.

١٣٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ عِكْرَمَةَ قَالَ: وَقَفْتُ مَعَ الْحُسَيْنِ، فَلَمْ أَزَلْ أَسْمَعُهُ يَقُولُ: لَبَّيْكَ، حَتَّى رَمَى الْجَمْرَةَ، فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ! مَا هَذَا إِلَّا خَلَالٌ؟ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يُهْلُ حَتَّى انْتَهَى إِلَى الْجَمْرَةِ، وَحَدَّثَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَ حَتَّى انْتَهَى إِلَيْهَا. [راجع: ٩١٥].

تخريج: إسناده حسن.

Comments: [Its isnad is hasan]

1335. It was narrated that 'Ali (عليه السلام) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (ﷺ) said: "If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people."

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman and An-Nu'man bin Sa'd is unknown]

١٣٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرُ أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِشَهْرٍ أَصُومُهُ بَعْدَ رَمَضَانَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ فِيهِ عَلَى قَوْمٍ، وَيُنَابُ فِيهِ عَلَى آخَرِينَ». [راجع: ١٣٢٢].

تخريج: إسناده ضعيف لضعف عبد الرحمن بن إسحاق، ولجهالة الثعمان بن سعد.

1336. It was narrated that 'Ali (عليه السلام) said: Some people of Quraish came to the Prophet (ﷺ) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (رضي الله عنه): "What do you say?" He said: They are telling the truth; they are your neighbours. And the Prophet's expression changed. Then he said to 'Umar: What do you say? 'Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet's expression changed.

Comments: [Its isnad is da'eef because of the weakness of Shareek An-Nakha'i]

١٣٣٦ - حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: أَخْبَرَنَا شَرِيكَ عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ عَلِيٍّ قَالَ: جَاءَ النَّبِيَّ ﷺ أَنَاسٌ مِنْ قُرَيْشٍ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّا جِيرَانُكَ وَحُلَفَاؤُكَ، وَإِنَّ نَاسًا مِنْ عِبِيدِنَا قَدْ أَتَوْكَ لَيْسَ بِهِمْ رَغْبَةٌ فِي الدِّينِ، وَلَا رَغْبَةٌ فِي الْفَقْهِ، إِنَّمَا فَرُّوا مِنْ ضِيَاعِنَا وَأَمْوَالِنَا، فَارُدُّهُمْ إِلَيْنَا. فَقَالَ لِأَبِي بَكْرٍ: «مَا تَقُولُ؟» قَالَ: صَدَقُوا، إِنَّهُمْ جِيرَانُكَ. قَالَ: فَتَغَيَّرَ وَجْهُ النَّبِيِّ ﷺ، ثُمَّ قَالَ لِعُمَرَ: «مَا تَقُولُ؟» قَالَ: صَدَقُوا إِنَّهُمْ لَجِيرَانُكَ وَحُلَفَاؤُكَ. فَتَغَيَّرَ وَجْهُ النَّبِيِّ ﷺ.

تخريج: إسناده ضعيف لضعف شريك النخعي.

1337. It was narrated from 'Ali (عليه السلام) that a man asked him: Can I recite Qur'an when bowing and

١٣٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ سَنَةَ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ: أَخْبَرَنَا

prostrating? 'Ali said: The Messenger of Allah (ﷺ) said: "I have been forbidden to recite Qur'an when bowing and prostrating. When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad*]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الرحمن بن إسحاق، ولجهاة النعمان ابن سعد.

1338. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside." A Bedouin said: O Messenger of Allah, who are they for? He said: "For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad* like the report above]

عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: سَأَلَهُ رَجُلٌ: أَقْرَأُ فِي الرُّكُوعِ وَالسُّجُودِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي نُهَيْتُ أَنْ أَقْرَأَ فِي الرُّكُوعِ وَالسُّجُودِ، فَإِذَا رَكَعْتُمْ فَعَظَّمُوا اللَّهَ، وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الْمَسْأَلَةِ، فَتَمِنُ أَنْ يُسْتَجَابَ لَكُمْ». [راجع: ١٣٣٠].

١٣٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ (١٥٦/١) الْأَسَدِيُّ أَبُو مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! لِمَنْ هِيَ؟ قَالَ: «لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ». [أنظر: ٦٦١٥].

تخریج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1339. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad*]

١٣٣٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ الْمُقْرِي: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، وَحَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ: حَدَّثَنَا ابْنُ فَضِيلٍ، جَمِيعًا عَنْ عَبْدِ الرَّحْمَنِ ابْنِ إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (ع) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather I shall leave you as the Messenger of Allah (ﷺ) left you.

١٣٤٠ - حَدَّثَنَا أَبُو بَكْرِ عَنْ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُبَيْعٍ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَتُخْضَبَنَّ هَذِهِ مِنْ هَذِهِ. قَالَ: قَالَ النَّاسُ: فَأَعْلِمْنَا مَنْ هُوَ؟ وَاللَّهِ لَنَبِيرَتُهُ - أَوْ لَنَبِيرِنَ عَمْرَتَهُ. قَالَ: أَنْشُدْكُمْ بِاللَّهِ أَنْ يُقْتَلَ غَيْرُ قَاتِلِي. قَالُوا: إِنْ كُنْتَ قَدْ عَلِمْتَ ذَلِكَ اسْتَخْلِفْ إِذَا. قَالَ: لَا، وَلَكِنْ أَكِلُكُمْ إِلَى مَا وَكَلَكُمْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. [راجع: ١٠٧٨].

تخریج: إسناده ضعيف لجهالة عبدالله بن سبيع ولاقطاع بين سلمة بن كهيل وبين عبدالله بن سبيع.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (ع) addressed us and said: O people, carry out the *hadd* punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (ﷺ) committed *zina* and the Messenger of Allah (ﷺ) ordered me to carry out the *hadd* punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (ﷺ) and told him about that, and he said: "You have done well."

١٣٤١ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا زَائِدَةُ عَنْ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: خَطَبَنَا عَلِيٌّ قَالَ: يَا أَيُّهَا النَّاسُ! أَقِيمُوا عَلَى أَرْقَائِكُمُ الْحُدُودَ، مَنْ أَحْضَنَ مِنْهُمْ، وَمَنْ لَمْ يُحْصِنْ، فَإِنَّ أُمَّةَ لِرَسُولِ اللَّهِ ﷺ رَزَتْ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقِيمَ عَلَيْهَا الْحَدَّ، فَأَتَيْتُهَا فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنَفَاسٍ، فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ تَمُوتَ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: أَحْسَنْتَ. [راجع: ٦٧٩].

تخریج: إسناده صحيح، م: (١٧٠٥).

Comments: [Its *isnad* is *sahheeh*, Muslim (1705)]

1342. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: "Go, for Allah will guide your heart and make your tongue steadfast."

Comments: [Its *isnad* is *saheeh*]

1343. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of *al-hoorul-'Een* who raise their voices; no created being has ever seen the like of it. They say: 'We are the eternal ones who will never die; we are the ones who are content and will never be discontent; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him.'"

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur Rahman bin Ishaq and An-Nu'man bin Sa'd is unknown]

1344. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market..." and he narrated the same *hadeeth*, except that he said: "If a man desires an image he will enter it." And he said: "In it there is a gathering of *al-hoorul-'Een*

١٣٤٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: إِنَّكَ تَبْعُنِي إِلَى قَوْمٍ وَهُمْ أَسَنُ مِنِّي لِأَقْضِي بَيْنَهُمْ. فَقَالَ: «ادْعَبْ فَإِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ، وَيُبَيِّنَ لِسَانَكَ». [راجع: ٦٦٦].

تخريج: إسناده صحيح.

١٣٤٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ إِسْحَاقَ، عَنِ الثُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ سُوقًا مَا فِيهَا يَتَّعُ وَلَا شِرَاءُ، إِلَّا الصُّورَ مِنَ النِّسَاءِ وَالرِّجَالِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةَ دَخَلَ فِيهَا، وَإِنَّ فِيهَا لَمَجْمَعًا لِلْحُورِ الْعُيُنِ يَرْفَعْنَ أَصْوَاتًا لَمْ يَرَ الْخَلَائِقُ مِثْلَهَا، يَقُلْنَ: نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ، وَنَحْنُ الرَّاغِبَاتُ فَلَا نَسْخَطُ، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبُوسُ، فَطُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ». [انظر: ١٣٤٤].

تخريج: إسناده ضعيف لضعف عبد الرحمن ابن إسحاق ولجهالة الثعمان بن سعد.

١٣٤٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرُ أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ سُوقًا...» فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: «إِذَا اشْتَهَى

who raise their voices"... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

الرَّجُلُ صُورَةً دَخَلَهَا قَالَ: «وَفِيهَا مُجْتَمِعُ الْخَوَرِ الْعَيْنِ يَرْقَعْنَ أَصْوَاتًا...» فَذَكَرَ مِثْلَهُ. [راجع: ١٣٤٣].

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، ثم هو منقطع بين عبدالرحمن و بين علي، وانظر ما قبله.

1345. It was narrated from 'Ali (ؑ) that he did *wudoo'* washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at this.

Comments: [Its *isnad* is *hasan*]

١٣٤٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ عَلِيٍّ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وَضُوءِ رَسُولِ اللَّهِ ﷺ، فَلْيَنْظُرْ إِلَيَّ هَذَا. [راجع: ٩٧١].

تخريج: إسناده حسن.

1346. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: 'At the end of time, there will be people who recite Qur'an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim.'

Comments: [*Saheeh* because of corroborating evidence]

١٣٤٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِرُ تَرَاقِيَهُمْ، يَمُرُّونَ مِنَ الْإِسْلَامِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ، فَيَنَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ». [راجع: ١٠٨٦].

تخريج: صحيح لغيره، روى يوسف بن أبي إسحاق عن أبيه فأدخل بينه وبين سويد بن غفلة أبا قيس الأودي.

1347. It was narrated that 'Ali (ؑ) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (ﷺ) and no one was closer to the enemy than him.

١٣٤٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ الْمَضْرِبِ، عَنْ عَلِيٍّ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

Comments: [Its isnad is saheeh]

خَارِثَةُ بْنُ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: كُنَّا إِذَا أَحْمَرَّ النَّاسُ، وَلَقِيَ الْقَوْمَ الْقَوْمَ، اتَّقَيْنَا بِرَسُولِ اللَّهِ ﷺ، فَمَا يَكُونُ مِنَّا أَحَدٌ أَدْنَى مِنَ الْقَوْمِ مِنْهُ. [راجع: ٦٥٤].

تخريج: إسناده صحيح.

1348. It was narrated that 'Ali (ؑ) said: The Messenger of Allah ﷺ stood at 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: "Calmly, O people." Then he came to Jam' and offered two prayers there - i.e., Maghrib and 'Isha'. Then he stayed there all night, and when morning came he stood at Quzah, and said: "This is Quzah. This is the place of standing and all of Jam' is a place of standing." Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman of Khath'am came to him and said: My father is an old man and has become senile; he has lived

١٣٤٨ - حَدَّثَنَا (١٥٧/١) يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، فَقَالَ: «هَذَا الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ» ثُمَّ أَرْدَفَ أُسَامَةَ، فَجَعَلَ يُعَيِّقُ عَلَى نَاقَتِهِ وَالنَّاسُ يَضْرِبُونَ الْإِبِلَ يَمِينًا وَشِمَالًا، لَا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةُ أَلَيْهَا النَّاسُ» وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ، فَأَتَى جَمْعًا، فَصَلَّى بِهَا الصَّلَاتَيْنِ - يَغْنِي الْمَغْرِبَ وَالْعِشَاءَ - ثُمَّ بَاتَ بِهَا، فَلَمَّا أَصْبَحَ وَقَفَ عَلَى قُرْحٍ، فَقَالَ: «هَذَا قُرْحُ، وَهُوَ الْمَوْقِفُ، وَجَمْعُ كُلِّهَا مَوْقِفٌ» قَالَ: ثُمَّ سَارَ، فَلَمَّا أَتَى مُحَسِّرًا قَرَعَهَا فَخَبَّتْ، حَتَّى جَارَ الْوَادِي، ثُمَّ حَبَسَهَا وَأَرْدَفَ الْفَضْلَ، ثُمَّ سَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَمِنْهُ كُلُّهَا مَنْحَرٌ». ثُمَّ أَتَتْهُ امْرَأَةٌ شَابَةٌ مِنْ خَثْعَمٍ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، فَهَلْ يُجْزِي أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ، فَأَدِّي عَنْ أَبِيكَ» قَالَ:

until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he turned al-Fadl's neck. Al-'Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the *Shaitan* [might tempt] them." A man came to him and said: O Messenger of Allah, I did *tawaful-ifadah* before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its *isnad* is *hasan*.]

1349. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali ؓ took me by the hand and we set out walking until we sat down on the banks of the Euphrates. 'Ali ؓ said: The Messenger of Allah ﷺ said: "There is no living soul but Allah has already decreed whether it is doomed or blessed." A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes

وَلَوَىٰ عُنُقَ الْفَضْلِ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! مَا لَكَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًا وَشَابَةً، فَخِفْتُ الشَّيْطَانَ عَلَيْهِمَا». قَالَ: وَأَنَا هَـ رَجُلٌ، فَقَالَ: أَفَضْتُ قَبْلَ أَنْ أُحْلِقَ؟ قَالَ: «فَاخْلُقْ أَوْ قَصِّرْ، وَلَا حَرَجَ». قَالَ: وَأَتَى زُمَزَمَ، فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ! سِقَايَتُكُمْ، لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَيْهَا لَتَزَعْتُ». [راجع: ٥٦٢].

تخريج: إسناده حسن.

١٣٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا هَاشِمٌ - يَعْنِي ابْنَ الْبَرِيدِ - عَنْ إِسْمَاعِيلَ الْحَتَّيِّ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّامِيِّ قَالَ: أَخَذَ بِيَدِي عَلِيٌّ ؓ فَأَنْطَلَقْنَا تَمْشِي، حَتَّى جَلَسْنَا عَلَى شَطِئِ الْفُرَاتِ، فَقَالَ عَلِيٌّ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَنُوسَةٍ إِلَّا قَدْ سَبَقَ لَهَا مِنَ اللَّهِ شَقَاءٌ أَوْ سَعَادَةٌ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَ إِذَا نَعَمَلُ؟ قَالَ: «اعْمَلُوا فِكُلِّ مُيسَّرٍ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ

in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its *isnad* is *qawi*]

1350. It was narrated that Abu Hayyah al-Wadi'i said: I saw 'Ali (ؓ) urinate in ar-Rahbah, then he called for water and did *wudoo'*. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (ﷺ) do as you have seen me do.

Comments: [Its *isnad* is *hasan*]

1351. It was narrated from 'Ali (ؓ) that the Prophet (ﷺ) did *wudoo'* washing each part three times.

Comments: [Its *isnad* is *hasan*]

1352. It was narrated that Abu Hayyah said: I saw 'Ali (ؓ) do *wudoo'*. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover *wudoo'*

لِلْيُسْرَى ۝ وَأَمَّا بَخِلٌ وَاسْتَغْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۝ (الليل: ٥-١٠). [راجع: ٦٢١].

تخريج: إسناده قوي.

١٣٥٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَلِيًّا بَالَ فِي الرَّحْبَةِ، ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَيْهِ ثَلَاثًا، وَتَمَضَّمْضَ وَاسْتَشَشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ. [راجع: ٩٧١].

تخريج: إسناده حسن.

١٣٥١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرُ أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ١٣٥٠].

تخريج: إسناده حسن، وانظر ما قبله.

١٣٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَأَتَقَمَّى كَفَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَ

water. Then he said: I wanted to show you the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *hasan*]

1353. Abu Matar al-Basri - who met 'Ali (عليه السلام) - narrated that 'Ali bought a garment for three *dirhams* and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my *'awrahi*. Then he said: This is what I heard the Messenger of Allah (ﷺ) say.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Mukhtar bin Nafi' and Abu Matar is unknown]

1354. It was narrated that Abu Hayyah al-Hamdani said: 'Ali bin Abi Talib (عليه السلام) said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at me. He did *wudoo'* washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its *isnad* is *hasan*]

1355. It was narrated from Abu Matar that he saw 'Ali go to a young boy and buy a chemise from him for three *dirhams*. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to

وَضُوءِهِ، ثُمَّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيَكُمْ طَهُورَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٠٤٦].

تخريج: إسناده حسن.

١٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ الْقُرَازِيُّ عَنِ الْمُخْتَارِ بْنِ نَافِعٍ: حَدَّثَنِي أَبُو مَطَرٍ الْبَصْرِيُّ - وَكَانَ قَدْ أَدْرَكَ عَلِيًّا - : أَنَّ عَلِيًّا اشْتَرَى ثَوْبًا بِثَلَاثَةِ دَرَاهِمٍ، فَلَمَّا لَبَسَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ، وَأُوَارِي بِهِ عَوْرَتِي، ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. [انظر: ١٣٥٥].

تخريج: إسناده ضعيف لضعف المختار بن نافع، ولجهالة أبي مطر البصري.

١٣٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْهَمْدَانِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضْوءِ رَسُولِ اللَّهِ ﷺ، فَلْيَنْظُرْ إِلَيَّ. قَالَ: فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرِبَ فَضْلَ وُضْوءِهِ. [راجع: ٩٧١].

تخريج: إسناده حسن.

١٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُخْتَارُ بْنُ نَافِعٍ التَّمَارِيُّ، عَنْ أَبِي مَطَرٍ: أَنَّهُ رَأَى عَلِيًّا أَتَى غُلَامًا حَدَّثًا، فَاشْتَرَى مِنْهُ قَمِيصًا بِثَلَاثَةِ دَرَاهِمٍ، وَلَبَسَهُ إِلَى مَا بَيْنَ الرُّضْعَيْنِ إِلَى الْكَعْبَيْنِ، يَقُولُ وَلَبَسَهُ: الْحَمْدُ لِلَّهِ الَّذِي

beautify myself before the people and cover my 'awrah. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (ﷺ)? He said: This is something that I heard the Messenger of Allah (ﷺ) say when putting on a garment: "Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awrah."

Comments: [Its *isnad* is *da'eef* like the report above]

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu'mineen 'Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the *wudoo'* of the Messenger of Allah (ﷺ). This was at the time of the meridian. ['Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing *wudoo'*, and said: Where is the one who was asking about the *wudoo'* of the Messenger of Allah (ﷺ)? This is how the *wudoo'* of the Prophet of Allah (ﷺ) was.

Comments: [Its *isnad* is *da'eef*, like the report above]

رَزَقْنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ، وَأُوَارِي بِهِ عَوْرَتِي. فَقِيلَ: هَذَا شَيْءٌ تَرَوِيهِ عَنْ نَفْسِكَ، أَوْ عَنْ نَبِيِّ اللَّهِ ﷺ؟ قَالَ: هَذَا شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ (١٥٨/١) يَقُولُهُ عِنْدَ الْكِسْفَةِ: «الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ، وَأُوَارِي بِهِ عَوْرَتِي». [راجع: ٣٠٥، ١٣٥٣]

تخريج: إسناده ضعيف لضعف المختار بن نافع، ولجهالة أبي مطر البصري.

١٣٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا مُحْتَازٌ عَنْ أَبِي مَطَرٍ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ فِي الْمَسْجِدِ عَلَى بَابِ الرَّحْبَةِ جَاءَ رَجُلٌ، فَقَالَ: أَرِنِي وُضُوءَ رَسُولِ اللَّهِ ﷺ - وَهُوَ عِنْدَ الزَّوَالِ - فَدَعَا قَنْبَرًا، فَقَالَ: ابْنِي بِكُوزٍ مِنْ مَاءٍ، فَغَسَلَ كَفَيْهِ وَوَجْهَهُ ثَلَاثًا، وَتَمَضَّمْ ثَلَاثًا، فَأَدْخَلَ بَعْضَ أَصَابِعِهِ فِي فِيهِ، وَاسْتَشَقَّ ثَلَاثًا وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ رَأْسَهُ وَاحِدَةً، فَقَالَ: دَاخِلُهُمَا مِنَ الْوُجُوهِ، وَخَارِجُهُمَا مِنَ الرَّأْسِ، وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثًا، وَلِحْيَتُهُ تَهْطُلُ عَلَى صَدْرِهِ، ثُمَّ حَسَا حَسَوَةً بَعْدَ الْوُضُوءِ، ثُمَّ قَالَ: أَتَيْنَ السَّائِلَ عَنْ وُضُوءِ رَسُولِ اللَّهِ ﷺ؟ كَذَا كَانَ وُضُوءَ نَبِيِّ اللَّهِ ﷺ. [راجع: ٦٢٥، ٨٧٦].

تخريج: إسناده ضعيف كسابقه.

1357. It was narrated that Ibn Shaddad said: I heard 'Ali (ؓ) say: I never heard the Messenger of Allah (ﷺ) mention his father and mother together for anyone except Sa'd. Abu Nu'aim said: mention his parents together.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

1358. It was narrated that 'Ali (ؓ) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: "Do you have any-one?" I said: Yes, the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

1359. It was narrated that 'Ali bin Abi Talib (ؓ) said: A mule was given to the Prophet (ﷺ) as a gift. Some of his Companions said: Why don't we get animals like this? He said: "Do you want to mate a donkey with a mare? That is only done by those who do not know."

Comments: [*Saheeh* because of corroborating evidence].

تخريج: صحيح لغيره، عبدالله بن لهيعة سيء الحفظ لكنه توبع.

1360. It was narrated that Abu Hayyah said: 'Ali (ؓ) said: Shall I not show you how the Prophet of Allah (ﷺ) used to do *wudoo*? We

١٣٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدٍ. قَالَ أَبُو نُعَيْمٍ: أَبُوهُ لِأَحَدٍ. [راجع: ٧٠٩].

تخريج: إسناده صحيح، خ: (٤٠٥٨)، م: (٢٤١١).

١٣٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَتَوَقَّ فِي قُرَيْشٍ وَلَا تَزَوِّجُ إِلَيْنَا؟ قَالَ: «وَعِنْدَكَ شَيْءٌ؟» قَالَ: قُلْتُ: نَعَمْ، ابْنَةُ حَمْزَةَ. قَالَ: «تِلْكَ ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ.» [راجع: ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

١٣٥٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهْيَعَةَ: حَدَّثَنَا زَيْدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ بَغْلَةٌ فَرَكِبَهَا، فَقَالَ بَعْضُ أَصْحَابِهِ: لَوْ اتَّخَذْنَا مِثْلَ هَذَا؟ قَالَ: «أَتُرِيدُونَ أَنْ تُنْزِلُوا الْحَمِيرَ عَلَى الْخَيْلِ؟ إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ.» [راجع: ٧٨٥].

١٣٦٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا الْعَلَاءُ بْنُ هِلَالٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ

said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

Comments: [Its *isnad* is *hasan*]

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: "I have been given four things that which was not given to any of the other Prophets." I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my *ummah* has been made the best of nations."

Comments: [Its *isnad* is *hasan*]

قوله: "النصرت بالرعب".

1362. It was narrated from Abu Zabyan that 'Ali (عليه السلام) said to 'Umar: O Ameer al-Mu'mineen, did you not hear the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses"?

Comments: [Saheeh because of corroborating evidence and its *isnad* is interrupted]

أَبِي أُتَيْسَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ كَيْفَ كَانَ نَبِيُّ اللَّهِ ﷺ يَتَوَضَّأُ؟ قُلْنَا: بَلَى، قَالَ: فَأَتُونِي بِطَنْتٍ وَتَوْرٍ مِنْ مَاءٍ. فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَاسْتَشْرَّ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ ثَلَاثًا، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا. [راجع: ٩٧١].

تخريج: إسناده حسن.

١٣٦١- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ بْنِ أَبِي الْحُسَّامِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَكْبَرِ: أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ أَرْبَعًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنْ أَنْبِيَاءِ اللَّهِ: أُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ». [راجع: ٧٦٣].

١٣٦٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ الشَّائِبِ، عَنْ أَبِي ظَبْيَانَ: أَنَّ عَلِيًّا قَالَ لِعُمَرَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمُبْتَلَى حَتَّى يَفْقِلَ؟». [راجع: ١٣٢٨].

تخريج: صحيح لغيره، وهذا إسناده منقطع، أبو ظبيان لم يدرك عمر.

1363. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds."

Comments: [A Hasan Hadeeth]

1364. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds *zakah*. And he forbade wailing (for the deceased).

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

1365. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted."

١٣٦٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكُمْ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غُفِرَ لَكَ، عَلَى أَنَّهُ مَغْفُورٌ لَكَ: لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا هُوَ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧١٢]

تخريج: حديث حسن.

١٣٦٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ أَكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْمُحِلَّ وَالْمُحَلَّلَ لَهُ، وَالْوَأَيْمَةَ وَالْمُسْتَوْشِمَةَ، (١٥٩/١) وَمَنَاعَ الصَّدَقَةِ، وَنَهَى عَنِ النَّوَحِ. [راجع: ٦٣٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

١٣٦٥- حَدَّثَنَا حَجَّاجٌ قَالَ: يُوسُفُ بْنُ أَبِي إِسْحَاقَ: أَخْبَرَنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جَحِيفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، قَالَ اللَّهُ أَغْدَلُ مِنْ أَنْ يُشَيَّ عِقُوبَتُهُ عَلَى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ، قَالَ اللَّهُ أَكْرَمُ مَنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ». [راجع: ٧٧٥].

Comments: [Its *isnad* is *hasan*]

1366. It was narrated that an-Nazzal bin Sabrah said: We prayed *Zuhr* with 'Ali (عليه السلام), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for 'Asr came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

1367. It was narrated from Muhammad bin Ka'b al-Qurazi that 'Ali (عليه السلام) said: I remember when I was with the Messenger of Allah (ﷺ) and I tied a rock to my stomach because of hunger, and now my *zakah* is forty thousand.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخریج: إسناده ضعيف لانقطاعه، محمد بن كعب القرظي لم يسمع من علي. وشريك

النخعي سيء الحفظ.

1368. It was narrated from 'Ali (عليه السلام)... and he mentioned the same *hadeeth*, and said in it: The *zakah* of my wealth is forty thousand *dinars*.

Comments: [Its *isnad* is *da'eef* like the report above]

تخریج: إسناده حسن.

١٣٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ الثَّوَالِ بْنِ سَبْرَةَ قَالَ: صَلَّيْنَا مَعَ عَلِيِّ الظُّهْرَ، فَأَنْطَلَقَ إِلَى مَجْلِسٍ لَهُ يَجْلِسُ فِي الرَّحْبَةِ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، ثُمَّ حَضَرَتِ الْعَصْرُ، فَأَتَانِي بِإِنَاءٍ، فَأَخَذَ مِنْهُ كُفًّا، فَتَمَضَّمَصَ وَاسْتَنْشَقَ، وَمَسَحَ بِوَجْهِهِ وَذِرَاعَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ بِرِجْلَيْهِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَ إِنَائِهِ، ثُمَّ قَالَ: إِنِّي حَدَّثْتُ أَنَّ رَجُلًا يَكْرَهُونَ أَنْ يَشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ كَمَا فَعَلْتُ. [راجع: ٥٨٣].

تخریج: إسناده صحيح، خ: (٥٦١٦).

١٣٦٧- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ: أَنَّ عَلِيًّا قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ ﷺ، وَإِنِّي لَأَرْبُطُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَإِنَّ صَدَقَتِي الْيَوْمَ لَأَرْبَعُونَ أَلْفًا. [انظر: ١٣٦٨].

١٣٦٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَلِيٍّ... فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: وَإِنَّ صَدَقَةَ مَالِي لَتَبْلُغَ أَرْبَعِينَ أَلْفَ دِينَارٍ. [راجع: ١٣٦٧].

تخریج: إسناده ضعيف كسابقه.

1369. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence]

١٣٦٩ - حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ أَبِي الطَّنْثِلِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تُتْبِعِ النَّظَرَ النَّظَرَ، فَإِنَّ الْأَوَّلَى لَكَ، وَالْآخِرَةُ لَكَ».

تخريج: حسن لغیره، وهذا إسناد ضعيف محمد بن إسحاق مدلس وقد عنعن.

1370. It was narrated that 'Ali (ؑ) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja'far. Then the Messenger of Allah (ﷺ) called me and said: "I have been commanded to change the names of these two." I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [Its *isnad* is *hasan*]

١٣٧٠ - حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: لَمَّا وُلِدَ الْحَسَنُ سَمَّاهُ حَمْزَةً، فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّاهُ بِعَمِّهِ جَعْفَرٍ، قَالَ: فَدَعَانِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنِّي أُمِرْتُ أَنْ أُغَيِّرَ اسْمَ هَذَيْنِ» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَمَّاهُمَا حَسَنًا وَحُسَيْنًا. [راجع: ٧٦٩].

تخريج: إسناده حسن.

1371. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) gathered - or the Messenger of Allah (ﷺ) called - Banu 'Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a *mudd* of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from.

١٣٧١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيٍّ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ - أَوْ دَعَا رَسُولُ اللَّهِ ﷺ - بَنِي عَبْدِ الْمُطَّلِبِ، فِيهِمْ رَهْطٌ كُلُّهُمْ يَأْكُلُ الْجَذْعَةَ، وَيَشْرَبُ الْفَرْقَ، قَالَ: فَصَنَعَ لَهُمْ مُدًّا مِنْ طَعَامٍ، فَأَكَلُوا حَتَّى شَبِعُوا، قَالَ: وَبَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمْسَ، ثُمَّ دَعَا بِعُمُرٍ فَشَرِبُوا حَتَّى رَوُوا، وَبَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُمْسَ أَوْ لَمْ يُشْرَبْ، فَقَالَ: «يَا بَنِي عَبْدِ

Then he said: "O Banu 'Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?" Not one of them stood up for him, but I [Ali] stood up, and I was the youngest of the people. He said: "Sit down." He said that three times, and each time I stood up for him and he said to me, "Sit down." Then the third time he put his hand on mine.

Comments: [Its *isnad* is *da'eef* because Rabee'ah bin Najiz is unknown]

1372. It was narrated from 'Ali (عليه السلام) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

1373. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (ﷺ) said to him: "O 'Ali, you have a treasure in Paradise and you are with two horns of this *ummah*. Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef*]

الْمُطَلِّبِ! إِنِّي بُعِثْتُ لَكُمْ خَاصَّةً، وَإِلَى النَّاسِ بَعَامَةً، وَقَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا رَأَيْتُمْ، فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَحَبِّي وَصَاحِبِي؟ قَالَ: فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، قَالَ: فَقُمْتُ إِلَيْهِ، وَكُنْتُ أَضْعَفَ الْقَوْمِ، قَالَ: فَقَالَ: «اجْلِسْ» قَالَ: ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ أَتَوُّمُ إِلَيْهِ، فَيَقُولُ لِي: «اجْلِسْ» حَتَّى كَانَ فِي الثَّلَاثَةِ ضَرْبَ يَدِي عَلَى يَدِي.

تخریج: إسناده ضعيف لجهالة ربيعة بن ناجذ.

١٣٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَلِيٍّ: أَنَّهُ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [راجع: ٥٨٣].

تخریج: إسناده صحيح، خ: (٥٦١٦).

١٣٧٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ سَلَمَةَ بْنِ أَبِي الطُّفَيْلِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: يَا عَلِيُّ! إِنَّ لَكَ كَنْزًا مِنَ الْجَنَّةِ، وَإِنَّكَ ذُو قَرْنَيْهَا، فَلَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّمَا لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ. [راجع: ١٣٦٩].

تخریج: حسن لغيره، وهذا إسناده ضعيف، محمد بن إسحاق مدلس وقد عنعن.

1374. It was narrated that 'Ali (عليه السلام) said: When the Messenger of Allah (ﷺ) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: "Share out their meat, skins and blankets among the people, but do not give the butcher any of it."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: لَمَّا نَحَرَ رَسُولُ اللَّهِ ﷺ بُذِنَتْ نَحَرَ (١٦٠/١) يَدَيْهِ ثَلَاثِينَ، وَأَمَرَنِي فَتَنَحَرْتُ سَائِرَهَا، وَقَالَ: «اقْسِمُ لُحُومَهَا بَيْنَ النَّاسِ وَجُلُودَهَا وَجِلَالَهَا، وَلَا تُعْطِينَ جَازِرًا مِنْهَا شَيْئًا». [انظر: ٣٣٥٩]

تخریج: إسناده ضعيف لانقطاعه، محمد بن إسحاق مدلس وقد عنعنه بينه وبين ابن أبي نجیح فيه رجل مبهم كما في رواية برقم: (٢٣٥٩) ثم هو مخالف لما في صحيح مسلم: (١٢١٨) من حديث جابر: «..... فنحر ثلاثاً وستين يده ثم أعطى علياً، فنحر ماغير».

1375. It was narrated that Abu Ishaq said: I heard 'Asim bin Damrah say: We asked 'Ali (عليه السلام) about the prayer of the Messenger of Allah (ﷺ) during the day and he said: You cannot do that. We said: Whoever among us is able to do it [will do it]. He said: When the sun was as high there as it is there the time of 'Asr, he prayed two *rak'ahs*. When the sun was as high there as it is there at the time of *Zuhr*, he prayed four *rak'ahs*. He prayed four *rak'ahs* before *Zuhr* and two afterwards, and [he prayed] four *rak'ahs* before 'Asr, separating each two *rak'ahs* with the greeting (*tasleem*) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its *isnad* is *qawi*]

1376. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) said to me: "You are like 'Eesa (in some way);

١٣٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ يَقُولُ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ النَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَ ذَلِكَ، قُلْنَا: مَنْ أَطَاقَ مِنْ ذَلِكَ. قَالَ: إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ، وَقَبْلَ الْعَصْرِ أَرْبَعًا، وَيُفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. [راجع: ٦٥٠].

تخریج: إسناده قوي.

١٣٧٦- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ أَبُو الْحَارِثِ: حَدَّثَنَا أَبُو حَفْصٍ

the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Then he said: Two types of men will be doomed because of me: one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies against me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee'ah bin Najiz is unknown]

1377. It was narrated that 'Ali bin Abi Talib (ؓ) said: The Messenger of Allah (ﷺ) called me and said: "You are like 'Eesa (in some way); the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the *Sunnah* of His Prophet (ﷺ) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

Comments: [Its *isnad* is *da'eef* like the report above]

الْأَبَارُ عَنْ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ ابْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «فِيكَ مَثَلٌ مِنْ عِيسَى، أَبْغَضْتَهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتَهُ النَّصَارَى حَتَّى أُنْزِلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَ بِهِ». ثُمَّ قَالَ: يَهْلِكُ فِيَّ رَجُلَانِ: مُحِبٌّ مُفْرِطٌ يُفَرِّطُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَتَائِي عَلَى أَنْ يَنْهَتَنِي. [أنظر: ١٣٧٧].

تخريج: إسناده ضعيف لضعف الحكم بن عبدالمك القرشي، وجهالة ربيعة بن ناجذ.

١٣٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مُحَمَّدٍ سُفْيَانُ بْنُ وَكِيعٍ بْنُ الْجَرَّاحِ بْنِ مَلِيحٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا أَبُو غِيلَانَ الشَّيْبَانِيُّ عَنْ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ فِيكَ مِنْ عِيسَى مَثَلًا، أَبْغَضَتْهُ يَهُودٌ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتَهُ النَّصَارَى حَتَّى أُنْزِلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ». أَلَا وَإِنَّهُ يَهْلِكُ فِيَّ اثْنَانِ: مُحِبٌّ مُفْرِطٌ يُفَرِّطُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَتَائِي عَلَى أَنْ يَنْهَتَنِي، أَلَا إِنِّي لَسْتُ بِنَبِيِّ وَلَا يُوحَى إِلَيَّ، وَلَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ ﷺ مَا اسْتَطَعْتُ، فَمَا أَمَرْتُكُمْ مِنْ طَاعَةِ اللَّهِ، فَحَقُّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ. [راجع: ١٣٧٦].

تخريج: إسناده ضعيف كإسناده.

1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali (ؑ) and he said: I entered upon the Messenger of Allah (ﷺ) and there was no one with him except 'A'ishah (ؑ), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its *isnad* is *jayyid*]

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali (ؑ) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Ali (ؑ) when he was speaking to the people, so he was distracted from him. 'Ali (ؑ) said: I entered upon the Messenger of Allah (ﷺ) and 'A'ishah (ؑ) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of

١٣٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمَزْنِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ فَقَالَ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَلَيْسَ عِنْدَهُ أَحَدٌ إِلَّا عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ: «يَا ابْنَ أَبِي طَالِبٍ! كَيْفَ أَنْتَ وَقَوْمُكَ كَذَا وَكَذَا؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَوْمٌ يَخْرُجُونَ مِنَ الْمَشْرِقِ يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَمِنْهُمْ رَجُلٌ مُخْدَجُ الْيَدِ، كَانَ يَدَيْهِ تَذِي حَبَشِيَّةً». [أنظر: ١٣٧٩].

تخریج: إسناده جيد، وانظر ما بعده.

١٣٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ، إِذْ دَخَلَ عَلَيْهِ رَجُلٌ عَلَيْهِ ثِيَابُ السَّفَرِ، فَاسْتَأْذَنَ عَلَى عَلِيٍّ وَهُوَ يُكَلِّمُ النَّاسَ، فَشَغِلَ عَنْهُ، فَقَالَ عَلِيٌّ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ لِي: «كَيْفَ أَنْتَ وَقَوْمُكَ كَذَا وَكَذَا؟» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، ثُمَّ عَادَ، فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: «قَوْمٌ يَخْرُجُونَ مِنْ قِبَلِ الْمَشْرِقِ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ،

the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its *isnad* is *jayyid*]

كَأَنَّ يَدَهُ تُذِي حَبَشِيَّةً. أُنْشِدُكُمْ بِاللَّهِ هَلْ أَخْبَرْتُكُمْ أَنَّهُ فِيهِمْ؟... فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

[راجع: ١٣٧٨]

تخريج: إسناده جيد، وانظر ما قبله.

1380. It was narrated that Abu Hayyah al-Wadi'i and 'Amr Dhu Murr said: We saw 'Ali (ؑ) doing *wudoo'*. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times, and whether he mentioned it or not - and he washed his face three times, and his arms three times, washing each one three times, and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (ﷺ) used to do *wudoo'*.

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because of the weakness of Sufyan bin Wakee']

١٣٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُفْيَانُ بْنُ وَكَيْعٍ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ، وَعَمْرٍو ذِي مَرٍّ، قَالَ: أَبْصَرْنَا عَلِيًّا ؑ تَوَضَّأَ، فَغَسَلَ يَدَيْهِ، وَمَضْمَضَ وَاسْتَنْشَقَ - قَالَ: وَأَنَا أَشْكُ فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ ثَلَاثًا، ذَكَرَهَا أَمْ لَا؟ - وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، كُلَّ وَاحِدَةٍ مِنْهُمَا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ؛ قَالَ أَحَدُهُمَا: ثُمَّ أَخَذَ غَرْفَةً فَمَسَحَ بِهَا رَأْسَهُ، ثُمَّ قَامَ قَائِمًا، فَشَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: هَكَذَا كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ. [راجع: ٩٧١].

تخريج: حسن لغيره، وإسناده ضعيف لضعف سفيان بن وكيع وقد توبع، وعمرو ذو ممر مجهول وتابعه هنا أبو حية الوادعي.

أَخْرَجَ مُسْنَدُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ؑ

End of the Musnad of Ameer al-Mu'mineen 'Ali bin Abi Talib ؑ

